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**JOURNAL OF THE TWENTIETH
GENERAL CONFERENCE
METHODIST EPISCOPAL CHURCH, SOUTH
HELD IN MEMPHIS, TENN., MAY 5-20, 1926**



Methodist
Historical Society

*Southern California-Arizona
Conference*

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JOURNAL

OF THE

TWENTIETH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD IN

MEMPHIS, TENNESSEE

May 5-20, 1926

EDITED BY

CURTIS B. HALEY

Assistant to the Book Editor

NASHVILLE, TENN.; DALLAS, TEX.; RICHMOND, VA.

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PUBLISHING HOUSE METHODIST EPISCOPAL CHURCH, SOUTH

LAMAR & WHITMORE, AGENTS

1926

SESSIONS OF THE GENERAL CONFERENCE

FROM 1846 TO 1926

NUMBER	WHERE HELD	DATE	SECRETARY
First Session ¹	Petersburg, Va.	May 1-23, 1846	T. N. Ralston.
Second Session ²	St. Louis, Mo.	May 1-14, 1850	T. O. Summers.
Third Session ³	Columbus, Ga.	May 1-31, 1854	T. O. Summers.
Fourth Session	Nashville, Tenn.	May 1-31, 1858	T. O. Summers.
Fifth Session ⁴	New Orleans, La.	April 4-May 3, 1866	T. O. Summers.
Sixth Session ⁵	Memphis, Tenn.	May 4-26, 1870	T. O. Summers.
Seventh Session	Louisville, Ky.	May 1-26, 1874	T. O. Summers.
Eighth Session	Atlanta, Ga.	May 1-25, 1878	T. O. Summers.
Ninth Session ⁶	Nashville, Tenn.	May 1-25, 1882	T. O. Summers.
Tenth Session ⁷	Richmond, Va.	May 5-25, 1886	J. S. Martin.
Eleventh Session ⁸	St. Louis, Mo.	May 7-26, 1890	W. P. Harrison.
Twelfth Session	Memphis, Tenn.	May 3-21, 1894	W. P. Harrison.
Thirteenth Session ⁹	Baltimore, Md.	May 5-23, 1898	J. J. Tigert.
Fourteenth Session ¹⁰	Dallas, Tex.	May 7-26, 1902	J. J. Tigert.
Fifteenth Session ¹¹	Birmingham, Ala.	May 3-21, 1906	J. J. Tigert.
Sixteenth Session ¹²	Asheville, N. C.	May 4-21, 1910	A. F. Watkins.
Seventeenth Session.	Oklahoma City, Okla.	May 6-23, 1914	A. F. Watkins.
Eighteenth Session ¹³	Atlanta, Ga.	May 2-18, 1918	A. F. Watkins.
Nineteenth Session ¹⁴	Hot Springs, Ark.	May 3-22, 1922	A. F. Watkins.
Special Session.	Chattanooga, Tenn.	July 2-4, 1924	A. F. Watkins.
Twentieth Session.	Memphis, Tenn.	May 5-20, 1926	A. F. Watkins.

¹Bishops Joshua Soule and James O. Andrew presiding. William Capers and Robert Paine elected bishops. ²H. B. Bascom elected bishop. ³G. F. Pierce, John Early, and H. H. Kavanaugh elected bishops. ⁴Conference was to have been held in April, 1862, but did not meet on account of the war then raging. W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire elected bishops. ⁵John C. Keener elected bishop. ⁶A. W. Wilson, Linus Parker, J. C. Granbery, and R. K. Hargrove elected bishops. T. O. Summers died during the session, and John S. Martin was chosen Secretary. ⁷W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key elected bishops. ⁸A. G. Haygood and O. P. Fitzgerald elected bishops. ⁹W. A. Candler and H. C. Morrison elected bishops. ¹⁰E. E. Hoss and A. Coke Smith elected bishops. ¹¹J. J. Tigert, Seth Ward, and James Atkins elected bishops. On the election of J. J. Tigert as bishop, A. F. Watkins was made Secretary. ¹²Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy elected bishops. ¹³J. M. Moore, W. F. McMurtry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, and James Cannon, Jr., elected bishops. ¹⁴W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, and H. A. Boaz elected bishops.

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EUGENE R. HENDRIX (Retired)	HORACE M. DU BOSE
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SECRETARY

A. F. WATKINS. Mississippi Conference

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E. L. CRAWFORD. Alabama Conference
J. H. EAKES. North Georgia Conference
L. H. ESTES. Memphis Conference
R. G. MOOD. North Texas Conference
G. S. HARMON. Mississippi Conference

(3)

JOURNAL OF PROCEEDINGS
(5)

JOURNAL

OF THE

TWENTIETH SESSION OF THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD AT MEMPHIS, TENN., MAY 5-20, 1926

FIRST DAY, WEDNESDAY, MAY 5.

MAY 5
FIRST DAY

The twentieth General Conference of the Methodist Episcopal Church, South (being the thirty-fifth General Conference since the organization of the Methodist Episcopal Church in America, in 1784), assembled in the Municipal Auditorium, Memphis, Tenn., at 9 A.M., May 5, 1926.

Opening

Bishop Warren A. Candler called the Conference to order. The Bishop announced and the Conference joined in singing Hymn 221, "High on His Everlasting Throne." Bishop H. M. Du Bose led the Conference in the recital of the Apostles' Creed and Bishop Edwin D. Mouzon led in prayer. Bishop W. F. McMurry read Psalm cxlv. Bishop John M. Moore read as the New Testament lesson John x. 1-10. Bishop U. V. W. Darlington announced and the congregation joined in singing Hymn 547, "Children of the Heavenly King." Dr. H. C. Morrison, clerical delegate from the Kentucky Conference, led in prayer. Bishop W. N. Ainsworth announced and the Conference sang Hymn 24, "Come, Let Us Join Our Cheerful Songs."

Bishop Candler
presides

Devotional
exercises

The roll of Bishops was called by the Secretary of the Nineteenth General Conference, the Rev. A. F. Watkins, of the Mississippi Conference, and showed the following in attendance: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ains-

Bishops present

MAY 5
FIRST DAY
 Bishops present

worth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Samuel R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

Roll call

The roll of the Conference was called, and the following responded to their names:

Delegates
 present

ALABAMA CONFERENCE.—*Clerical:* A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazer, John E. Northcutt. *Lay:* T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blan, Tupper Lightfoot.

ARIZONA CONFERENCE.—*Clerical:* W. J. Sims.

BALTIMORE CONFERENCE.—*Clerical:* J. Howard Wells, H. M. Canter, E. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. *Lay:* L. B. Davis, J. W. Myers, B. H. Hiner, John Brayshaw, J. R. Caton, W. G. Hardy.

BELGIAN MISSION.—*Clerical:* W. G. Thonger.

BRAZIL CONFERENCE.—*Clerical:* Cesar Dacorso filho. *Lay:* Moyses V. de Andrade.

CENTRAL BRAZIL CONFERENCE.—*Clerical:* Guaracy Silveira.

CENTRAL TEXAS CONFERENCE.—*Clerical:* F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. *Lay:* W. W. Lastinger, B. F. Cherry, Mrs. E. W. Kimble, A. K. Doss, J. W. Mitchell, W. Erskine Williams.

CHINA MISSION CONFERENCE.—*Clerical:* Z. T. Kiaung, J. C. Hawk. *Lay:* Peter S. T. Shih, Miss Sz Vong-Pao.

CONGO MISSION.—*Clerical:* C. C. Bush.

CUBA CONFERENCE.—*Lay:* Flor Reyna.

CZECHOSLOVAK MISSION.—*Clerical:* J. L. Neill.

DENVER CONFERENCE.—*Clerical:* H. D. Thompson. *Lay:* M. O. Shivers.

EAST OKLAHOMA CONFERENCE.—*Clerical:* Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. *Lay:* R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes.

MAY 5
FIRST DAY

Delegates
present

FLORIDA CONFERENCE.—*Clerical:* I. C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Norton, J. H. Daniel. *Lay:* C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler.

HOLSTON CONFERENCE.—*Clerical:* J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. *Lay:* W. E. Brock, J. A. Stone, H. C. Gilmer, H. C. Stuart, E. M. Copenhagen, J. N. Hillman, F. A. Carter.

ILLINOIS CONFERENCE.—*Clerical:* J. E. Garrett. *Lay:* C. C. Markham.

INDIAN MISSION.—*Clerical:* Johnson E. Tiger.

JAPAN MISSION.—*Clerical:* J. T. Meyers.

KENTUCKY CONFERENCE.—*Clerical:* H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. *Lay:* Alfred Combs, C. B. VanArsdall, W. W. Ball.

KOREA CONFERENCE.—*Clerical:* J. S. Ryang, L. C. Brannon. *Lay:* Miss Bessie Oliver, Allen Yun.

LITTLE ROCK CONFERENCE.—*Clerical:* Stonewall Anderson, J. D. Hammons, J. A. Henderson, Clem Baker. *Lay:* Mrs. E. R. Steel, C. E. Hayes, J. H. Waters.

LOUISIANA CONFERENCE.—*Clerical:* Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton. *Lay:* H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean.

LOUISVILLE CONFERENCE.—*Clerical:* Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon. *Lay:* C. W. Taylor, J. P. Harrison, Mrs. W. J. Piggott.

MEMPHIS CONFERENCE.—*Clerical:* L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, Robert A. Clark. *Lay:* F. T. Randle, A. R. Steele, T. B. King, G. T. Fitzhugh, W. C. Patton.

MEXICO CONFERENCE.—*Clerical:* Jackson B. Cox. *Lay:* Luz Marroquin.

MISSISSIPPI CONFERENCE.—*Clerical:* J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones.

MAY 5
FIRST DAY

Delegates
present

Lay: M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin.

MISSOURI CONFERENCE.—*Clerical:* J. D. Randolph, W. M. Alexander, W. L. Scarborough, Robin Gould. *Lay:* M. E. Lawson, S. P. Cresap, E. P. Puckett, Mrs. C. J. Chappell.

NEW MEXICO CONFERENCE.—*Clerical:* S. E. Allison, B. L. Nance. *Lay:* C. E. Mead, C. A. Hatch.

NORTH ALABAMA CONFERENCE.—*Clerical:* S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell. *Lay:* Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. O. Noojin, F. B. Yeilding.

NORTH ARKANSAS CONFERENCE.—*Clerical:* O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. *Lay:* J. H. Reynolds, J. L. Bond, Mrs. Preston Hatcher, John E. Chambers.

NORTH CAROLINA CONFERENCE.—*Clerical:* W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. *Lay:* W. P. Few, W. L. Knight, R. N. Page, J. H. Judd.

NORTH GEORGIA CONFERENCE.—*Clerical:* W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp, J. F. Yarbrough. *Lay:* H. Y. McCord, R. J. Guinn, Miller S. Bell, M. M. Parks, L. S. Ledbetter.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey. *Lay:* J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram.

NORTH TEXAS CONFERENCE.—*Clerical:* C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside. *Lay:* Wallace Hughston, M. M.

Brooks, P. B. Cox M. D. Abernathy, S. H. Hancock.
John Speer.

MAY 5
FIRST DAY

NORTHWEST CONFERENCE.—*Clerical:* John H. Dills. *Lay:* Mrs. P. D. Hartman. Delegates present

NORTHWEST TEXAS CONFERENCE.—*Clerical:* A. L. Moore, R. A. Stewart, O. P. Clark, L. N. Stuckey. *Lay:* Thomas F. Turner, J. H. Moore. S. M. Shelton, John Lee Smith, G. W. Backus.

PACIFIC CONFERENCE.—*Clerical:* Charles D. Bulla, J. A. B. Fry, R. P. Shuler. *Lay:* Nathan Newby, J. B. Rader, W. P. Thomas.

POLISH AND DANZIG MISSION.—*Clerical:* W. A. Langley.

ST. LOUIS CONFERENCE.—*Clerical:* Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell. *Lay:* Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay.

SIBERIA MISSION.—*Clerical:* J. S. Ryang (member of Korea Conference).

SOUTH BRAZIL CONFERENCE.—*Clerical:* John W. Price. *Lay:* Adolpho G. Schlottfeldt.

SOUTH CAROLINA CONFERENCE.—*Clerical:* A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. *Lay:* E. C. Dennis, B. H. Moss, W. Stackhouse.

SOUTH GEORGIA CONFERENCE.—*Clerical:* J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. G. Brooks, T. D. Ellis, C. R. Jenkins. *Lay:* George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, B. S. Richardson, J. D. Gardner.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* J. E. Alexander, M. C. Magers, J. B. Swinney, H. J. Rand. *Lay:* L. D. Murrell, W. R. Eckle.

TENNESSEE CONFERENCE.—*Clerical:* T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, John Durrett. *Lay:* John W. Barton, W. H. Wiseman, Homer Hancock, W. J. Yancey.

TEXAS CONFERENCE.—*Clerical:* J. W. Mills, James

MAY 5
FIRST DAY

Delegates
present

Kilgore, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss. *Lay:* W. L. Dean, T. E. Acker, R. M. Kelly, J. R. Woodson, Gary Sanford, Walter R. Jones, W. C. Windham.

TEXAS MEXICAN MISSION.—*Clerical:* F. S. Onderdonk.

UPPER SOUTH CAROLINA CONFERENCE.—*Clerical:* J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. *Lay:* C. C. Featherstone, B. W. Crouch, J. D. Harris.

VIRGINIA CONFERENCE.—*Clerical:* R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. *Lay:* J. P. Pettyjohn, J. T. Catlin, Sr., O. V. Hanger, S. H. Short, B. T. Hart, G. P. Adams.

WEST OKLAHOMA CONFERENCE.—*Clerical:* Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. *Lay:* Russell B. Brown, E. S. Lain, M. A. Beeson.

WEST TEXAS CONFERENCE.—*Clerical:* A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King. *Lay:* M. A. Childers, Dock O. Terrell, H. E. Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie.

WESTERN MEXICAN MISSION.—*Clerical:* Laurence Reynolds.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical:* J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. *Lay:* C. H. Ireland, G. L. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, L. B. Rogers.

WESTERN VIRGINIA CONFERENCE.—*Clerical:* R. T. Webb, O. F. Williams, H. L. Clay. *Lay:* E. W. James, H. O. Thornburg.

Alternates
seated in
place of
principals

The following alternates were seated in place of their principals: M. M. McCall, lay alternate from the Alabama Conference, in place of R. H. Mangum; T. F. Temple, lay alternate from the Central Texas

MAY 5
FIRST DAY

Alternates
seated in
place of
principals

Conference, in place of W. S. Rowland; E. E. Clements, clerical alternate from the Cuba Conference, in place of Luis Alonso; Mrs. P. N. King, lay alternate from the Florida Conference, in place of G. W. Tedder; J. M. McIntire, lay alternate from the Kentucky Conference, in place of Miss Christine Goldsborough; E. R. Steel, clerical alternate, and W. W. Taylor, lay alternate from the Little Rock Conference, in place of James Thomas and H. C. Couch, respectively; C. S. Nunn, lay alternate from the Louisville Conference, in place of J. E. Riddell; R. C. Holliday, clerical alternate, and George Pohlman, lay alternate, from the Missouri Conference, in place of C. V. Lanius and W. W. Fry, Jr., respectively; H. C. Blackwood, lay alternate from the North Alabama Conference, in place of R. F. Lovelady; R. L. Flowers and Albert Anderson, lay alternates from the North Carolina Conference, in place of J. G. Brown and J. F. Bruton, respectively; Mrs. H. H. Dean, John B. Hutcheson, and W. E. Thompson, lay alternates from the North Georgia Conference, in place of Sam Tate, M. J. Daniel, and L. S. Arrington, respectively; J. T. Griswold, clerical alternate from the Northwest Texas Conference, in place of J. W. Hunt; R. G. Applegate, lay alternate from the St. Louis Conference, in place of J. W. Fristoe; George L. Beale, clerical alternate from the Tennessee Conference, in place of E. P. Anderson; John C. Clark, lay alternate from the Tennessee Conference, in place of Ernest Rees; S. S. McKenney, clerical alternate from the Texas Conference, in place of A. Frank Smith; G. A. Neuffer, lay alternate from the Upper South Carolina Conference, in place of R. S. Stewart; W. H. Stansell and B. C. Baldwin, lay alternates from the Virginia Conference, in place of J. Lee Davis and S. W. Ames, respectively; Mrs. R. E. L. Morgan, lay alternate from the West Oklahoma Conference, in place of J. I. Murray.

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FIRST DAY

Alternates
seated in
place of
principals

J. S. Ryang, clerical delegate from the Korea Conference and also from the Siberia Mission, asked permission to resign from the Korea delegation, and that A. W. Wasson, clerical alternate from the Korea Conference, be seated in his place. This was granted and Brother Ryang represents the Siberia Mission.

Nominations
for
Secretary

The following were nominated for Secretary of the Twentieth Session of the General Conference: L. H. Estes, of the Memphis Conference, by G. T. Fitzhugh, lay delegate from the same Conference; R. G. Mood, of the Central Texas Conference, by F. P. Culver, clerical delegate from the same Conference; A. F. Watkins, of the Mississippi Conference, by S. L. Dobbs, clerical delegate from the North Alabama Conference; B. Rhett Turnipseed, of the Upper South Carolina Conference, by C. C. Featherstone, lay delegate from the same Conference.

The ballot was taken, with the following results: L. H. Estes received 142 votes; R. G. Mood, 57; A. F. Watkins, 163; B. Rhett Turnipseed, 15. The Chair declared that, no one having received a majority of the votes, there was no election.

A. F. Watkins
elected
Secretary

C. C. Featherstone withdrew the name of B. Rhett Turnipseed; R. G. Mood requested that his name be withdrawn and F. P. Culver concurred; L. H. Estes requested that G. T. Fitzhugh withdraw his name and that the election of Dr. A. F. Watkins be made unanimous, which was done.

Assistant
Secretaries
elected

Dr. Watkins nominated and the Conference elected the following assistants: Fitzgerald S. Parker, of the Louisiana Conference, and J. A. Burrow, of the Holston Conference, Journal Secretaries; W. Asbury Christian, of the Virginia Conference, Calendar Secretary; M. T. Haw, of the Missouri Conference, and E. L. Crawford, of the Alabama Conference, Secretaries for the Revision of the Discipline; R. S. Satterfield, of the East Oklahoma Con-

ference, Secretary for the *Daily Advocate* and the Press; J. H. Eakes, of the North Georgia Conference, Secretary for Fraternal Correspondence, Letters, and Telegrams; G. S. Harmon, of the Mississippi Conference, Secretary for Yea and Nay Votes, Standing Votes, and the Supervision of Tellers and Ballot Sheets; L. H. Estes, of the Memphis Conference, Reading Secretary; R. G. Mood, of the North Texas Conference, Secretary for the Reference of Papers.

MAY 5
FIRST DAY

Assistant
Secretaries
elected

Bishop Candler introduced Hon. J. Rowlett Paine, Mayor of Memphis, who spoke words of earnest welcome to the Conference on behalf of the city. Dr. C. C. Grimes, presiding elder of the Memphis District, also spoke words of welcome on behalf of the Methodism of the city. Bishop Hoyt M. Dobbs made suitable response to these words of welcome.

Address of
welcome

Nathan L. Miller, lay delegate from the North Alabama Conference, introduced a resolution calling for the appointment of a Committee on Rules. T. D. Ellis, clerical delegate from the South Georgia Conference, offered a substitute resolution touching Standing Rules and other related matters, and the substitute was adopted, as follows:

Committee on
Rules

ORGANIZATION AND HOURS OF MEETING OF STANDING COMMITTEES

Organization
and hours of
meeting of
Standing
Committees
provided for

Be It Resolved: 1. That the Rules of the Last General Conference held in Hot Springs, Ark., May 3-22, 1922, be adopted for the temporary government of the present session of this Conference.

2. That a permanent Committee on Rules, composed of seven members, to be appointed by the College of Bishops, be constituted.

3. That there shall be twelve Standing Committees composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisals, (4) Publishing Interests, (5) Education, (6) Church Extension, (7) Missions, (8) Conference Claimants and Boundaries, (9) Temperance and Social Service, (10) Sunday Schools,

MAY 5
FIRST DAY

Organization
and hours of
meetings of
Standing
Committees
provided for

(11) Epworth Leagues, (12) Church Relations and Bible Cause.

4. That when these committees assemble for organization they shall elect a temporary chairman and secretary and afterwards by ballot a permanent chairman and secretary.

5. That the Committees on Episcopacy, Revisals, Education, Missions, Temperance and Social Service, and Epworth Leagues which are the odd numbers on the list shall hold their stated meetings on Monday, Wednesday, and Friday of each week, beginning at 3 P.M., and the Committees on Itinerancy, Publishing Interests, Church Extension, Sunday Schools, Conference Claimants, Boundaries, and Finance, Church Relations and Bible Cause, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week, beginning at 3 P.M. and adjourning at will.

6. That the committees that are scheduled to meet on Tuesdays, Thursdays, and Saturdays shall meet at their respective places to-day at 3 P.M., and those scheduled to meet on Mondays, Wednesdays, and Fridays shall meet at 5 P.M. to-day for organization, and report their organization to the editor of the *Daily Advocate* for publication not later than 7 P.M. to-day.

7. That there shall be a special Standing Committee on Lay Activities, composed of one lay and one clerical delegate from each Annual Conference, to be appointed by their respective delegations. This committee shall meet and adjourn at its own will. This committee shall meet at 4 o'clock to-day for organization.

8. That there shall be a special Standing Committee on Hospitals, composed of one lay and one clerical delegate from each Annual Conference, to be appointed by their respective delegations. This committee shall meet and adjourn at its own will. This committee shall meet to-day at 4 o'clock for organization.

9. That there shall be a committee of five members on Fraternal Introduction and Correspondence, to be appointed by the College of Bishops.

T. D. ELLIS,	JOHN F. YARBROUGH,
CHARLES C. JARRELL,	CHARLES C. SELECMAN,
BASCOM ANTHONY,	L. E. TODD,
J. H. EAKES,	W. ERSKINE WILLIAMS.

Memorial from
Commission
on Budget

A memorial from the Commission on Budget was introduced by T. D. Ellis, clerical delegate from the South Georgia Conference, who moved a suspension

of the rules that the memorial might be put upon its immediate passage. The motion prevailed, and the memorial was adopted, as follows:

MAY 5
FIRST DAY

Memorial from
Commission
on Budget

MEMORIAL FROM COMMISSION ON BUDGET

Your Commission on Budget appointed by the General Conference of 1922 would respectfully submit the following memorial and request that action on it be taken as early in your session as possible:

Our experience has taught us that under the present law it is difficult, if not impossible, for the Commission to do its work in the best manner. The Commission, under the present law, must make its report to the session at which it is appointed. The Commission is not and cannot be appointed until the General Conference has been in session several days. The members of the Commission are busy with other committees of the Conference and cannot give to the budget that careful attention which is merited by the interests involved, and which is expected of the Commission, without neglecting other important matters committed to them by the General Conference.

For these considerations we respectfully request and memorialize the General Conference that you adopt the following resolution:

Be it Resolved: 1. That the Commission on Budget appointed by the General Conference of 1922 shall continue in office and to exercise its functions until the adjournment of the General Conference of 1926.

2. That hereafter the Commission on Budget appointed by each General Conference shall not enter upon its duties until the adjournment of the session at which the Commission is appointed or elected and then shall continue to exercise its functions until the adjournment of the next succeeding session of the General Conference.

Respectfully submitted.

T. D. ELLIS,
A. J. LAMAR.

On motion of T. D. Ellis, of the South Georgia Conference, the reading of the Quadrennial Episcopal Address was made the immediate order of the day. Bishop Collins Denny then read the Address. (For full text of the Address, see Appendix.)

Episcopal
Address read

In the midst of the reading of the Address, the time of adjournment having arrived, W. T. White-side, clerical delegate from the North Texas Confer-

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FIRST DAY**

ence, moved that the time be extended to hear the conclusion of the reading of the Episcopal Address. The motion prevailed, and the reading of the Address was concluded.

Adjournment

After various announcements, the Conference joined in singing Hymn 22, "Come, Ye That Love the Lord." Bishop Candler pronounced the benediction, and the Conference stood adjourned.

**MAY 6
SECOND DAY****Session opened**

The Conference convened at 9 A.M., Bishop Candler in the chair.

**Devotional
service**

Hymn 354, "O, for a heart to praise my God," was sung. W. G. Henry, of the North Alabama Conference, led in prayer.

Bishop Candler read and expounded passages from the first, second, and fifth chapters of the Acts of the Apostles, after which the Conference sang Hymn 334, "My faith looks up to thee."

**Roll called and
presence of
certain mem-
bers noted**

On motion of L. H. Estes, clerical delegate from the Memphis Conference, the calling of the roll was confined to those who were absent yesterday. On the calling of the roll, thus restricted, the following delegates answered to their names:

ARIZONA CONFERENCE.—*Lay*: L. J. Cox.

LITTLE ROCK CONFERENCE.—*Lay*: Carl Hollis.

NORTH ALABAMA CONFERENCE.—*Lay*: R. F. Lovelady.

NORTH ARKANSAS CONFERENCE.—*Lay*: J. M. Williams, M. J. Russell.

NORTHWEST TEXAS CONFERENCE.—*Clerical*: J. W. Hunt.

WESTERN NORTH CAROLINA CONFERENCE.—*Lay*: J. B. Ivey.

WESTERN VIRGINIA CONFERENCE.—*Lay*: J. F. Callison.

The following alternates were seated in place of their principals:

MISSISSIPPI CONFERENCE.—*Lay:* T. M. Evans in place of S. L. McLaurin.

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NORTH MISSISSIPPI CONFERENCE.—*Lay:* J. H. Sherard in place of R. A. Meek.

SOUTHWEST MISSOURI CONFERENCE.—*Lay:* Mrs. W. E. Ewing in place of Mrs. Fred A. Lamb.

Bishop Candler announced the following committees, in conformity with the action of the Conference yesterday:

Special committees
named

COMMITTEE ON FRATERNAL INTRODUCTIONS AND CORRESPONDENCE.—J. M. Rogers, A. R. Kasey, W. P. Few, J. L. Decell, Forney Hutchinson.

COMMITTEE ON RULES.—T. D. Ellis, N. L. Miller, H. C. Stuart, M. E. Lawson, James Kilgore, B. F. Lipscomb, R. E. Stackhouse.

Bishop Candler resigned the chair to Bishop Denny.

Bishop Denny rose to a matter of courtesy and presented telegraphic greetings from the Bishops of the Methodist Episcopal Church, as follows:

WASHINGTON, D. C., May 5, 1926.

Bishop Collins Denny, General Conference, Memphis, Tenn.

The bishops of the Methodist Episcopal Church, in session in Washington, do send to the bishops and members of the General Conference of the Methodist Episcopal Church, South, most cordial greetings. They rejoice in the splendid accomplishments of the past and pray that under the great Church representatively gathered at Memphis, Tenn., there shall be granted the richest blessings of Him whose we are and whom we would serve.

Telegram from
Bishops of
M. E. Church

LUTHER B. WILSON,
E. G. RICHARDSON,
WILLIAM F. McDOWELL.

On motion of J. M. Rogers, lay delegate from the South Georgia Conference, the College of Bishops was asked to make suitable reply.

On motion of C. C. Grimes, clerical delegate from the Memphis Conference and also Chairman of the Local Entertainment Committee, the following matters were presented and action taken thereon

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SECOND DAY

Bar of Con-
ference fixed

Committee on
public wor-
ship

as indicated: The bar of the Conference was fixed so as to include the first eleven rows of seats in the three main sections of seats in the Concert Hall of the Auditorium; Dr. Felix R. Hill, Jr., Dr. Clovis Chappell, and Mr. J. R. Pepper were appointed a Committee on Public Worship; the Memorial Service for our deceased Bishops was made the order of the day for Saturday, May 8, at 11 A.M.; Monday evening, May 10, was set apart for the Board of Education.

M. M. McCall, lay delegate from the Alabama Conference, presented his resignation as a member of the Commission on Budget. He was requested to call a meeting of the Commission for the purpose of filling the vacancy.

Concerning
delegates
from
Missions

J. H. Eakes, clerical delegate from the North Georgia Conference, offered resolutions concerning the right of delegates from Missions to vote as members of Standing Committees. A. J. Lamar, clerical delegate from the Alabama Conference, moved as a substitute that the matter be referred to the Committee on Rules. The substitute was lost. On motion of J. H. Eakes, the rules were suspended and the resolution put upon its passage.

C. C. Featherstone, lay delegate from the Upper South Carolina Conference, asked for a ruling by the Chair on the legality of the resolution. The Chair declined to rule.

Andrew Sledd, clerical delegate from the Alabama Conference, raised the point of order that the resolution proposed an unlawful measure. The Chair sustained the point of order, explaining that the decision was upon a question of order and not upon a question of law.

W. Asbury Christian, clerical delegate from the Virginia Conference, made the point of order that the matter should come before the whole College of Bishops. The point was not sustained.

Point of order

J. A. Anderson, clerical delegate from the North

Arkansas Conference, requested that the Chair suspend the ruling. The Chair held by the ruling.

The Rev. Y. Tanaka, Fraternal Messenger from the Japan Methodist Church, was introduced by Bishop Candler.

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Rev. Y. Tanaka
from Japan
Methodist
Church
introduced

R. G. Mood, clerical delegate from the North Texas Conference, expressed his thanks to the Committee on Location and Arrangements and moved that, in view of the increased cost of living, the per diem for expenses of the delegates be increased from \$4 to \$5 per day. Bascom Anthony, clerical delegate from the South Georgia Conference, moved that the motion be laid on the table. The motion was lost by a vote of 166 to 176. B. F. Lipscomb, clerical delegate from the Virginia Conference, arose to a point of order, which was not sustained. R. G. Mood moved the pending question, and the motion prevailed. The vote being taken on the question of raising the per diem for expenses of delegates, the motion was lost by a vote of 172 to 176.

Motion that
delegates be
allowed \$5
instead of \$4
per day

Motion lost

According to rule, the roll of the Conferences was called for memorials, petitions, and resolutions, and papers were received and referred as follows:

Memorials
presented
and referred

ARIZONA CONFERENCE.—Memorial on Branch Publishing House at San Francisco, on loose-leaf church register, to Committee on Publishing Interests; on change in boundaries, to Committee on Conference Claimants and Boundaries; on changes in Discipline, on change in Ritual, on delegates to the Annual Conference, to Committee on Revisals; on course of study, to Committee on Education.

ALABAMA CONFERENCE.—Memorial on election of lay delegates to District Conference, on changes in Ritual, on lay representation in Annual Conference, on election of delegates to District Conference, on changes in the Discipline, to Committee on Revisals.

BALTIMORE CONFERENCE.—Memorial on number of stewards, to Committee on Revisals.

MAY 6
SECOND DAYMemorials
presented
and referred

CONGO MISSION.—Memorial on episcopal supervision, to Committee on Episcopacy.

FLORIDA CONFERENCE.—Memorial on ordination of preachers, on direct lay representation, on membership in Annual Conference, on membership in General Conference, to Committee on Itinerancy; on changes in Constitution, on change in Creed, to Committee on Revivals.

CHINA CONFERENCE.—Memorial on control of education, to Committee on Education; on personnel of missionaries, to Committee on Missions; on property in China, to Committee on Conference Claimants and Boundaries; on episcopal supervision, to Committee on Episcopacy.

LOUISIANA CONFERENCE.—Memorial on episcopal assignments, to Committee on Episcopacy; on reorganization of educational work, to Committee on Education; on missions and social service day in Sunday schools, to Committee on Temperance and Social Service; on hospitals in New Orleans, to Committee on Hospitals.

LOUISVILLE CONFERENCE.—Memorial on change in boundaries, to Committee on Conference Claimants and Boundaries; four memorials on changes in Discipline, election of social and recreational director, regarding Church membership, coördination of educational work, to Committee on Revisals.

LITTLE ROCK CONFERENCE.—Memorials on presiding elders, to Committee on Itinerancy; on Epworth Leagues, to Committee on Epworth Leagues; on lay representation, askings *vs.* assessments, to Committee on Revisals; on reorganization of educational work, to Committees on Sunday Schools, Epworth Leagues, Missions, and Education.

NORTH ALABAMA CONFERENCE.—Memorial on changes in Discipline, to Committee on Revisals; on teachers in Sunday school training schools, to Committee on Sunday Schools.

NORTH CAROLINA CONFERENCE.—Memorial on

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Memorials
presented
and referred

better-trained ministry, on uniting of boards, on admission on trial, to Committee on Education; on young people, to Committee on Epworth Leagues; on hospitals, to Committee on Hospitals.

NORTH GEORGIA CONFERENCE.—Memorial on lay leaders in Annual Conference, vote by orders in Annual Conference, lay representation in Annual Conference, Church property, administration of the Lord's Supper, to Committee on Revisals.

NORTH TEXAS CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause; on consolidation of certain boards, to Committee on Education.

NORTHWEST CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause.

NORTHWEST TEXAS CONFERENCE.—Memorial on constitutional questions, to Committee on Revisals; against merging certain boards, to Committee on Lay Activities; property protection, to Committee on Church Extension; overlapping of boards, to Committee on Education.

SOUTH CAROLINA CONFERENCE.—Memorial on course of study, to Committee on Itinerancy; on lay representation in Annual Conference, certificate of Church membership, lay representation, instruction of delegates, referendum on constitutional questions, to Committee on Revisals; on classification of schools and colleges, to Committee on Education; on Commission on Unification, to Committee on Church Relations and Bible Cause; on budget, to Committee on Conference Claimants and Boundaries; on changes in constitution of Board of Missions, to Committee on Missions.

SOUTHWEST MISSOURI.—Memorial on consolidation of Boards, to Committee on Education.

TENNESSEE CONFERENCE.—Memorial on associate lay leader, to Committee on Lay Activities.

UPPER SOUTH CAROLINA CONFERENCE.—Memo-

MAY 6
SECOND DAY

Memorials
presented
and referred

rial on discontinuance of Commission on Unification, to Committee on Church Relations and Bible Cause; trial of an undergraduate, to Committee on Itinerancy; classification of educational institutions, to Committee on Education; on hospitals, to Committee on Hospitals; on called session of General Conference, instruction of delegates, licensing committee, lay representation in Annual Conference, referendum, to Committee on Revisals.

VIRGINIA CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause; episcopal residence, to Committee on Episcopacy; loose-leaf Quarterly Conference records, to Committee on Publishing Interests; renewal of license of local preacher, coördination of work of general boards, lay delegates to District Conference, membership of Quarterly Conference, licensing committee, to Committee on Revisals.

WEST OKLAHOMA CONFERENCE.—Memorial on lay representation, to Committee on Revisals.

Memorial from the Texarkana District, Little Rock Conference, on election of bishops for a term of years, to Committee on Episcopacy.

Memorial from the Jonesboro District, North Arkansas Conference, on changes in Church register, to the Committee on Revisals.

Memorials from the Corinth District, North Mississippi Conference, on membership of Board of Missions, to Committee on Missions; on pastors' reports, to Committee on Revisals; on election of bishops, to Committee on Episcopacy.

Memorial from the Stamford District, Northwest Texas Conference, on rights of laymen, to Committee on Lay Activities.

Memorial from the Lebanon District, Tennessee Conference, on affiliation of connectional periodicals, to Committee on Publishing Interests.

Memorial from the Los Angeles District, Pacific

Conference, on Western branch of Publishing House, to Committee on Publishing Interests.

Memorials from the McKinney District, North Texas Conference, on term of episcopacy, to Committee on Episcopacy; on episcopal districts and assignments, to the same Committee.

Memorials from the Dallas District, North Texas Conference, on superannuation of bishops, on term of bishops, to Committee on Episcopacy; on evangelists, to Committee on Missions; on orphanages, to Committee on Hospitals.

Memorial from the Galveston District, Texas Conference, on term of episcopacy, to Committee on Episcopacy.

Memorials from the Nashville District, Tennessee Conference, on referendum, to Committee on Itinerancy; on located and discontinued preachers, to Committee on Revisals; on City Board of Church Extension, to Committee on Church Extension.

Memorial from Board of Missions of Holston Conference on resident bishops on mission fields, to Committee on Missions.

Memorial from T. D. Ellis and others relating to election of Church Extension Secretary, to Committee on Church Extension.

Memorial from O. E. Goddard and others relating to assignment of bishops, to Committee on Episcopacy.

Memorials from the General Boards were presented as follows:

BOARD OF CHURCH EXTENSION.—Four memorials amending the constitution of the Board of Church Extension, to Committee on Church Extension.

BOARD OF EDUCATION.—Memorials on equipment of ministry, institutions established by Board of Education, religious census of the United States, establishing new schools and foundations, electing heads of Departments of Board of Education, classification of support of educational institutions,

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SECOND DAY

Memorials
presented
and referred

MAY 6
SECOND DAYMemorials
presented
and referred

trustees of educational institutions, Christian Education Movement, Church collection day, reorganization of Boards, annual income, to Committee on Education.

BOARD OF FINANCE.—Memorials on assessment for Superannuate Fund, to Commission on Budget; Superannuate Endowment Fund, advocating no change in name of Board, to Committee on Conference Claimants and Boundaries.

BOARD OF LAY ACTIVITIES.—Memorial relating to Constitution for Board of Lay Activities, to Committee on Lay Activities; on various benevolences, to various committees.

BUDGET COMMISSION.—Memorial on paragraph 335 of the Discipline, to Committee on Revisals.

EPWORTH LEAGUE BOARD.—Memorial on changes in Discipline regarding the Epworth League, to Committee on Epworth League.

HOSPITAL BOARD.—Memorials on tuberculosis hospital, on constitution of Hospital Board, changes in Disciplinary questions, to Committee on Hospitals.

BOARD OF MISSIONS.—Memorials on Oriental work, Scarritt College, Nationalist Movement, episcopal supervision, Siberian Mission, financial support, to Committee on Missions.

SUNDAY SCHOOL BOARD.—Memorial on organization and general work of the Board, to Committee on Sunday Schools.

Resolutions from E. L. Woolf and others on election of stewards, to Committee on Revisals.

Resolutions from J. H. Eakes and others on allowances by Board of Finance, to Committee on Revisals.

Communication from Ministerial Union of Washington, D. C., relating to affiliated Church membership, to Committee on Revisals.

Communication from Commission on Union with

Kindred Bodies, to Committee on Church Relations and Bible Cause.

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SECOND DAY

Reports were submitted and referred as follows:

Memorials
presented
and referred

From Stonewall Anderson, General Secretary of the Board of Education, to Committee on Education.

From T. D. Ellis, General Secretary of the Board of Church Extension, to Committee on Church Extension.

From L. E. Todd, General Secretary of the Board of Finance, to Committee on Conference Claimants and Finance.

From F. S. Parker, General Secretary of the Epworth League Board, to Committee on Epworth League.

From J. W. Shackford, General Secretary of the Sunday School Board, to Committee on Sunday Schools.

From C. C. Jarrell, General Secretary of the Hospital Board, to Committee on Hospitals.

From the Board of Missions, draft of the constitution of the Board of Missions, to Committee on Missions.

From the Commission on Reorganization of the Boards, report on reorganization, unification of educational program, to Special Committee of Fifteen.

Bishop Candler spoke of our absent and afflicted Senior Bishop Eugene R. Hendrix. On motion of W. Erskine Williams, lay delegate from the Central Texas Conference, the Secretary was instructed to send a telegram of affection to Bishop Hendrix.

Bishop Hendrix
remembered

Bishop Candler presented a report of the Commission on Connectional or Coöperative Union with Theologically Kindred Bodies other than Methodists. On motion of W. A. Cooper, clerical delegate from the Florida Conference, the report was referred to the Committee on Church Relations and Bible Cause.

MAY 6
SECOND DAY

Report of Com-
mission on
Constitution
submitted

Bishop Candler submitted the report of the Commission on Constitution of the Methodist Episcopal Church, South. W. Asbury Christian, clerical delegate from the Virginia Conference, offered a resolution looking to a consideration of the report by the General Conference, acting as a Committee of the Whole.

J. S. French, clerical delegate from the Holston Conference, offered a substitute calling for a Special Committee of Twenty-Five, to be appointed by the College of Bishops, to which the report shall be referred. M. E. Lawson, lay delegate from the Missouri Conference, moved to amend the substitute by making the committee to consist of seven members instead of twenty-five. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the pending question. The motion did not prevail. Herbert Holmes, lay delegate from the North Mississippi Conference, moved the previous question, and the motion prevailed. The amendment to the substitute was lost. The substitute was lost by a vote of 154 for to 208 against.

The resolution was adopted, as follows:

Resolution con-
cerning
report of
Commission
on Constitu-
tion

Resolved, That, when this Conference considers the report of the Commission on Constitution of the Church, that it resolves itself into a committee of the whole and take up the said report item by item, and when it has completed its consideration as a committee of the whole it report its findings to the General Conference for its decision.

W. ASBURY CHRISTIAN, C. W. TADLOCK,
MARTIN E. LAWSON JAMES A. ANDERSON.
JOHN T. ELLISON.

James A. Anderson, clerical delegate from the North Arkansas Conference, moved that on Tuesday, May 11, immediately following the reading of the Journal, the Conference go into a Committee of the Whole to consider the report of the Commission on Constitution, Bishop Candler, Chairman of the Commission, to preside. The motion prevailed.

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, submitted the report of the Commission on Reorganization of the Boards, and moved that a consideration of the report be made the order of the day for Monday morning, May 10, at 10 o'clock. M. E. Lawson, lay delegate from the Missouri Conference, moved as a substitute that the sections of the report dealing with the interests of the various Boards involved, be referred to the several Standing Committees now considering these interests. Paul B. Kern, clerical delegate from the East Oklahoma Conference, moved as an amendment to the substitute that a Special Committee of Fifteen be appointed by the College of Bishops, said committee to be composed of eight clerical and seven lay delegates. General discussion of the matter was entered into. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved the previous question, and the motion prevailed. The amendment to the substitute prevailed by a vote of 200 for to 162 against. The substitute as amended was adopted.

Bascom Anthony, clerical delegate from the South Georgia Conference, moved that the Bishops submit reports of their work on Friday, May 7. H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved to amend by allowing the Bishops to report at a time to suit their convenience. The amendment being accepted by Dr. Anthony, the motion prevailed.

The report of the Secretaries on the distribution of the Episcopal Address was submitted. M. A. Childers, lay delegate from the West Texas Conference, moved that each Conference delegation select a representative on the Special Committee on the Spiritual State of the Church, recommended by the Secretaries' report. The amendment was lost. The report was adopted, as follows:

MAY 6
SECOND DAY

Report of Commission on
Reorganization of the
Boards submitted

Bishops requested to
submit report
of their work

MAY 6
SECOND DAY

REPORT OF SECRETARIES ON DISTRIBUTION OF EPISCOPAL ADDRESS

Distribution of
Episcopal
Address

In considering the matter of the distribution of the several parts of the Episcopal Address the Secretaries deemed it appropriate that a Special Committee on the Spiritual State of the Church be raised, in order to give specific attention to several important paragraphs. The Secretaries therefore recommend that such a committee be constituted, to be composed of nine members, who shall be appointed by the Chair and designated the Committee on the Spiritual State of the Church. Anticipating the acceptance of this recommendation, the Secretaries have made the following distribution of the Episcopal Address:

To the Committee on Episcopacy: Salutation, page 3; "Our Several Responsibilities," page 3; "Deceased Bishops," page 4; "Health and Activity of the Bishops," page 4; "Requests for Prayer," page 34; "The Spirit of Our Fathers and Our Spirit," page 35.

To the Committee on Itinerancy: "Lightening the Burdens of the Pastors," page 5; "Boundaries of our Duties," page 5; "Growth of the Church," page 14; "Suggested Changes in the Discipline," page 33.

To the Special Committee on the Spiritual State of the Church: "Our Faith," page 6; "Dangers and Remedies," page 9; "Prevalent Worldliness," page 14.

To the Committee on Church Relations and Bible Cause: "Unification," page 12.

To the Committee on Temperance and Social Service: "Divorce," page 16; "Christian Citizenship," page 17.

To the Committee on Conference Claimants and Boundaries: "Superannuate Endowment Fund," page 21.

To the Committee on Hospitals: "Hospitals," page 22.

To the Committee on Education: "Christian Education," page 24.

To the Committee on Missions: "Missions," page 27; "Our Colored Brethren," page 31.

To the Committee on Lay Activities: "Lay Activities," page 29.

To the Committee on Publishing Interests: "Our Church Papers," page 32.

To the Committee on Revisals: "Style and Arrangement of the Discipline," page 33.

Respectfully submitted.

THE SECRETARIES.

J. M. Rogers, lay delegate from the South Georgia Conference, moved that Tuesday evening, May 11,

be set aside for hearing one or more of the Fraternal Messengers. A special session of the Conference was ordered for that hour.

The following resolution was adopted:

MAY 6
SECOND DAY
Time set for
hearing
Fraternal
Messengers

Be it resolved, That when memorials or resolutions are referred to the several committees by the General Conference it shall be understood that the whole question with which the memorials or resolutions have to do is referred to the committees and the committees may concur, nonconcur, or, rejecting all the papers referred to them, recommend such action as they may consider wise in the premises. T. D. ELLIS,
L. H. ESTES.

It was announced by C. C. Grimes, Chairman of the Local Committee on Entertainment, that arrangements had been made for a boat ride on the Mississippi River for Monday afternoon, May 17. On motion, the invitation was accepted.

Boat ride on
Mississippi
River

The organization of the Standing Committees was announced as follows:

Organization of
Standing
Committees

EPISCOPACY.—F. P. Culver Chairman; I. C. Jenkins, Secretary.

ITINERANCY.—B. F. Lipscomb, Chairman; W. F. Dunkle, Secretary.

REVISALS.—E. B. Chappell. Chairman; F. A. Carter, Secretary.

PUBLISHING INTERESTS.—W. R. Odell, Chairman; J. W. Perry, Secretary.

EDUCATION.—R. L. Flowers, Chairman; J. H. Reynolds, Vice Chairman; Paul B. Kern, Secretary.

CHURCH EXTENSION.—T. D. Ellis, Chairman; M. H. Norton, Secretary.

MISSIONS.—Bascom Anthony, Chairman; W. Erskine Williams, Secretary; S. H. Blan and Ira Hawkins, Assistant Secretaries.

SUNDAY SCHOOLS.—Andrew Sledd, Chairman; W. Asbury Christian, Secretary; W. G. Henry, Assistant Secretary.

CONFERENCE CLAIMANTS AND BOUNDARIES.—J. B. Winn, Chairman; J. W. Barton, Secretary.

TEMPERANCE AND SOCIAL SERVICE.—C. M. Hay, Chairman; W. G. Henry, Secretary.

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EPWORTH LEAGUES.—George Pohlman, Chairman; W. W. Holmes, Secretary.

CHURCH RELATIONS AND BIBLE CAUSE.—W. A. Cooper, Chairman; J. A. B. Fry, Secretary.

LAY ACTIVITIES.—M. E. Lawson, Chairman; J. E. Crawford, Secretary.

HOSPITALS.—C. C. Jarrell, Chairman; Albert Anderson, Secretary.

Adjournment

After various announcements the Conference joined in singing Hymn 180, "All hail the power of Jesus' name," and adjourned with the benediction pronounced by Bishop Denny.

MAY 7
THIRD DAY

Session opened

THIRD DAY, FRIDAY, MAY 7

The Conference convened at 9 A.M., Bishop Denny in the chair.

Devotional
servicesMinutes read
and approved

Bishop Denny introduced Dr. George E. Booker, clerical delegate from the Virginia Conference, and requested that he conduct the morning's devotions. Dr. Booker announced and the Conference sang Hymn No. 2, "Come, thou Almighty King," after which Dr. Booker led in prayer.

The minutes of Thursday's session were read, corrected, and approved.

J. D. Gardner, lay delegate from the South Georgia Conference, gave notice of a purpose to move a reconsideration of the action of yesterday relative to the increase of the per diem for expenses.

Personnel of
special
committees

M. H. Norton, clerical delegate from the Florida Conference, gave notice that he would move a reconsideration of the action of yesterday whereby the Conference voted to resolve itself into the Committee of the Whole for the consideration of the report of the Commission on the Constitution of the Church.

Bishop Denny announced the following Special Committees, which were authorized by the Conference on yesterday and were to be appointed by the College of Bishops:

SPIRITUAL STATE OF THE CHURCH.—C. W. Tadlock, W. W. Peele, Arthur Moore, T. G. Herbert, George S. Jones, W. L. Dean, C. E. Hayes, C. B. Van Arsdale, J. W. Moore.

MAY 7
THIRD DAY

COMMITTEE ON CONSIDERATION OF THE REPORT OF THE COMMISSION ON REORGANIZATION OF BOARDS.—Paul B. Kern, J. B. Cox, Charles D. Bulla, J. T. Leggett, Mark C. Magers, J. Howard Wells, R. H. Winn, A. P. Lyon, Mrs. W. J. Piggott, M. A. Childers, M. O. Shivers, J. B. Ivey, Nathan Newby, J. N. Hillman, H. J. McCord.

Bishop Denny read and commented on Luke vii 36-50. The Conference joined heartily in singing Hymn 272, "Just as I am, without one plea."

Bishop Denny resigned the chair to Bishop Mouzon.

M. H. Norton, clerical delegate from the Florida Conference, having previously given notice, now moved a reconsideration of the vote of yesterday whereby the report of the Commission on the Constitution of the Church was made the order of the day for Tuesday, May 11, the Conference acting as a Committee of the Whole. The motion prevailed.

Reconsideration
ordered

W. A. Cooper, clerical delegate from the Florida Conference, spoke to the report. T. B. King, lay delegate from the Memphis Conference, made a point of order, which was not sustained. W. Asbury Christian, clerical delegate from the Virginia Conference, and J. Stewart French, clerical delegate from the Holston Conference, both spoke to the question. H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved the previous question. The question was ordered. The motion to reconsider prevailed by a vote of 207 for to 163 against.

Previous
question

J. S. French, clerical delegate from the Holston Conference, moved the adoption of a paper providing for a substitute with an amendment. A. P. Lyon, clerical delegate from the Louisville Conference, moved a substitute for the whole matter. The Chair decided that the motion was not in order.

MAY 7
THIRD DAY

The substitute offered by J. S. French was adopted, as follows:

Special Com-
mittee on
Constitution

Resolved: 1. That there shall be a Special Committee on the Constitution, composed of twenty-five members, to be appointed by the College of Bishops, to which shall be referred the report of the Commission on Constitution, together with all substitutes, amendments, and other related papers.

2. That the report of this Special Committee shall be made the order of the day for Friday, May 14, immediately after the approval of the minutes.

J. S. FRENCH,
I. P. MARTIN,
W. A. COOPER

R. G. Mood, clerical delegate from the North Texas Conference, moved that all papers referred to various committees that deal with interests referred to the Special Committee on the Reorganization of Boards, be referred to that committee, and the motion prevailed.

Concerning
per diem

J. D. Gardner, lay delegate from the South Georgia Conference, having previously given notice, now moved a reconsideration of the action of yesterday whereby the per diem for expenses of delegates was not changed. The motion was withdrawn when R. A. Clark, clerical delegate from the Memphis Conference, stated that the matter could be satisfactorily adjusted by the Committee on Arrangements and the Publishing Agents.

Delegates from
Missions on
Standing
Committees

Bascom Anthony, clerical delegate from the South Georgia Conference, presented a resolution amending the Rules of Organization on the matter of membership of delegates from Missions on Standing Committees. Herbert Holmes, lay delegate from the North Mississippi Conference, moved to refer the resolution to the Committee on Rules. J. B. Winn, clerical delegate from the Virginia Conference, spoke to the question. Herbert Holmes made the point of order that the speaker was discussing the merits of the paper and not the motion to refer. The point was not sustained. J. B. Winn resumed

MAY 7
THIRD DAY

Delegate from
Missions on
Standing
Committee

his speech. J. H. Eakes, clerical delegate from the North Georgia Conference, made the point of order that the speaker was not discussing the matter before the Conference. F. P. Culver, clerical delegate from the Central Texas Conference, made the point of order that the motion to refer was out of order. The point was not sustained. T. M. Evans, lay delegate from the Mississippi Conference, made a point of order which was not sustained. J. H. Eakes renewed his point of order that the speaker was discussing the merits of the matter and not the motion to refer. The point was sustained. Frank S. Onderdonk, clerical delegate from the Texas Mexican Mission, arose to a question of privilege, and urged the Conference to consider the great matters before it without taking so much time to consider the representatives of the mission fields.

F. B. Jones, clerical delegate from the Memphis Conference, moved the previous question, and the motion prevailed. The motion to refer was lost. The paper was adopted, as follows:

Be it resolved, That Section 3 of the Rules of Organization, adopted on Wednesday, be amended by the insertion before the words "as follows," near the middle of the paragraph, the words, "and one clerical delegate from each Mission on each committee except that on Episcopacy," so that the amended paragraph shall read:

"3. That there shall be twelve Standing Committees, composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations; and one clerical delegate from each Mission, on each committee except that on Episcopacy, as follows," etc.

BASCOM ANTHONY,
E. E. CLEMENTS.

J. D. Gardner, lay delegate from the South Georgia Conference, renewed his motion touching the matter of the per diem expenses of delegates. J. W. Mills, clerical delegate from the Texas Conference, moved that the motion be laid on the table. The motion prevailed.

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Dr. Charles L.
Goodell in-
troduced

Memorials pre-
sented and
referred

Bishop Mouzon introduced Dr. Charles L. Goodell, Secretary of Evangelism of the Federal Council of the Churches of Christ in America.

The call of the Conferences was made for memorials, appeals, petitions, etc., and the following were referred:

CHINA CONFERENCE.—Memorial on episcopal supervision, to Committee on Episcopacy.

CENTRAL TEXAS CONFERENCE.—Memorials on term of episcopacy, to Committee on Episcopacy; on consolidation of certain Boards, to Special Committee; on insurance, to Committee on Church Extension; on time limit of episcopacy, to Committee on Itinerancy; on time limit of presiding elder, increased representation of laymen in the Annual Conference, and changes in Discipline, to Committee on Revisals.

DENVER CONFERENCE.—Memorial on lay representation, to Committee on Education.

JAPAN MISSION.—Memorial on disability of missionaries, to Committee on Missions.

LOUISIANA CONFERENCE.—Memorial on hospitals, on claimants to superannuate fund, to Committee on Conference Claimants and Boundaries.

MISSISSIPPI CONFERENCE.—Memorials on delegates to District Conference, preachers on trial, to Committee on Revisals; on reorganization of educational work, to Committee on Education; on hospitals, and Orphans' Home Board, to Committee on Hospitals.

NORTH MISSISSIPPI CONFERENCE.—Memorials on voting by orders, to Committee on Constitution; on unification, to Committee on Church Relations and Bible Cause.

MISSOURI CONFERENCE.—Memorial on Church relations, to Committee on Church Relations and Bible Cause; on changes in Discipline, to Committee on Revisals.

NORTH GEORGIA CONFERENCE.—Memorial on

Annual Conference records, to Committee on Revisals.

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TEXAS CONFERENCE.—Memorial on transfer of churches, to Committee on Church Relations and Bible Cause.

Memorials presented and referred

TEXAS MEXICAN MISSION.—Memorial on elevation to an Annual Conference, to Committee on Itinerancy.

WESTERN MEXICAN MISSION.—Memorial on reorganization of Mexican Conference, to Committee on Missions.

CZECHOSLOVAK MISSION.—Memorial on being raised to an Annual Conference, to Committee on Missions.

Memorial from the Pueblo District, Denver Conference, on unification, to Committee on Church Relations and Bible Cause.

Memorial from the Waxahachie District, Central Texas Conference, on relief from campaigns, to Committee on Conference Claimants and Boundaries.

Memorials from the Cleburne District, Central Texas Conference, on transfer of churches, to Committee on Church Relations and Bible Cause; on term of episcopacy, to Committee on Episcopacy; on changes in Discipline, to Committee on Revisals; on membership in Quarterly Conference, to Committee on Revisals.

Memorial from the Danville District, Kentucky Conference, on boundaries, to Committee on Conference Claimants and Boundaries.

Memorial from Mayville District, Kentucky Conference, on boundaries, to Committee on Conference Claimants and Boundaries.

Memorial from the Shreveport District, Louisiana Conference, on unordained preachers, to Committee on Revisals.

Memorial from the Fayette District, Missouri

MAY 7
THIRD DAYMemorials pre-
sented and
referred

Conference, on wills and annuities, to Committee on Revisals.

Memorial from the Sylacauga District, North Alabama Conference, on unification, to Committee on Church Relations and Bible Cause.

Memorial from the San Francisco District, Pacific Conference, and from the Portland District, Northwest Conference, on Western branch of the Publishing House, to Committee on Publishing Interests.

Memorial from the Sedalia District, Southwest Missouri Conference, on assessments, to Commission on Budget.

Memorial from the Houston District, Texas Conference, on hospitals, to Committee on Hospitals.

Memorials from the Marlin, Beaumont, and Galveston District Conferences and from the Houston pastors, Texas Conference, on Golden Cross revenues, to Committee on Hospitals.

Memorial from the Houston District, Texas Conference, on reorganization of Boards, to Special Committee.

Memorial from the pastors of New Orleans, Louisiana Conference, on hospitals, to Committee on Hospitals.

Memorial from the Baton Rouge District, Louisiana Conference, on lay representation, to Committee on Revisals.

Memorial from the Louisiana Conference delegates on trust clause, to Committee on Revisals.

A paper from J. S. French and J. A. Baylor offering a substitute for the proposed Constitution, to Special Committee.

Memorial from General Board of Lay Activities opposing consolidation with other Boards, to Special Committee.

Memorial from the Woman's Missionary Council on coördination of religious education in local Church, to Special Committee.

Memorials from J. D. Hammons and others, and from J. H. Waters and others, on trustees of Church property, to Committee on Revisals.

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Memorials from P. O. Lowery, A. J. Gearheard, and others on laymen in the bishop's cabinet, to Committee on Episcopacy; on limiting the term of presiding elders, to Committee on Itinerancy.

Memorials presented and referred

Memorial from Board of Missions on work in Mexico, to Committee on Missions.

Resolution from R. P. Shuler and others on board of censors for moving pictures, to Committee on Temperance and Social Service.

A communication from the Sunday School Board, to Committee on Sunday Schools.

A communication from the China Conference was referred to the Committee on Missions.

Reports from the Board of Trustees of Emory University and from the Board of Trustees of Southern Methodist University were referred to the Committee on Education.

Reports from the Commission on Temperance and Social Service and from the Near East Advisory Committee were referred to the Committee on Temperance and Social Service.

Andrew Sledd, clerical delegate from the Alabama Conference, presented a written request for a ruling by the College of Bishops on the permission just ordered granting delegates from Missions to vote as members of committees. A. P. Lyon, lay delegate from the Louisville Conference, arose to a question of law. The Chair ruled that the body is capable of taking any action it may choose.

Bishops asked for ruling

The call for reports from Commissions, Boards, and connexional officers was made, and the following were submitted: C. C. Selecman, clerical delegate from the North Texas Conference, presented the report of Southern Methodist University, and F. N. Parker, clerical delegate from the Louisiana Conference, presented the report of the Trustees

Call for reports

**MAY 7
THIRD DAY****Call for reports**

of Emory University. Both of these reports were referred to the Committee on Education.

The call for reports from Standing Committees was made. W. Asbury Christian, Calendar Secretary, moved that the reports be read by caption only and go to the Calendar. The motion prevailed. The following reports were submitted and went to the Calendar: No. 2, Committee on Hospitals; Nos. 2, 3, 4, and 5, Committee on Church Extension; Nos. 1 and 2, Committee on Conference Claimants and Boundaries; No. 1, Committee on Epworth Leagues.

The call was made for reports from Special Committees. The Committee on Rules submitted their report. On motion, the rules were suspended and the report put upon its passage. The report was adopted, as follows:

**Report of Com-
mission on
Rules****REPORT OF THE COMMITTEE ON RULES**

We recommend the adoption of the following rules:

Rule 1. The daily meeting shall be from 9 A.M. to 12:30 P.M. until otherwise ordered by majority vote.

Rule 2. No alternate shall have the privilege of membership until his name has been announced.

Rule 3. The Secretaries shall constitute the committee for distributing the Episcopal Address, and the adoption of this report shall be notification to the committee.

Rule 4. The members of any special committee shall be named by the bishop presiding when the committee is ordered, unless otherwise directed by the Conference.

Rule 5. After religious service, the regular meeting shall be conducted in the following order:

(1) For the first two days only, calling the roll of members and alternates.

(2) Reading the journal of the previous meeting or meetings.

(3) For the first four daily sessions, Sunday excepted, alphabetical call of the Conferences for appeals, memorials, petitions, and resolutions proposing changes in the Discipline. After the expiration of the first four days of the session the order shall be as follows: All appeals, memorials, petitions, and resolutions proposing changes in the Discipline shall be placed in the hands of the Secretary by 9:30 A.M., and upon call of the third item of the Order of Business the Secretary

shall proceed at once to read the captions of such papers in his hands for reference to the proper committees.

(4) For the first ten daily sessions, Sunday excluded, reports from commissions, boards, and connectional officers.

(5) Reports from standing committees.

(6) Reports from special committees.

(7) Calendar.

Rule 6. A motion to adjourn shall not be debatable, and shall be in order at any time except (1) when a member has the floor; (2) when a vote is being taken; (3) when the pending or previous question has been ordered and voting under it has not been completed; (4) when no business has been transacted since the motion to adjourn was voted down.

Rule 7. Reports, resolutions, appeals, petitions, memorials and substitutes, together with amendments proposing changes in the Discipline, shall be written and in triplicate and have written on the back of them the subject to which they relate, the Conference, Church, or names of two individuals presenting the paper, and the committee to which it is referred.

Rule 8. (a) Reports from the Committee on Episcopacy approving by name the character of the bishops, and making apportionments to the bishops and to the widows and orphans of deceased bishops, are final.

(b) Reports from committees (and minority reports) recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected and the language as it will read when adopted, and shall be placed on the Calendar in order of their being read, subject to consideration during or after the next daily meeting.

(c) Reports from committees, and all other papers which propose an alteration in the Restrictive Rules of the Church, shall state the alteration proposed to be made and the form of the motion shall be: "Will the General Conference recommend to the Annual Conferences the change indicated above?"

(d) The adoption of the report recommending concurrence shall constitute legal enactment.

(e) A committee's report recommending nonconcurrence shall be subject to immediate consideration on completion of the daily call for reports from Standing and Special Committees, unless there be a minority report or a motion to substitute concurrence, in which case both reports, the committee's report together with a motion to substitute concurrence, shall be placed on the Calendar.

(f) Every committee of the General Conference is hereby authorized to delegate to the chairman and secretary of the committee the duty of preparing and presenting to the General Conference the action taken by the committee on any given

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Report of Com-
mission on
Rules

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mission on
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subject, and every committee is also authorized to grant to a minority of the committee the right to draft and to present to the General Conference a minority report without reading the same before the full committee, provided the substance of said minority report has been stated to the committee.

Rule 9. The bishop presiding shall be the legal president of the Conference. He shall decide points of order raised by members and shall rule on questions of order not raised by members, as he deems necessary to conform to these Rules of Order, subject, in both cases, to an appeal to the Conference by any member without a second, which appeal shall be decided by a vote without debate, except that the appellant and the chairman shall each have five minutes for a statement. A tie vote in the case of an appeal shall sustain the Chair.

Rule 10. When the Chairman stands at his place and calls the Conference to be in order, no member shall speak, address the Chair, or stand while the Chairman stands.

Rule 11. (a) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given by the Chairman calling his name or announcing him from a certain Conference.

(b) A member of the floor may not be interrupted without his consent, except to call him to order, to raise a question of general privilege, to announce the time for a special order, or to correct misrepresentations.

(c) No member shall speak a second time on the same question if any member who has not spoken desires the floor; nor more than twice on the same subject under the same motion; nor longer than fifteen minutes unless his time be extended by the Conference.

Rule 12. The main proposition shall be open to debate under the following motions: To adopt; to commit with instructions; to adopt a substitute; and to postpone indefinitely.

Rule 13. Subsidiary motions shall have the following order of precedence: (1) To lay on the table; (2) the pending question; (3) the previous question; (4) to postpone to a definite time; (5) to commit; (6) to postpone indefinitely; (7) to amend.

Rule 14. A substitute shall consist of a minority report, or a resolution, and the motion to adopt it shall be a rival principal question, in order while an amendment to the principal proposition is pending. To substitute shall require a motion to adopt and shall be subject to amendment the same as the principal question, after which the principal proposition shall be subject to amendment, an amendment to an amendment being allowed. After amendments have been made, or if no

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Report of Com-
mission on
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amendments are made, the vote shall be taken, first on adopting the substitute, and if adopted, it shall be final action of the Conference on the matter.

Rule 15. A subsidiary motion may be laid on the table without carrying any other with it.

Rule 16. (a) A motion for the pending question shall be decided without debate; and if adopted, the pending subsidiary question shall be put to a vote without further debate.

(b) A motion for the previous question shall be decided without debate; and if adopted, all motions before the Conference shall be put to vote in their order without debate, except that in the case of the report from a committee, the chairman, or other representative of the committee, shall have the right to a closing speech in support of the report.

Rule 17. To reconsider shall be in order at any time after the vote desired to be reconsidered on the day the vote was taken or immediately after the reading of the journal at the next daily meeting, and shall be moved by a member who voted with the prevailing side. After reconsideration has been ordered, the question shall stand as it was just before the vote reconsidered was taken, but divested of the pending or previous question if either has been ordered.

Rule 18. (a) Only members within the Conference ball when the vote is taken shall be entitled to vote.

(b) Voting shall be by acclamation or show of hands, but any member may demand a division.

(c) A majority of those voting, a quorum being present, shall decide all questions except the call for the ayes and nays, which shall be ordered by one-fifth of those voting; to amend or suspend the Rules of Order, to object to the consideration of a special order, or to consider a special order before the set time, and to propose to ratify a change in the Constitution of the Church, each of which shall require a two-thirds majority, a quorum being present.

(d) An amendment to a proposed change in the Constitution of the Church shall be adopted by a majority.

Rule 19. The Secretary shall keep a chronological record of orders of the day, of reports of committees, under paragraph (b) of Rule 8, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless by a vote of a majority an item be taken up out of its order.

Rule 20. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

Rule 21. These Rules of Order may be amended or changed by a two-thirds majority; but no change or amendment shall

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be in order unless the same is proposed in writing and has been referred to the Committee on Rules, which shall report thereon the next day.

Rule 22. In all cases not specified by these rules, "Robert's Rules of Order" shall be considered authority.

T. D. ELLIS, *Chairman*;

R. E. STACKHOUSE, *Secretary*.

L. H. Estes, clerical delegate from the Memphis Conference, moved an amendment to the Rules of Order, which was referred to the Committee on Rules.

Time set for
hearing Dr.
Cadman

J. M. Rogers, lay delegate from the South Georgia Conference, moved that the Conference hear Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, at 11:30 A.M. on Tuesday, May 11. The motion prevailed.

The Chair made a statement concerning the question of law that had been submitted to him. A. J. Lamar, clerical delegate from the Alabama Conference, moved that the Conference ask the College of Bishops to render an opinion on the question submitted by Andrew Sledd, as to the rights of delegates from Missions to serve as members of Standing Committees. R. G. Mood, clerical delegate from the North Texas Conference, made the point of order that the speaker was discussing the constitutionality of the question instead of the motion to refer. The point was sustained. Andrew Sledd, clerical delegate from the Alabama Conference, made a point of order which was not sustained. C. R. Jenkins, clerical delegate from the South Georgia Conference, made a point of order which was not sustained. J. W. Mills, clerical delegate from the Texas Conference, moved the previous question. The previous question was ordered. The motion prevailed, and the following question was referred:

The opinion of the bishops is requested on the constitutionality of the action just taken, giving the right to vote in

committees to those attendants upon the Conference from our Missions who are not in fact members of the Conference.

ANDREW SLEDD, ANDREW J. LAMAR,
H. M. CANTER, J. W. PERRY.
ERNEST L. WOOLF,

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THIRD DAY

Report No. 5 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT
NO. 5

Report No. 5 of
Committee
on Church
Extension

Your Committee on Church Extension had before it the following memorial from the Northwest Texas Conference:

"We ask that the Plan for Property Protection, as presented to the Board of Church Extension by Ed R. Wallace, be enacted into law:

"1. Place in paragraph 112, and within brackets No. 1, this question: 'What amount has been paid to the Indemnity Loan Fund for this year?'

"2. Place the following article instead of the present Article X, paragraph 515, now in the Discipline of 1922: "The Board shall have authority to raise and administer an Indemnity Loan Fund to protect our property against losses by fire and tornado. The revenues shall be derived from annual collections in each charge as per Article X of this paragraph. The amount of the several assessments shall be determined by each charge and the presiding elder or a representative of the Board to provide protection for not less than 25 per cent nor more than 60 per cent of the value of said property agreed upon by said representative; protection to become effective as soon as draft or money reaches the office.

"The Board shall hold in cash and liquid securities ■ sufficient amount to take care of probable losses; but if losses are sustained in excess of collections paid in, they shall be placed on the calendar, to be met in their regular order. The amount of protection, evidenced by moneys paid in, shall be determined by established rates where property is located. The Board shall not operate an insurance business and shall issue no policies, but safely hold, loan, collect, and distribute in an equitable manner all funds paid into the Indemnity Loan Fund so as not to involve in any way other funds held and administered by the Board. And no donation shall be made in case of losses unless the collection for the Indemnity Loan Fund shall have been previously paid in to the said

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Report No. 5 of
Committee
on Church
Extension

Loan Fund for the protection of the property suffering from loss.

“The Board shall place all churches and parsonages now being aided under immediate protection, collecting a sufficient assessment from said charges to cover not less than 25 per cent nor more than 60 per cent of the legal value of said properties aided, placing same in the Loan Fund. Unaided Churches may be allowed twelve months to come under the regulation.”

We recommend nonconcurrence.

T. D. ELLIS, *Chairman*;

M. H. NORTON, *Secretary*.

W. Asbury Christian, Calendar Clerk, moved to suspend the rules in order to bring up reports just placed upon the Calendar for action. The motion prevailed. Report No. 2 of the Committee on Hospitals was read and adopted, as follows:

Report No. 2 of
Committee
on Hospitals
adopted

COMMITTEE ON HOSPITALS, REPORT NO. 2

Your committee has given careful consideration to a memorial from the General Hospital Board, as follows:

“In Chapter II., Section II., ¶52 of the 1922 Discipline, add the words ‘From the Golden Cross Enrollment’ to Question 33, making the question read as follows: ‘What has been contributed for the following causes: Foreign Missions? Home and Conference Missions? Church Extension? Education? The American Bible Society? General Conference expense? By the Woman’s Missionary Society? From the Golden Cross Enrollment?’

“In Chapter II., Section V., ¶93, change Answer 5 so as to include a subsection to be numbered 11, and to read as follows:

“(11) The Golden Cross Society, showing how many members have been enrolled and the amounts that have been contributed through these means.”

“In Chapter II., Section VI., ¶112, under Order of Business for the first Quarterly Conference, insert ‘Question 10’ so as to read:

“(10) Have directors for the Golden Cross Society been appointed?”

“In Chapter II., Section VI., ¶112, Under Order of Business for the second Quarterly Conference, change old ‘Question 10’ to ‘11’ and insert ‘Question 12’ so as to read:

“(12) Who are confirmed as directors of the Golden Cross Society?”

"Let the following questions be numbered accordingly.

"In Chapter II., Section VI., ¶112, under Order of Business for the third Quarterly Conference, add Section 12 so as to read:

"(12) How many members have been enrolled in the Golden Cross Society; and what amount has been contributed by this means?"

"In Chapter II., Section VII., ¶116, in the Order of Business for the Church Conference, insert item '8' so as to read:

"(8) From the Golden Cross Society."

"In Chapter III., Section XVIII., ¶231, omit 'and' before 'universities' and insert 'and hospitals' after 'universities,' so that the paragraph will read:

"¶231. Trustees of our schools, colleges, universities, and hospitals must be at least twenty-one years of age. Three-fourths of them,' etc."

We recommend concurrence.

CHARLES C. JARRELL, *Chairman*;
ALBERT ANDERSON, *Secretary*.

The following delegates having arrived, their presence was noted:

Presence of
certain mem-
bers noted

SOUTH CAROLINA CONFERENCE.—*Lay*: Charlton Durant.

TENNESSEE CONFERENCE.—*Lay*: Littell Rust.

TEXAS CONFERENCE.—*Clerical*: A. Frank Smith.

W. A. Cooper, clerical delegate from the Florida Conference, moved that, in view of the fact that the reports now on the Calendar had not been published in the *Daily Advocate*, and therefore no one had had a chance to carefully read them, we do now adjourn. The motion prevailed.

Various announcements were made and the Conference adjourned with the benediction pronounced by Bishop Mouzon.

Adjournment

FOURTH DAY, SATURDAY, MAY 8

The Conference convened at 9 A.M., Bishop Mouzon in the chair.

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FOURTH DAY
Session opened

Bishop Mouzon announced and the Conference joined heartily in singing Hymn 324, "Break thou the bread of life," after which the Bishop led in the

Devotional
service

MAY 8
FOURTH DAY

recital of the Apostles' Creed. H. B. Reams, clerical delegate from the Tennessee Conference, led in prayer. The Conference sang Hymn 551, "What a Friend we have in Jesus."

Bishop Mouzon read and commented on two passages of Scripture bearing on prayer, basing his remarks on Matthew vi. 5-15 and vii. 7-12.

Minutes read
and approved

The minutes of Friday's session were read, corrected, and approved.

Personnel of
Committee
on Constitu-
tion of the
Church

Bishop Mouzon announced the Special Committee on the Constitution of the Church, authorized yesterday, said Committee to be appointed by the College of Bishops, as follows: A. J. Lamar, B. Rhett Turnipseed, C. C. Grimes, C. L. Brooks, Joseph D. Randolph, T. L. Hulse, W. J. Sims, V. C. Curtis, O. E. Goddard, F. P. Culver, Ivan Lee Holt, H. L. Clay, C. C. Selecman, Charlton Durant, John W. Barton, L. D. Murrell, W. P. Thomas, George S. Jones, H. C. Stuart, T. F. Turner, H. H. White, N. L. Miller, W. P. Few, J. R. Caton, S. J. Hilburn.

Bishop Denny, Secretary of the College of Bishops, reported the following episcopal decision:

EPISCOPAL DECISION

Episcopal de-
cision

To the General Conference of the Methodist Episcopal Church, South, Assembled in Memphis, Tenn., May 8, 1926.

Dear Brethren: Yesterday you took the following action:

"*Be it resolved*, That Section 3 of the Rules of Organization, adopted on Wednesday, be amended by the insertion before the words 'as follows,' near the middle of the paragraph, these words, 'and one clerical delegate from each Mission on each committee except that on Episcopacy,' so that the amended paragraph shall read:

"'3. That there shall be twelve Standing Committees, comprised of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations; and one clerical delegate from each Mission on each committee except that on Episcopacy,' etc."

By our law, on the College of Bishops the Church has laid the important, weighty, and delicate duty of calling the attention of the General Conference to any of its acts which, in the judgment of the bishops, is unconstitutional. The

action set forth above would have come before us as a matter of duty; but it comes to us especially because of your adoption of the following:

"The opinion of the bishops is requested on the constitutionality of the action just taken, giving the right to vote in committees to those attendants upon the Conference from our Missions who are not in fact members of the Conference."

By Paragraph 42 (2), the second Restrictive Rule, it is provided that no Annual Conference can have more than one representative for every eighteen members, nor less than one for every sixty members of that Conference. Acting under this Restrictive Rule, Paragraph 32 was adopted, fixing the number of members of the General Conference from an Annual Conference at one clerical and one lay member for each forty-eight members of each Annual Conference. Having respect to this constitutional requirement, Paragraph 88 provides that "at the annual meeting next preceding the General Conference the Mission shall elect to the General Conference one clerical delegate, who shall be a member of an Annual Conference; *provided*, that while he is not entitled to a vote, he shall be accorded the privileges of the floor."

The College of Bishops is of the opinion that such delegates from Missions have all the privileges on the Standing Committees that they have in the General Conference, but no more. Hence the action referred to us is illegal.

For the College of Bishops of the Methodist Episcopal Church, South: COLLINS DENNY, *Secretary*.

Bishop Denny then presented the following paper from the College of Bishops:

RECOMMENDATION FROM THE BISHOPS

To the General Conference of the Methodist Episcopal Church, South.

Dear Brethren: Your General Superintendents beg leave to make to your honored body a special communication in view of the decision that we have felt constrained to make in response to the question we were requested by you to decide, concerning the right of delegates from Missions to vote in the Standing Committees of the Conference.

Your bishops are in deep sympathy with our brethren sent by Missions as their delegates to the General Conference, under Paragraph 88 of the Discipline of 1922. The great work which they and their fellow laborers are doing in their respective fields is worthy of the highest consideration; and is so held in the esteem of your General Superintendents.

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Episcopal decision

Recommendation from
College of
Bishops

MAY 8
FOURTH DAY

Recommendation from
College of
Bishops

We respectfully suggest, therefore, to the General Conference that the privileges of delegates of Missions be extended by constitutional processes as far as may be judged best for the promotion of the interests of the work in such Missions and for their advancement as organized bodies.

WARREN A. CANDLER,	W. N. AINSWORTH,
COLLINS DENNY,	JAMES CANNON, JR.,
EDWIN D. MOUZON,	W. B. BEAUCHAMP,
JOHN M. MOORE,	JAMES E. DICKEY,
W. F. McMURRY,	SAM R. HAY,
U. V. W. DARLINGTON,	HOYT M. DOBBS,
H. M. DU BOSE,	HIRAM A. BOAZ.

In reply to the telegraphic greetings of the College of Bishops of the Methodist Episcopal Church, and in compliance with the action of this Conference, Bishop Denny submitted the following paper:

Telegram to
Bishops of M.
E. Church

RESPONSE TO GREETINGS FROM BISHOPS OF METHODIST EPISCOPAL CHURCH

Bishop E. G. Richardson, Secretary of Board of Bishops of the Methodist Episcopal Church, Washington, D. C.

The General Conference and Bishops of our Church have received with high appreciation your cordial greetings and good wishes, and on behalf of both bodies we return the warmest expression of brotherly regard and wish for you and your great Church all spiritual blessings in the heavenlies in Christ Jesus and ever-abounding prosperity through the riches of his grace.

W. A. CANDLER,
JOHN M. MOORE,
H. A. BOAZ.

Bishop Mouzon resigned the chair to Bishop Moore.

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, announced the presence of the Rev. George W. Kerby, B.A., D.D., fraternal delegate from the United Church of Canada. Bishop Mouzon introduced Dr. Kerby

Dr. Kerby
introduced

J. M. Rogers moved that the special order for Monday evening be vacated as far as a public serv-

ice in the Conference hall of the General Board of Education is concerned, and that the Conference order for that time a special session for hearing Dr. Kerby. The motion prevailed.

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Time for hearing Dr. Kerby set

W. Asbury Christian, clerical delegate from the Virginia Conference, moved that the communication from the Bishops recommending constitutional action in reference to representatives from Missions be referred to the Committee on Constitution. The motion prevailed.

Greetings from the seventy-two members of the Wesley Club of Yale Divinity School were read and referred to the Committee on Fraternal Introductions and Correspondence.

Greetings from Wesley Club

F. P. Culver, clerical delegate from the Central Texas Conference, moved that the time of our Memorial Service for deceased bishops be changed from 11 A.M. to-day to 10 A.M., Saturday, May 15. W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that Thursday morning at 10 o'clock be made the time for the Memorial Service. The amendment prevailed by a vote of 188 to 157. The motion as amended was adopted.

Time for Memorial service

The roll of Conferences was called for memorials, petitions, appeals, etc., and the following were presented and referred:

Call of Conferences for memorials, petitions, and resolutions

FLORIDA CONFERENCE.—Memorial concerning the powers of the General Conference, to Committee on Constitution; on missionary cultivation, to Committee on Missions; concerning Conference claimants, to Committee on Conference Claimants, Finance, and Boundaries; on hospital policy, to Committee on Hospitals; concerning the Epworth League Board, to Committee on Epworth Leagues.

HOLSTON CONFERENCE.—Memorial concerning Church and Quarterly Conference, to Committee on Revisals.

MISSOURI CONFERENCE.—Memorial touching

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Call of Conference for
memorials,
petitions, and
resolutions

Course of Study to Committee on Revisals; and Memorial on Religious Education at State Universities, to the Committee on Education.

From R. P. Shuler and others, paper touching changes in the Discipline, to Committee on Revisals.

From R. E. Stackhouse and others, petition concerning Called Session of the General Conference, to Committee on Constitution.

From District Conference, Montezuma, Ga., memorial touching delegates to District Conference, to Committee on Revisals.

From J. M. Moore and others, resolution concerning changes in our Conference questions, to Committee on Revisals.

From N. D. Guerry and others, memorial touching Scarritt College, to Committee on Missions.

From Trinity Church, Los Angeles, petition touching unification, to Committee on Bible Cause and Church Relations; also petition concerning liberalism, to Committee on Revisals.

From Lubbock District Conference, memorial concerning change in the Creed, to Committee on Revisals.

From George S. Jones and others, resolution touching the bishops, to Committee on Episcopacy.

From Business Men's Class, Temple, Tex., resolution touching requiring subscription to Articles of Religion and Creed, to Committee on Revisals.

The call was made for reports from Boards, Commissions, and connectional officers. The following were presented and referred:

From Board of Trustees of the Methodist Episcopal Church, South, to Committee on Conference Claimants, Finance, and Boundaries.

Report of Board of Managers of Tract and Evangelistic Literature, to Committee on Publishing Interests.

Report of editor of *Christian Advocate*, to Committee on Publishing Interests.

Resolution from Woman's Missionary Council, to Special Committee on Reorganization of Boards.

Memorial from Book Committee touching Conference and connectional organs, to Committee on Publishing Interests.

Memorial from the Woman's Missionary Council touching membership in Quarterly Conferences and on Annual Conference Boards, to Committee on Revisals.

Report of Publishing Agents and Book Committee, to Committee on Publishing Interests.

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, for the Book Committee, announced the election of A. J. Lamar and John W. Barton as Publishing Agents for the ensuing quadrennium; also the election of W. H. Nelson as editor of the *Pacific Methodist Advocate*.

The report of Dr. W. J. Young, our Fraternal Messenger to the Methodist Church of Canada, was read, as follows:

REPORT OF DR. W. J. YOUNG, FRATERNAL MESSENGER TO THE METHODIST CHURCH OF CANADA

To the General Conference of the Methodist Episcopal Church, South, in session in Memphis, Tenn.

Dear Brethren and Fathers: Pursuant to appointment by the College of Bishops as Fraternal Delegate to the Methodist Church of Canada, I attended the General Conference of that Church, assembled in Toronto, September 27 to October 14, 1922, and spent several days listening with intense interest to the deliberations of that distinguished body and enjoying a delightful fellowship with its members.

I was given a most cordial reception, and was granted a very opportune time for the delivery of my message, which was heard with many marks of approval and appreciation. At the close of the address, I was asked by resolution to bring back to you the assurance of unceasing interest in the great and growing task of our beloved Church and of the joy over the splendid successes that have been achieved.

I was the recipient of many acts of distinguished courtesy and was frequently told of the special interest felt by Canadian

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Call of Conference for memorials, petitions and resolutions

Election of A. J. Lamar and John W. Barton as Publishing Agents

Report of Dr. W. J. Young, fraternal delegate to Methodist Church of Canada

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FOURTH DAY

Report of Dr.
W. J. Young,
fraternal
delegate to
Methodist
Church of
Canada

Methodism in the Methodism of the South and of the feeling of a very close spiritual kinship. I was assigned to preach, both morning and night, on the Sabbath, in prominent pulpits, and on important occasions, and was given a splendid hearing.

I heard much concerning the union of the Congregational, Presbyterian, and Methodist Churches of Canada. There was manifested a large enthusiasm over what was believed to be the near approach of the consummation of the plans. There was evidence of genuine spiritual fervor and power at every mention of the subject. Dr. S. D. Chown, the much-beloved and honored General Superintendent, bade me say to you that the Methodists of Canada do not love Methodism less, nor do they honor less the heroes who established the Church of the Fathers, but that they made, in entering into the union, a great sacrifice for the sake of the kingdom of Jesus Christ, which they believe will be largely advanced by a movement which seems to them to be so fully in accord with the teachings of the Master.

Greatly appreciating the honor conferred upon me, I am,
Yours in brotherly love. W. J. YOUNG.

Bishop H. M. Du Bose, our Fraternal Messenger to the Church of the United Brethren in Christ, submitted his report, which was read and ordered to record, as follows:

Report of
Bishop H. M.
Du Bose,
fraternal
delegate to
the Church
of the United
Brethren in
Christ

REPORT OF BISHOP H. M. DU BOSE, FRATERNAL DELEGATE TO THE CHURCH OF THE UNITED BRETHREN IN CHRIST

To the General Conference of the Methodist Episcopal Church, South.

Dear Brethren: As your Fraternal Delegate, appointed to bear official greetings to the General Conference of the Church of the United Brethren in Christ, I beg to submit to you the following as my report:

The Reception Committee of the General Conference of the Brethren having appointed the hour, at 8 o'clock of the evening, on May 19, 1925, in Elmwood Music Hall, in the City of Buffalo, N. Y., I delivered before the Conference my address as your representative. It came to me as an especially grateful fact that Bishop H. H. Fout was presiding at the time of my being presented to the Conference. This not only recalled the fact that I had had the honor to present him to our General Conference at Hot Springs, when he brought us an eloquent and challenging message, the first formal communication to us from the Brethren, but it reëmphazized the

assurance which he then brought us of the hope of his people for a closer affiliation and coöperation of our two bodies. Bishop Bell and others also recalled the meeting together of our Commissions at Columbus, in 1922, and all assured me of their purpose and pleasure to send us a messenger in 1926.

As a proper account to you of the discharge of my mission, I beg to submit a summary of my impressions and observations in connection with this visit to the legislative body of our so worthy and devoutly spiritual coreligionists.

The sitting of the General Conference which I attended was the twenty-ninth since the organization of the Church, nearly paralleling the history of constitutional American Methodism. A sense of apostolic confidence and a testimony of unquestioning faith in the providential origin and history of the denomination characterized the body and gave tone to its deliberations throughout. The sitting proved most satisfactory to the leaders of the Church because of the encouraging summaries of advance in all demoninational work reported for the quadrennium and the fine cohesive spirit which marked the proceedings. The membership of the Church, as reported in their Episcopal Address, is 389,294, a net increase of 38,287 for the four years just past. A similar or an advanced ratio of increase was noted in all departments of finance and administration, in pastoral support, Church property values, and general benevolences. During the quadrennium there was raised for all purposes in the denomination a total of \$24,942,803. The total value of Church and parsonage property is \$23,450,655. The gifts for all purposes show an increase of twenty per cent. The reports on the Church's publicational enterprizes, church erection, foreign missions, Sunday school and young people's work carried many evidences of prosperity and progress. Beyond any question the body of the United Brethren is well organized, alert, and evangelical.

The membership roll of the General Conference showed two hundred and sixteen delegates, equally divided between the clergy and the laity. Of the lay delegates, nineteen were women. At the opening of the session the Board of Bishops consisted of five general superintendents with one emeritus member, Bishop William M. Weekley, the Rev. Nicholas Castle, another retired bishop, having died. The active superintendents were: Bishops William M. Bell, Henry H. Fout, Cyrus K. Kephart, William H. Washinger, and Arthur B. Clippinger. As is well known, the bishops of this Church are subject to a quadrennial vote of indorsement or reëlection. On account of his years, the Conference placed the venerable Bishop Kephart in the honorable relation of emeritus and on

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FOURTH DAY

Report of
Bishop H. M.
Du Bose,
delegate to
the Church
of the United
Brethren in
Christ

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Report of
 Bishop H. M.
 Du Bose,
 delegate to
 the Church
 of the United
 Brethren in
 Christ

May 20, being the seventh day of the session, proceeded to the election of five bishops for the active list. On the first ballot the four remaining bishops of the former active lists, Bishops Bell, Fout, Washingier, and Clippinger, were re-elected. On the third ballot, taken just before my leaving, the Rev. A. B. Stratton, D.D., of the Pennsylvania Conference, was named as the fifth bishop.

The idea of a time limit on the episcopacy in our sister Church seems to be a theory and not a practice. Retirement by Conference action is practically without a precedent. The bishops are participating members of the General Conference and vote, make motions, and offer papers in the same way as other delegates. Their membership is reckoned to the Annual Conference from which they were elected. In the episcopal election just described each of the bishops voted on a parity with his fellow members.

The relations between the bishops and the body of ministers and laymen are most cordial, the services and advantages of the general superintendency are genuinely appreciated, and there is no probability that the United Brethren will ever become less episcopal than they now are. Indeed, I doubt if the life-tenure episcopal bodies of evangelical Protestantism are more wedded to the institution. The differences which one notes in the application of the idea rather emphasize the recognized necessity and advantages of the office. This is not an abstract discussion, but a recital of facts in point.

I was much impressed with the peace, harmony, and spirit of solidarity which characterized the Conference in its proceedings. The order of motions, countermotions, questions, and points of law and order, as observed from a guest's seat near the chair of the presiding bishop, gave me a really home-like feeling. The details of Conference action, if not truly Methodist, are Methodistlike and point back to the Otterbein-Asburian councils of a hundred and forty years ago.

The General Conference contained not a few men of marked ability. Several of the lay delegates had seen service in the National Congress and in other posts of high responsibility, and they gave ready evidence of their familiarity with the management of great affairs. The Conference made no mean impression upon the public mind of the great city in which it met.

The reception accorded me by the Conference was beautifully tender and was marked by many assurances of appreciation and brotherly esteem. The Lord make these Brethren many times more than they are and give them inheritance amongst all the sanctified!

HORACE M. DU BOSE.

Franklin N. Parker, our Fraternal Messenger to the General Council of the United Church of Canada, presented his report, which was read and went to record, as follows:

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REPORT OF DR. FRANKLIN N. PARKER, FRATERNAL MESSENGER TO THE GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA

Report of Dr. Franklin N. Parker, Fraternal Messenger to the General Council of the United Church of Canada

To the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., May, 1926.

Dear Fathers and Brethren: I herewith submit my report as Fraternal Messenger to the General Council of the United Church of Canada, which convened in the City of Toronto, June 10, 1925.

Through the courteous invitation of Rev. Dr. S. C. Chown, Superintendent of the Methodist Church of Canada, our College of Bishops were requested to send a Fraternal Messenger to this great assembly. In accordance with this request, I was honored with the responsibility and privileges of this mission.

The Council was a notable event in the history of the Protestant Churches. Methodists, Presbyterians, and Congregationalists sat in harmonious deliberation, effecting the merger of their historic Churches in one ecclesiastical body, continuing their organic life in the United Church of Canada.

Their deliberations were marked by a profound sense of the issues involved, the clear conviction that a wise Providence had guided them to that great day; and, above all, there was manifest a persuasive spiritual glow in all their discussions and the fellowship of their devotional services. The uppermost motive animating the body was the purpose to promote the common salvation which is in Christ Jesus our Lord.

Thursday night, June 11, was set apart for the reception of Fraternal messengers from the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Congregationalist bodies of the United States, at which time it was my privilege to present the greetings and Godspeed of our Church.

As heretofore, your messenger was received with the most brotherly greetings with this addition, that formerly our salutations were received from members of our sister Methodist Church, but on this occasion there was the added interest that Presbyterians and Congregationalists united in a joint welcome to the representatives of our Methodist Churches. To me, it was a gracious manifestation of our unity in the faith that is in Christ Jesus. I endeavored to

MAY 8**FOURTH DAY**

Report of Dr.
Franklin N.
Parker, Frat-
ernal Mes-
senger to the
General
Council of
the United
Church of
Canada

Dr. W. L.
Northridge,
Fraternal
Messenger
from Irish
Methodist
Church, in-
troduced

Name of Com-
mittee No. 8
changed to
Conference
Claimants,
Finance, and
Boundaries

Report of
Board of
Trustees re-
ferred

express what I believe to be our cordial and fraternal blessings upon their future, commending them to God and to the word of his grace in the bonds of Christian love and fellowship of the Holy Spirit.

Respectfully submitted.

F. N. PARKER.

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, announced the presence of Dr. W. L. Northridge, Fraternal Messenger from the Irish Methodist Church. Bishop Moore introduced Dr. Northridge. J. M. Rogers moved that we hear the message of Dr. Northridge on Monday evening, May 10, and the motion prevailed.

T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the name of Committee No. 8, as set forth in the Plan of Organization and as adopted on Wednesday, May 5, be changed from "Conference Claimants and Boundaries" to "Conference Claimants, Finance, and Boundaries." The motion prevailed.

Dr. A. J. Lamar, for the Board of Trustees, presented the report of that Board, and it was referred to the Committee on Conference Claimants, Finance, and Boundaries.

George S. Jones, lay delegate from the South Georgia Conference, offered a resolution on the method of nominating Quadrennial Boards, Commissions, etc. A. J. Lamar, clerical delegate from the Alabama Conference, moved to amend by striking out Section 3 of the resolution. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to further amend by striking out the word "Missions." This amendment was accepted. Dr. Lamar's amendment did not prevail. F. P. Culver, clerical delegate from the Central Texas Conference, moved the previous question. The previous question was ordered. The resolution was adopted, as follows:

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Resolved: 1. That each delegation shall be privileged to nominate for each General Conference Board—viz., Publishing Interests, Education, Church Extension, Sunday Schools, and Epworth Leagues, and for the Book Committee, the Commission on Budget, the Commission on Temperance and Social Service, and for such other Boards, Commissions, and committees as are to be nominated by the Standing Committees, except the Board of Missions—one clergyman and one lay member from the Conference represented by the delegation.

Resolution on
method of
nominating
Boards

2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute them to the respective chairmen of the appropriate committees.

3. That, so far as is consistent with the charters and constitutions and with securing efficient executive committees for the several organizations above named, the membership of each Board shall be selected from the list of nominees under these rules provided.

4. That these rules shall become effective as soon as adopted by the General Conference.

GEORGE S. JONES,

NATHAN L. MILLER.

R. G. Mood, clerical delegate from the North Texas Conference, offered the following resolution, which was adopted:

Resolved, That the College of Bishops appoint a committee of three, whose duty it shall be to nominate a committee of five on the Entertainment of the next General Conference.

Bishops to
nominate
Entertain-
ment Com-
mittee

R. G. MOOD,

W. A. CHRISTIAN.

D. H. Hotchkiss, clerical delegate from the Texas Conference, introduced the following resolution, which was adopted:

Whereas there exists to-day in Great Britain a labor strike which is assuming such proportions as to threaten not only civil war for that nation, but even the peace of the world; and whereas the ties of blood, of a common language, and of the same high ideals bind us as a people close to that people, so that what affects them for good or ill is of much concern to us; therefore

Conference
prays for
labor strike
in Great
Britain

Be it resolved, That this General Conference desist from its labor for a season, that, with millions of praying hearts the world over, we may pray to our God, the God of nations, the God and Father of our Lord Jesus Christ, who is the Prince

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of Peace, that unto the leaders of that and other disturbed peoples, shall be given counsels of wisdom that may lead to the early establishment of peace, righteousness, and brotherliness.

D. H. HOTCHKISS, R. W. ADAMS,
V. A. GODBEY, CLEM BAKER,
I. A. HENDERSON, LAWRENCE REYNOLDS.
F. S. ONDERDONK,

In conformity with this resolution, Bishop Moore called on Bishop W. N. Ainsworth, who led the Conference in prayer.

The list of Standing Committees was called, and the following report was presented and went to the Calendar: Committee on Missions, Report No. 2.

The list of the Special Committees was called, and the Committee on Rules submitted Report No. 2. On motion of T. D. Ellis, clerical delegate from the South Georgia Conference, the rules were suspended and the report was adopted, as follows:

Report of Com-
mittee on
Rules

COMMITTEE ON RULES, REPORT NO. 2

The Committee on Rules has considered the petition referred to us for the amendment of Rule 11 (*a*) by the addition of the words, "When he is recognized by the Chair, he shall immediately announce his name and the Conference from which he comes," so that the rule, as amended, will read:

"Rule 11. (*a*) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given him by the Chairman recognizing him. When he is recognized by the Chair, he shall immediately announce his name and the Conference from which he comes."

We recommend concurrence.

T. D. ELLIS, *Chairman*;
R. E. STACKHOUSE, *Secretary*.

The Committee on Public Worship presented the following report:

Public Worship
Committee
reports

PULPIT APPOINTMENTS FOR SUNDAY, MAY 9

METHODIST CHURCHES

First—9:30 A.M., Fellow Workers' Class, Mrs. J. H. McCoy; 11 A.M., Bishop Mouzon; 7:30 P.M., C. C. Seleckman.

St. John's—9:30 A.M., Men's Fellowship Class, Fred Barnett; 11 A.M., Bishop Candler; 7:30 P.M., Robin Gould.

Union Avenue—9:30 A.M., Philathea Class, Miss V. P. Sze; 11 A.M., Bishop Ainsworth; 7:30 P.M., Arthur J. Moore.

Madison Heights—11 A.M., Forney Hutchinson; 7:30 P.M., Charles L. Goodell.

Trinity—11 A.M., Bishop Hay; 7:30 P.M., A. C. Chappell.

Southside—11 A.M., Bishop Denny; 7:30 P.M., R. L. Russell.

Galloway Memorial—11 A.M., Bishop Boaz; 7:30 P.M., S. G. Thompson.

St. Paul—11 A.M., Bishop McMurry; 7:30 P.M., J. W. Moore.

Epworth—11 A.M., Bishop Dickey; 7:30 P.M., O. F. Williams.

Harris Memorial—11 A.M., C. D. Bulla; 7:30 P.M., Sunday School Day Exercises.

Second Church—11 A.M., Bishop Darlington; 7:30 P.M., C. R. Jenkins.

Highland Heights—11 A.M., Bishop Moore; 7:30 P.M., Fred Barnett.

Buntyn—11 A.M., J. W. Shackford; 7:30 P.M., C. C. Jarrell.

Hollywood—11 A.M., W. W. Holmes; 7:30 P.M., L. N. Stuckey.

Stephenson Chapel—11 A.M., J. Sidney Peters; 7:30 P.M., J. E. Garrett.

Long View—11 A.M., J. B. Winn; 7:30 P.M., L. F. Stansell.

Vernon Memorial—11 A.M., Mark C. Magers; 7:30 P.M., J. M. Wright.

Springdale—11 A.M., W. H. Lewis; 7:30 P.M., J. A. Henderson.

Rebecca Memorial—11 A.M., J. W. Hunt; 7:30 P.M., S. E. Mercer.

Merton Avenue and Mullins—11 A.M., J. R. Jones; 7:30 P.M., John Durrett.

Parkway—11 A.M., O. T. Cooper; 7:30 P.M., I. F. Hawkins.

Greenland Heights—11 A.M., V. A. Godbey; 7:30 P.M., H. L. Clay.

Davant Avenue—11 A.M., M. L. Banks.

Chelsea Avenue—11 A.M., O. F. Sensabaugh; 7:30 P.M., W. A. Cooper.

Whitehaven—11 A.M., J. L. Neill; 7:30 P.M., C. M. Simpson.

Bartlett—11 A.M., S. L. Dobbs.

Collierville—11 A.M., F. N. Parker.

Point Chapel—11 A.M., W. L. Scarborough.

Mount Vernon—11 A.M., W. M. Alexander.

Wesley Institute—2:30 P.M., D. T. Kaung.

Goodwill Mission—7:30 P.M., L. C. Brannan.

PRESBYTERIAN CHURCHES.

Second—11 A.M., Charles L. Goodell, 7:30 P.M., H. C. Morrison.

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Public Worship
Committee
reports

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Public Worship
Committee
reports

Court Avenue—11 A.M., S. H. C. Burgin; 7:30 P.M., W. G. Henry.

Idlewild—11 A.M., J. W. Johnson; 7:30 P.M., R. H. Bennett.
Linden Memorial—11 A.M., T. C. Ragsdale; 7:30 P.M., J. W. Quillian.

Evergreen—8 P.M., Frank P. Culver.

Glenview—11 A.M., W. W. Pinson.

Central Cumberland—11 A.M., O. E. Goddard; 7:30 P.M., C. D. Bulla.

Chelsea Avenue—11 A.M., Stonewall Anderson.

BAPTIST CHURCHES.

First—9:30 A.M., T. E. L. Sunday School Class, Miss Mary Lou White.

Highland Heights—7:30 P.M., E. B. Hawk.

CONGREGATIONAL CHURCH.

First—11 A.M., L. E. Todd.

CHRISTIAN CHURCH.

Decatur—11 A.M., W. G. Cram; 7:30 P.M., A. R. Kasey.

COLORED METHODIST EPISCOPAL CHURCH.

Collins Chapel—11 A.M., G. M. Noble, Fraternal Delegate from C. M. E. Church; 7:30 P.M., W. S. Maxwell.

Paper on
doctrinal in-
tegrity re-
ferred

Bascom Anthony, clerical delegate from the South Georgia Conference, read a paper on the doctrinal integrity of the Church. J. A. Thomas, clerical delegate from the South Georgia Conference, moved that the rules be suspended, and that the paper be put upon immediate passage. J. A. Anderson, clerical delegate from the North Arkansas Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and W. Asbury Christian, clerical delegate from the Virginia Conference, spoke to the motion. L. H. Estes, clerical delegate from the Memphis Conference, made the point of order that a motion to suspend the rules was not debatable. The point of order was sustained. The motion to suspend the rules did not prevail. The paper was then referred to the Special Committee on the Spiritual State of the Church.

A paper from the Committee on Missions was referred to the Committee on the Reorganization of Boards.

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FOURTH DAY

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced John R. Voris, of the Near East Relief. On motion of Judge Rogers, Dr. Voris was accorded five minutes to address the Conference.

John R. Voris
introduced.

The Calendar was called and Report No. 2 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT
NO. 2

Report No. 2
on Church
Extension
adopted

Your committee had before it a memorial from the Board of Church Extension, also one from the Nashville District of the Tennessee Conference, asking that the following provisions be added to the Constitution of the City Board of Church Extension: "And do all acts necessary to the work of Church Extension and Missions in the city not in violation of the rules, regulations, and work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions."

We recommend concurrence in the memorial from the Nashville District Conference of the Tennessee Conference, which is as follows:

REVISED ¶519, ARTICLE XIII., WITH REFERENCE TO CITY
BOARD OF CHURCH EXTENSION.

The paragraph as it now stands reads as follows:

"A City Board of Church Extension may be organized in a city having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1) The members of this Board shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the presiding elders of the districts embracing such cities, shall be, *ex officio*, members thereof, and shall be authorized to incorporate under the laws of the State where it is located; (2) this Board shall have authority to locate churches and parsonages, advise Quarterly Conferences as to their size, style, and cost, secure donations and funds in the cities where located for their erection, and shall see that the title in each case is secured in trust for the Church, as

MAY 8
FOURTH DAY

Report No. 2
on Church
Extension
adopted

the Discipline prescribes; (3) the City Board shall coöperate with the General Board in the procurement of special loan funds to be administered by the General Board according to its regulations, for the benefit of the particular cities in which such funds are raised when so directed by the donors or requested by the City Board concerned; (4) the City Board shall report through its secretary and treasurer to the General Board and to the Conference Board the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, subject to such rules and regulations as may be prescribed by the General Board. No part of its work shall conflict with the collections and operations of the General and Conference Boards of Church Extension. A City Board shall file a copy of its charter, constitution, and by-laws with the General and Conference Boards of Church Extension."

Insert as section 4 (changing section 4 to section 5) the following:

"The City Board shall also have authority to do all acts necessary to the work of Church Extension and missions in the city where located not in violation of the rules, regulations, and work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions."

The amended paragraph will then read as follows:

"§519. ART. 13. A City Board of Church Extension may be organized in a city having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1) The members of this Board shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the presiding elders of the district embracing such cities, shall be, *ex-officio*, members thereof, and shall be authorized to incorporate under the laws of the State where it is located; (2) this Board shall have authority to locate churches and parsonages, advise Quarterly Conferences as to their size, style, and cost, secure donations and funds in the cities where located for their erection, and shall see that the title in each case is secured in trust for the Church as the Discipline prescribes; (3) the City Board shall coöperate with the General Board in the procurement of special loan funds to be administered by the General Board according to its regulations, for the benefit of the particular cities in which such funds are raised, when so directed by the donors or requested by the City Board concerned; (4) the City Board shall also have authority to do all acts necessary to the work of Church Extension and Missions in the city where located not in violation of the rules, regulations, and

work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions; (5) the City Board shall report through its Secretary and treasurer to the General Board and to the Conference Board the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, subject to such rules and regulations as may be prescribed by the General Board. No part of its work shall conflict with the collections and operations of the General and Conference Boards of Church Extension. A City Board shall file a copy of its charter, constitution, and by-laws with the General and Conference Boards of Church Extension."

T. D. ELLIS, *Chairman*;

M. H. NORTON, *Secretary*.

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FOURTH DAY

Report No. 2
on Church
Extension
adopted

Report No. 3 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 3

Report No. 3
on Church
Extension
adopted

Your committee had before it a memorial from the Board of Church Extension, as follows:

"*Resolved*, That the Board of Church Extension memorialize the General Conference meeting in Memphis, Tenn., May 5, to so amend ¶506, Article I., of the 1922 Discipline that the General Board of Missions shall have only one *ex-officio* member of the General Board of Church Extension—namely, its General Secretary or the first Missionary Secretary elected."

We recommend that Chapter XVII., ¶506, Article I. of the 1922 Discipline be amended so that it may read:

"There shall be a Board of Church Extension consisting of a President, Vice President, Secretary, Treasurer, and twenty Managers, to be elected quadrennially by the General Conference, and continue in office until their successors are elected and accepted. The Bishops and Secretary of the Board of Missions shall be, *ex officio*, members of the Board. The Board shall fill all vacancies that may occur during the intervals of the sessions of the General Conference."

T. D. ELLIS, *Chairman*;

M. H. NORTON, *Secretary*.

Report No. 4 of the Committee on Church Extension was read and adopted, as follows:

MAY 8
FOURTH DAY

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 4

Report No. 4
on Church
Extension
adopted

Your committee had before it the following memorial:

"Resolved, That we respectfully memorialize the General Conference meeting in Memphis, Tenn., May 5, 1926, to amend ¶506, Article I., of the 1922 Discipline by adding the following words after the words 'General Conference' in the fifth line of said paragraph: 'on nomination of the Committee on Church Extension, except the Secretary, who shall be elected by ballot as are the other connectional officers.'"

We recommend that ¶506, Article I., of the 1922 Discipline be so amended that it will read as follows:

"There shall be a Board of Church Extension consisting of a President, Vice President, Secretary, Treasurer, and twenty Managers, to be elected quadrennially by the General Conference on nomination of the Committee on Church Extension, except the Secretary, who shall be elected by ballot as are the other connectional officers, and continue in office until their successors are elected and accepted. The Bishops and Secretary of the Board of Missions shall be, *ex officio*, members of the Board. The Board shall fill all vacancies that may occur during the interval of the session of the General Conference."

T. D. ELLIS, *Chairman*;

M. H. NORTON, *Secretary*.

Report No. 1 of the Committee on Conference Claimants, Finance, and Boundaries was read. B. Rhett Turnipseed, clerical delegate from the Upper South Carolina Conference, moved to amend by striking out the clause in the section referring to "Special Resolutions Recommended, division (a), Statistical Blanks," and reading, "in accordance with the official copy for these tables as furnished each Annual Conference by the Board of Finance." R. G. Mood, clerical delegate from the North Texas Conference, moved to lay the amendment on the table. The motion did not prevail. By common consent the time was extended for the completion of the vote on the matter pending. The amendment was lost by a vote of 113 for to 182 against. The report was then adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 1

 MAY 8
FOURTH DAY

Report No. 1
on Confer-
ence Claim-
ants, Finance
and Bound-
aries adopted

Your committee, having had before us a memorial from the Board of Finance relating to the Special Effort for Superannuate Endowment during the ensuing quadrennium, report as follows:

Whereas the General Conference held in Hot Springs, Ark., in May, 1922, unanimously approved the five-year plan of the Board of Finance concerning the Special Effort to raise \$10,000,000 for Superannuate Endowment, and gave the Board authority to explain the plan to the Annual Conferences at their meetings of 1923, looking actually to begin the Special Effort movement in the charges in the spring of 1924; and whereas the Board of Finance did, strictly following the authority given by the General Conference, inaugurate and carry on said Special Effort, under the plan as approved by the General Conference, for two full years to March 31, 1926, receiving during this time more than \$2,000,000 on Special Effort quotas, notwithstanding the serious hindrances of other financial movements, some of which had to be completed and others being newly launched; and whereas there are yet three full years for the Special Effort to run, according to the plan of the movement which was unanimously approved by the General Conference of 1922, and since it appears that even more time will be needed to complete the work, as there is yet \$8,000,000 to be raised for this purpose; and whereas the Bishops in their Address have requested the General Conference to direct "that nothing shall take precedence of this sacred interest and that the call to the Church shall continue to be made till the whole fund is in hand"; therefore

We recommend that this General Conference reaffirm the plan and specifications of the Special Effort for Superannuate Endowment as presented to and unanimously approved by the General Conference at Hot Springs, Ark., in 1922, and authorize the said Board to proceed with the Special Effort for Superannuate Endowment, as follows:

SUNDRY RECOMMENDATIONS

1. *The Time Allotment.*—That the movement shall be authorized to proceed throughout the quadrennium of 1926-30.

2. *The Plan of Procedure.*—That the plan of the Special Effort for Superannuate Endowment, as approved by the General Conference of 1922, shall be the plan by which the movement shall continue during the ensuing quadrennium;

MAY ■
FOURTH DAY

Report No. 1
on Confer-
ence Claim-
ants, Finance
and Bound-
aries adopted

provided however, that the Board of Finance shall have authority to make such changes in this plan as may seem best to meet the conditions of success.

3. *Representation at the Annual Conferences.*—That the bishops in charge of the Annual Conferences throughout the ensuing quadrennium be requested not only to provide ample time at each Annual Conference for the representative of the Board of Finance properly to present the cause of Superannuate Endowment and to urge faithful coöperation in the Special Effort, but also that the bishop presiding in every instance follow the Board's representative with an earnest exhortation in behalf of the cause.

4. *Representation at the District Conferences.*—That the presiding elders of every Annual Conference, throughout the ensuing quadrennium, be urged to give faithful attention to that part of the plan of the Special Effort which calls for a speaker at every District Conference in the interest of Superannuate Endowment, and to follow such speaker with a personal exhortation on the subject.

5. *Official Oversight at the Quarterly Conference.*—That the presiding elders of every Annual Conference, throughout the ensuing quadrennium, be urged strictly to follow the Disciplinary requirements with respect to the following: The appointment at the first Quarterly Conference each year of the Charge Special Effort Committee, the appointment of a committee at the third Quarterly Conference each year to examine the books of the treasurer of the Special Effort Committee and to make report at the fourth Quarterly Conference, and the Disciplinary questions concerning the amount raised during the quarter for Superannuate Endowment which the law of the Church requires to be asked and answered at every Quarterly Conference.

6. *Pastoral Leadership within the Charge.*—That every pastor of the entire Church, throughout the ensuing quadrennium, be urged as never before to give to the Special Effort for Superannuate Endowment a persistent and unyielding endeavor to accomplish the work of the movement which, under the plan, has been to a very considerable extent intrusted to his care and leadership.

7. *A Call to the Entire Church.*—That the entire ministry of the Church in any and all relations, the lay members of every age, Sunday schools, Epworth Leagues, missionary societies, lay leaders and their groups, and every individual or society of any character within the entire connection, be called upon to give to the Special Effort for Superannuate Endowment, during the next four years, such an interest and

sustained endeavor in its behalf that its complete success may be accomplished.

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SPECIAL RESOLUTIONS RECOMMENDED

Report No. 1
on Confer-
ence Claim-
ants, Finance
and Bound-
aries adopted

1. *Statistical Blanks.*

Whereas the General Conference of 1922 made such changes in the Constitution of the Board of Finance, and enacted such other legislation, as to make necessary the inclusion of reports touching financial matters of the Special Effort for Superannuate Endowment in the statistical blanks; therefore be it

Resolved, That the General Conference Committee on Statistical Blanks for the ensuing quadrennium be instructed to accept such changes in said blanks, concerning the Special Effort for Superannuate Endowment, as the Board of Finance may present; and that Statistical Tables Number 4, touching the Special Effort for Superannuate Endowment, be published each year throughout the ensuing quadrennium in the minutes of the Annual Conferences, in accordance with the official copy of these tables as furnished each Annual Conference by the Board of Finance, which copy shall arrange the matter to show the name of the charge, the total five-year quota assumed, the amount paid to date, and the balance yet to be paid.

2. *Period of Special Endeavor Each Year.*

Whereas there is urgent necessity for the entire Church to have a definite period each year of the ensuing quadrennium when unusual and specific endeavor may be applied by all the charges in raising their quotas for Superannuate Endowment; therefore be it

Resolved, That the Special Effort for Superannuate Endowment be given March, April, and May of each year throughout the ensuing quadrennium as a period when all the charges of the entire Church shall be urged to special endeavor to raise their respective quotas for this cause; that it shall be permissible for the Board of Finance to do such publicity work for the benefit of the movement, throughout all of any and every year of the quadrennium, as seems necessary; and that all the charges of the entire Church be requested, as far as possible, to observe one Sunday of each year as Superannuate Endowment Day and seek at this time to raise the Special Effort quotas.

3. *Authority for the Board of Finance.*

Whereas in the further prosecution of the Special Effort for Superannuate Endowment, there may arise urgent need to make some changes in the plan of the movement, in order to safeguard its success; therefore be it

Resolved, That the conduct of the Special Effort for Super-

**MAY 8
FOURTH DAY**

Report No. 1
on Confer-
ence Claim-
ants, Finance
and Bound-
aries adopted

annuate Endowment, throughout the ensuing quadrennium, be committed to the Board of Finance with authority to make such variations in the approved plan of the movement as may be necessary in carrying it to a successful completion.

Respectfully submitted.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*

Dr. Daniel L.
Cavert
introduced

Dr. Daniel L. Cavert, one of the General Secretaries of the Federal Council of the Churches of Christ in America, was introduced to the Conference.

Presence of
delegate
noted

D. F. Giles, lay delegate from the Western North Carolina Conference, was noted as being present.

Adjournm nt

After various announcements, the benediction was pronounced in Portuguese by John W. Price, clerical delegate from the South Brazil Conference, and the Conference adjourned.

**MAY 10
FIFTH DAY****FIFTH DAY, MONDAY, MAY 10**

Session opened

The Conference convened at 9 A.M., Bishop Moore in the chair. The Bishop announced and the Conference sang Hymn 355, "Love divine, all loves excelling." Frank S. Onderdonk, clerical delegate from the Texas Mexican Mission and one of our veteran missionaries to Mexico, led in prayer.

Devotional
service

Minutes read,
corrected,
and approved

The minutes of Saturday's session were read, corrected, and approved

Bishop Denny, Secretary of the College of Bishops, asked permission to correct certain omissions from the episcopal decision reported at Saturday's session. The permission asked was granted.

Bishop Moore announced the special committee to nominate the Committee on Arrangements for the Next General Conference, as follows: W. E. Brock, of the Holston Conference, J. H. Dills, of the Northwest Conference, and R. Ira Barnett, of the Florida Conference.

Bishop Moore introduced Dr. Charles L. Goodell, Secretary of Evangelism of the Federal Council of the Churches of Christ in America, and stated that

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FIFTH DAY

he had especially requested Dr. Goodell to make the devotional address of the morning in his stead. Dr. Goodell brought a soul-stirring message. At its conclusion the Conference stood and sang Hymn 490, "Saviour, more than life to me."

Bishop Moore resigned the chair to Bishop McMurry.

George E. Booker, clerical delegate from the Virginia Conference, moved that the General Conference extend a rising vote of thanks to Dr. Goodell for his eloquent and soul-stirring address, and the motion prevailed.

The following arrivals and substitutions were noted:

ALABAMA CONFERENCE.—*Lay*: R. H. Mangum, delegate, in place of M. M. McCall, alternate, seated on the first day of the Conference.

Presence of
delegates
noted

CENTRAL TEXAS CONFERENCE.—*Lay*: Leake Ayres.

MEXICO CONFERENCE.—*Clerical*: Jackson B. Cox surrendered his seat for this morning's session to E. B. Vargas, alternate.

NORTH MISSISSIPPI CONFERENCE.—*Lay*: T. L. Lamb, alternate, was seated in place of J. W. Kyle, principal delegate, called home on account of the death of his father; R. A. Meek, delegate, resumed his seat, having been absent on account of illness.

Substitutions

ST. LOUIS CONFERENCE.—*Lay*: J. W. Fristoe.

VIRGINIA CONFERENCE.—*Lay*: S. W. Ames.

C. W. Sarver, lay delegate from the North Alabama Conference, presented a resolution on printing, which was referred to the Committee on Publishing Interests.

H. C. Sprinkle, clerical delegate from the Western North Carolina Conference, introduced a resolution on hospitals, which was referred to the Committee on Hospitals.

J. D. Hammons, clerical delegate from the Little Rock Conference, introduced a resolution on broadcasting Church news. On motion of T. B. King, lay

Resolution on
broadcasting
referred

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FIFTH DAY

delegate from the Memphis Conference, the resolution was referred to the Committee on Publishing Interests.

Under the call of the third item of the Order of Business, the Secretary for the Reference of Papers announced the reference of the following memorials, resolutions, etc., to proper committees:

**Memorials
presented
and referred**

WESTERN NORTH CAROLINA CONFERENCE.—Memorial on correlation of Boards, to Special Committee on Reorganization of Boards; on Quarterly Conference membership, to committee on Revisals; on requirements for admission on trial, to Committee on Education; on hospitals, to Committee on Hospitals; on changes in the General Rules, to Committee on Revisals; on property transfer, to Committee on Conference Claimants. Finance, and Boundaries.

From J. S. French and J. A. Stone, resolutions concerning Commission on Coöperation, to Committee on Church Relations and Bible Cause.

MEMPHIS CONFERENCE.—Memorial on enlarged hospital program, to Committee on Hospitals; on lay representation in Annual Conferences, to Committee on Revisals.

From Frank B. Jones and others, resolutions concerning changes in the Discipline, to Committee on Revisals.

From J. Mack Jenkins and others, resolutions concerning changes in the Discipline, to Committee on Revisals.

From L. N. Stuckey and others, memorial concerning the power of bishops and presiding elders to employ preachers as supplies, to Committee on Revisals.

From Sulphur Springs District, North-Texas Conference, memorial concerning presiding elder's veto of appointment, to Committee on Revisals.

WEST TEXAS CONFERENCE.—Memorial touching District Conference membership, to Committee on

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FIFTH DAY

Revisals; concerning statistical reports, to Committee on Revisals; on Epworth League reports, to Committee on Epworth Leagues.

From L. B. Davis and others, memorial on financial methods, to Committee on Revisals.

From J. W. Perry and others, resolution touching duties of Bishops, to Committee on Episcopacy.

From Board of Missions of the Holston Conference, memorial touching the country Church, to Committee on Missions.

From Roanoke District, North Alabama Conference, memorial concerning changes in the Discipline, to Committee on Revisals.

From Mrs. W. H. Reading and others, memorial concerning Conference boundaries, to Committee on Conference Claimants, Finance, and Boundaries.

From R. E. Womack, resolution touching Sunday school matters, to Committee on Sunday Schools.

From Charlottesville District, Virginia Conference, memorial touching stewards emeritus, to Committee on Revisals; concerning transfer of preachers, to Committee on Itinerancy.

L. H. Estes rose to a point of privilege and made certain requests concerning the sending in of nominations for the Quadrennial Boards.

E. B. Chappell, clerical delegate from the Tennessee Conference, asked the privilege of returning certain papers referring to the Constitution which had been referred to the Committee on Revisals, and asked that these papers be referred to the Special Committee on the Constitution. Permission to do so was granted.

W. A. Cooper, clerical delegate from the Florida Conference, asked that nominations from which selection is to be made for membership in the Federal Council of Churches of Christ in America be made by the Conference delegations.

Bishop McMurry spoke tenderly of the flowers on the presiding officer's desk, stating that they had

Memorial
presented
and referred

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Memorial
presented
and referred

Flowers in
memory of
Dr. T. E.
Sharp

Reports
referred

been placed there by Mrs. T. E. Sharp in memory of Dr. T. E. Sharp, now of sainted memory, who for years was a member of this body.

The call was made for papers from Commissions, Boards, and connectional officers, and the following were presented and referred: Report of the Commission on Statistical Blanks, to Committee on Revisals; report of the Commission on Temperance and Social Service, to Committee on Temperance and Social Service.

Reports sent to
Calendar

The call was made for reports from Standing Committees, and the following were presented and went to the Calendar: No. 2, Committee on Itinerancy; No. 2, Committee on Publishing Interests; No. 2, Committee on Church Relations and Bible Cause; No. 2, Committee on Lay Activities.

Reports or-
dered to be
printed in
Daily
Advocate

The reports of our Bishops were called for, one by one, and were ordered printed in the *Daily Advocate*, without reading.

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, moved to refer a paper on narcotics to the Committee on Temperance and Social Service, and the motion prevailed.

The Calendar was called. Report No. 2 of the Committee on Conference Claimants, Finance, and Boundaries was read. J. B. Winn, clerical delegate from the Virginia Conference, moved to refer this report to the Special Committee on Reorganization of Boards. A. P. Lyon, clerical delegate from the Louisville Conference, moved as a substitute that the report be adopted. A motion to lay the motion to refer on the table prevailed. The previous question was ordered. The report was adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES,
REPORT NO. 2

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Report No. 2
on Confer-
ence Claim-
ants, Finance
and Bound-
aries adopted

Your committee, having had before us a memorial from the Board of Finance requesting that the name of the Board be not changed, report as follows:

Whereas the General Conference Commission on the Reorganization of Boards did in its report, published prior to the convening of the General Conference, recommend that the name of this organization be changed from the "Board of Finance" to the "Board of Superannuate Endowment"; and whereas the Board, at its annual meeting held in St. Louis, Mo., April 19, 1926, did unanimously decide that any change of its name at this time would be most unfortunate to its work in the Special Effort for Superannuate Endowment, and requested the General Conference not to change its name; therefore be it

Resolved, That the request of the Board of Finance in this matter be granted, and that the corporate name of this organization shall continue, as before, to be the "Board of Finance of the Methodist Episcopal Church, South."

Respectfully submitted. J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

Report No. 2 of the Committee on Missions, recommending nonconcurrence was read and adopted as follows:

Report No. 2
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 2

Your Committee on Missions had before it a memorial from the Dallas District of the North Texas Conference, as follows:

"The Dallas District Conference, convening at Ervay Street Methodist Church, Dallas, Tex., memorializes the General Conference as follows:

"That the Discipline be so changed as to add paragraphs 491, 492, and 493, as follows:

"¶491. ART. XX. The bishop may appoint district evangelists, who shall labor under the supervision of the presiding elders.

"¶492. ART. XXI. The district evangelist shall labor within the bounds of the district, assisting the pastors as far as practicable in their evangelistic work and looking after the neglected centers.

"¶493. ART. XXII. The district stewards shall estimate an amount necessary for the support of the district evangelists,

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Report No. 11
on Missions
adopted

and determine whether it may be met by freewill offerings, or by assessment, or by both.

"That the subsequent paragraphs of the Discipline be so changed as to harmonize with the above numbers."

We recommend nonconcurrence in this memorial.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*;

W. A. Shelton, clerical delegate from the North Georgia Conference, and our Fraternal Messenger to the Methodist Episcopal Church, made his report, which was ordered to record, as follows:

Dr. W. A.
Shelton,
Fraternal
Messenger to
M. E.
Church,
reports

REPORT OF DR. W. A. SHELTON, FRATERNAL MESSENGER TO THE METHODIST EPISCOPAL CHURCH.

Dear Fathers and Brethren: It was my great good fortune to be your Fraternal Messenger to the General Conference of the Methodist Episcopal Church, which was held in Springfield, Mass., in May, 1924.

In obedience to and by the authority of the Commission of the College of Bishops, I went to Springfield, reaching that city on May 5. I was most cordially received by that prince of hosts, Dr. Wallace McMullen, who gave himself without stint to my comfort and entertainment. The entire Conference received me with great cordiality and showed me every possible kindness. Bishops, secretaries, delegates, and visitors all strove to make me feel at home among them. I was accorded a place on the platform, whence I could the better observe the workings of that great body. I was most fortunate in being the messenger at such a time. The most vital subject before the Conference was the uniting of the two Churches, and because of this my reception was all the more cordial. It was my privilege to deliver your greetings to them on the evening of May 6, which time had been set apart for this purpose. They gave me a most respectful and enthusiastic hearing. In fact, the reception was so abounding and so gracious that I was compelled to admit that it was neither the message nor the messenger, but the great people which I had the honor to represent and the profound feeling of respect and love which they bear for you, that prompted the hearty reception accorded me. The message attempted to show them something of our progress in the past, our condition at the present, and our hopes for the future. This was done in the briefest possible way, because they were already most thoroughly informed upon every mat-

ter relating to our Church. The means of communication and the general good will between all Methodism keep the channels of information so well open that little remained to be said. After briefly reminding them of our labors, their attention was directed to those everlasting principles upon which our common Methodism rests and to invite them to a further consideration of closer coöperation within the bounds of a common Christianity—a Christianity clothed in garments of divers patterns, but covering hearts that beat as one and marching under a common banner, the banner of Prince Emmanuel.

The subject chosen was "The Spirit of Methodism." The spiritual development of our great communion was reviewed. I reminded them of the bitterness growing out of the division of eighty years ago and the efforts of our own beloved Church to find a basis of fraternity, federation, and unification, by which our two great communions could be brought into closer fellowship in the spirit of Christ. The action of several General Conferences emboldened me to declare that our Church stood ready for closer coöperation at such time as the Methodist Episcopal Church was ready. To this they responded with the greatest enthusiasm. It was my privilege to be present when they voted on the subject. It was the morning of May 7 and seemed to me a holy hour. From the vantage point of the platform I looked down upon more than eight hundred delegates. From every nation and kindred and tribe they had come; American citizens and British subjects; Indians in their native garbs, Africans, South Americans, Europeans, Asiatics; from north, south, east, and west, until it seemed the whole world must have been represented. After the most solemn season of prayer, the vote was taken and was not only well-nigh unanimous, but the deepest religious emotion prevailed. More than half the Conference was in tears. It was to me the highest evidence of the love and fraternal regard they have for us. In all of my sojourn there I did not hear, privately or publicly, one single unkind word spoken about the South. Our great sister Methodism is a most vital working force for righteousness in the world, a splendid communion upon whose labors the sun never sets. To have been with them and to have been entertained by them, to have heard their reports and to have caught their spirit of world endeavor, enhearten and make for a more optimistic confidence in the outcome of Protestant faith and purpose.

I most gratefully acknowledge my deep indebtedness to

MAY 10
FIFTH DAY

Dr. W. A.
Shelton,
Fraternal
Messenger
to M. E.
Church,
reports

MAY 10
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Dr. W. A.
Shelton,
Fraternal
Messenger
to M. E.
Church,
reports

Reply to wire
from Wesley
Club of Yale
Divinity
School.

Report No. 6
on Church
Extension
taken up

the College of Bishops for the high honor and great privilege of bearing your greetings to the Methodist Episcopal Church.
Fraternally,

W. A. SHELTON

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, moved that the Secretary be directed to make suitable reply by wire to the message from the Wesley Club of the Divinity School of Yale University. The motion prevailed. Judge Rogers further announced that the Fraternal Messenger from the British Wesleyan Church would arrive to-morrow. He therefore moved that Wednesday evening, May 12, be set apart as the time for a special session of the Conference to hear the brother. The motion prevailed. Judge Rogers also moved that the Fraternal Messenger from the African Methodist Episcopal Church be heard at a special session of the Conference on Friday evening, May 14, and the motion prevailed.

The Calendar being exhausted, T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the rules be suspended to take up reports from the Committee on Church Extension, and the motion prevailed. Report No. 6 of the Committee on Church Extension was taken up under this suspension of the rules and read. N. L. Miller, lay delegate from the North Alabama Conference, D. E. Hawk, clerical delegate from the West Texas Conference, W. W. Scott, clerical delegate from the North Alabama Conference, M. E. Lawson, lay delegate from the Missouri Conference, and W. L. Dean, lay delegate from the Texas Conference, spoke to the report. W. A. Christian, clerical delegate from the Virginia Conference, offered an amendment, which was agreed to. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The previous question was ordered. T. D. Ellis, Chairman of the Committee on Church Extension, made the closing speech. R. L. Williams, lay delegate from the East Oklahoma

Conference, moved that the vote be taken by orders. The motion did not prevail. The report was adopted by a vote of 196 for to 168 against, as follows:

MAY 10
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COMMITTEE ON CHURCH EXTENSION, REPORT
NO. 6.

Report No. 6
on Church
Extension
adopted

Your committee had before it the following memorial:

"The Constitution of the Board of Church Extension very wisely forbids the Board of Church Extension to involve itself in debt except for annuities. It seems wise, however, to permit the Board of Church Extension to avail itself of the use of trust funds held by other Boards of the Methodist Episcopal Church, South, when it may need them in the work of church and parsonage building. The good business principles according to which the affairs of the Board of Church Extension have been administered during the forty-three years of its history indicate that it would be safe, both for the Board of Church Extension and other Boards of our Church which may have funds to be invested, for the law to be changed under proper safeguards so that these funds may be used for an enlarged building program; therefore be it

"Resolved, That the Board of Church Extension memorialize the General Conference to amend ¶512, Article VII., by adding the following proviso:

"Provided further, that the Board may avail itself of the use of the trust funds of other Boards of the Methodist Episcopal Church, South, by agreement of such Board, when it may need them in the work of church and parsonage building and by making loans in its usual manner and form and rediscounting such paper to any such Board whose funds it may thus use."

We recommend concurrence.

T. D. ELLIS, *Chairman*;
M. H. NORTON, *Secretary*.

Report No. 7 of the Committee on Church Extension was read. R. A. Meek, lay delegate from the North Mississippi Conference, asked for an explanation of the report, which was given by T. D. Ellis. The report was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT
NO. 7.

Report No. 7
on Church
Extension
adopted

Your committee had before it a memorial from the Board of Church Extension, as follows:

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Report No. 7
on Church
Extension
adopted

“¶515, Article X., of the Constitution of the Board of Church Extension gives the Board authority to provide for the protection of church and parsonage and other property belonging to the Methodist Episcopal Church, South, against loss by fire and storm. The Board has given earnest study to this question through several quadrenniums and it appears that it is impractical to work out a plan whereby it may protect the property of the Church against loss by fire and storm because of the widely differing laws of the several States governing the protection of property; therefore be it

“*Resolved*, That the Board of Church Extension memorialize the General Conference to amend the Constitution of the Board of Church Extension as given in the 1922 Discipline by striking out the whole of ¶515, Article X.”

We recommend concurrence. T. D. ELLIS, *Chairman*;
M. H. NORTON, *Secretary*.

Report No. 2
on Itinerancy
substituted

W. F. Dunkle, clerical delegate from the Florida Conference and Secretary of the Committee on Itinerancy, asked permission to withdraw Report No. 2, which should have been marked Report No. 3, and to substitute Report No. 3. The permission was granted.

M. A. Childers, lay delegate from the West Texas Conference, asked permission to refer certain memorials from the West Texas Conference to their appropriate committees, and permission was granted.

Bishop Cannon presented Report No. 2 of the Commission on Temperance and Social Service, which was referred to the Committee on Temperance and Social Service.

Fraternal Mes-
senger from
Japan to be
heard

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, moved that at the session of the Conference ordered for Wednesday night we hear the Fraternal Messenger from the Japan Methodist Church, and the motion was adopted.

Ivan Lee Holt, clerical delegate from the St. Louis Conference, asked for and was granted leave of absence to attend a funeral in St. Louis. O. A. Brewer, lay delegate from the East Oklahoma Conference, was also granted leave of absence.

A. J. Lamar, clerical delegate from the Alabama Conference, moved that we adjourn. The motion prevailed. After various announcements, the Conference joined in singing the doxology, and the benediction was pronounced by Dr. G. W. Kerby, of the United Church of Canada.

MAY 10
FIFTH DAY

Adjournment

EVENING SESSION

In accordance with a resolution previously passed, the Conference met at 8 P.M. to hear the Fraternal Messengers from the United Church of Canada and the Methodist Church in Ireland, Bishop McMurry in the chair.

The opening devotional service was conducted by the Bishop and consisted of singing Hymn 556, "Blest be the tie that binds," and prayer led by Dr. Franklin N. Parker, of the Louisiana Conference.

Devotional
service

The credentials of the Rev. George W. Kerby, B.A., D.D., Principal of Mount Royal College, Calgary, Alberta, were read:

Credentials of
Dr. George
W. Kerby,
from United
Church of
Canada

WESLEY BUILDINGS, TORONTO, ONTARIO, April 17, 1926.

To the Presiding Bishop of the General Conference of the Methodist Episcopal Church, South;

My Dear Brothers: This will introduce to you the Rev. George W. Kerby, B.A., D.D., Principal of Mount Royal College, Calgary, Alberta, who was appointed by the last General Conference of the Methodist Church to be its fraternal delegate to your present General Conference.

Dr. Kerby is a brother trusted and beloved by Canadian Methodism. He has served with distinguished ability and success in many important pastorates, and is now crowning a noble life of service in the work of academic and Christian education. He is commended to your confidence as a suitable representative of the erstwhile Methodist Church in this Northern land.

I remain, yours in the bonds of unceasing Christian love,
Sincerely. S. D. CHOWN, *Ex-General Superintendent.*

407. WESLEY BUILDINGS, TORONTO, April 16, 1926.

The Bishops and Members of the General Conference of the Methodist Episcopal Church, South, of the United States.

Fathers and Brethren: Most cordial greeting, in the name of our Lord Jesus Christ.

MAY 10
FIFTH DAY

Credentials of
Dr. George
W. Kerby,
from United
Church of
Canada

This letter will introduce to your General Conference our beloved brother, the Rev. George W. Kerby, Bachelor of Arts, Doctor of Divinity, Principal of the Mount Royal College of Calgary, Canada, who has been duly appointed by our General Council to convey our fraternal messages of love to your General Conference. Doctor Kerby is one of our most highly esteemed brethren, for many years a most successful pastor and evangelist, and since 1912 the principal of one of our flourishing Canadian colleges.

Doctor Kerby will assure you of our deep fraternal interest in the work of your aggressive and successful Church. He will tell you of our most successful achievement in Canada, wherein the Congregational Churches of Canada, the Presbyterian Church in Canada, and the Methodist Church, by their free and independent action, through their governing bodies, and in accordance with their respective constitutions, on the 10th of June, 1925, entered into organic union as the United Church of Canada. Many evidences of the Divine benediction attended the inauguration of the United Church, and have unceasingly attended its development through these intervening months.

We confidently anticipate that the cordial fellowship with your Church which has always been enjoyed by the Canadian Methodist Church shall continue between you and the United Church of Canada and shall most cordially welcome your representatives at the meetings of our General Council. We trust that we may constantly cheer each other as in our respective countries we achieve victories for Him whom we both love and serve, and thus unite in the establishment of the kingdom of Jesus Christ in North America and throughout the world.

In the fellowship of Jesus Christ.

Yours faithfully.

GEORGE C. PIDGEON, *Moderator*;
T. ALBERT MOORE, *Secretary*.

Address of
Dr. George
W. Kerby,
from United
Church of
Canada

The Chairman of the Committee on Introductions and Fraternal Correspondence, J. M. Rogers, of the South Georgia Conference, introduced Dr. Kerby, who brought the fraternal message from the United Church of Canada. (See Appendix.) At the conclusion of the address the Conference rose in spontaneous expression of appreciation. Franklin N. Parker, of the Louisiana Conference, Dean of Candler School of Theology, made fitting response.

The credentials of the Rev. William L. North-

ridge, M.A., Ph.D., Fraternal Messenger from the Methodist Church in Ireland, were read:

MAY 10
FIFTH DAY

GROSVENOR HALL, BELFAST, 12th April, 1926.

To the President, M. E. Church, South, U. S. A.

Dear Brother: This is to introduce Rev. William Henry Smyth, M.A., and Rev. William L. Northridge, M.A., Ph.D., ministers greatly beloved, esteemed, and trusted by the Irish Methodist Conference.

Rev. William H. Smyth has been honored by being elected President of the Church, the highest honor our Conference can confer.

Dr. Northridge, though yet a young man, has had signal proof of the confidence of his brethren in him, and is now head of our Young People's Department. His books on the subject of psychology have been received as the product of an original, well-balanced, and devout mind.

Both these brethren are visiting America at the instigation of the M. E. Church (North), with a view to carrying out the suggestions of the last Springfield Conference for the erection of a Church and church house in Belfast in memory of the many notable men and women that Irish Methodism has contributed to American Methodism.

The Conference of the Irish Methodist Church has authorized these brethren to act as its delegates to such Conferences as may be in session in America, and to carry its fraternal greetings, and in this connection we bespeak from the Conference of the M. E. Church, South, a cordial welcome for them, and an opportunity at some suitable time to bring before its members the great mission on which they are engaged.

Signed on behalf of the Methodist Church in Ireland:

E. B. CULLEN, *President*;

ROBERT M. KER, *Secretary*.

Credentials of
Dr. North-
ridge, from
Methodist
Church in
Ireland

Forney Hutchinson, of the West Oklahoma Conference, on behalf of the Committee on Introductions and Fraternal Correspondence, introduced Dr. Northridge, who brought the fraternal message from the Methodist Church in Ireland. (See Appendix.) At the conclusion of Dr. Northridge's address the Conference stood in enthusiastic appreciation of the message. Bishop Candler made response in happy vein.

Dr. Northridge
speaks

MAY 10
FIFTH DAY
Adjournment

J. M. Rogers announced that the order for tomorrow evening would be the hearing of Bishop Oldham, Fraternal Messenger from the Methodist Episcopal Church.

MAY 11
SIXTH DAY
Session opened

The purpose of the session having been accomplished, the benediction was pronounced by Bishop Moore and the Conference adjourned.

SIXTH DAY, TUESDAY, MAY 11

The Conference convened at 9 A.M., Bishop McMurry in the chair.

Devotional
exercises

The Conference joined in singing Hymn 490, "Saviour, more than life to me." W. J. Young, clerical delegate from the Virginia Conference, read a Scripture lesson from 2 Corinthians iv. Bishop McMurry announced and the Conference joined in singing Hymn 415, "Faith of our fathers! living still." W. J. Young led in prayer. Luther Bridges, one of our general evangelists, sang Hymn 260, "Come, humble sinner, in whose breast."

Dr. Northridge
addresses the
Conference

Bishop McMurry introduced Dr. William L. Northridge, Ph.D., Fraternal Messenger from the Irish Methodist Church, and requested him to give the devotional address of the morning. Dr. Northridge brought a stirring message, basing his remarks on Matthew xvii. 2.

Minutes
approved

Bishop McMurry announced and the Conference sang Hymn 516, "Sweet hour of prayer."

Bishop Cannon asked that permission be granted the Commission on Temperance and Social Service to retire for a few minutes. The permission was granted.

The minutes of Monday morning's session were read and approved. The minutes of the evening session were read and approved.

T. D. Ellis, clerical delegate from the South Georgia Conference, gave notice that he would, at the proper time, move to reconsider the action of the

Conference yesterday in adopting Report No. 6 of the Committee on Church Extension.

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SIXTH DAY

Bishop McMurry resigned the chair to Bishop Darlington.

L. H. Estes, clerical delegate from the Memphis Conference, rose to a privileged question and moved that the Conference extend to Judge J. W. Kyle, lay delegate from the North Mississippi Conference, our deepest sympathy and prayers on the death of his father. The motion prevailed, and the Conference stood for a moment with bowed heads in silent expression of sympathy.

The following arrivals and substitutions were announced:

LITTLE ROCK CONFERENCE.—*Lay:* Mrs. F. M. Williams, in place of C. E. Hayes. Substitutions

MEXICO CONFERENCE: *Clerical:* Jackson B. Cox, principal delegate, resumed his seat, surrendered to E. B. Vargas, alternate, on yesterday.

MISSISSIPPI CONFERENCE.—*Lay:* S. L. McLaurin, principal delegate, resumed his seat, in place of T. M. Evans, alternate; C. W. Cochran, alternate, takes the place of M. M. Satterfield, principal, and G. W. Marrs, alternate, takes the place of W. S. F. Tatum, delegate.

NORTH ALABAMA CONFERENCE.—*Lay:* H. C. Blackwood, alternate, in place of D. P. Almon, principal.

NORTH ARKANSAS CONFERENCE.—*Lay:* Mrs. Lucy Crites, alternate, in place of J. H. Reynolds, principal.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* E. H. Cunningham, alternate, in place of E. Nash Broyles, principal. *Lay:* J. W. Kyle, absent yesterday, resumes his seat.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. T. Griswold, alternate, in place of J. W. Hunt, principal.

ST. LOUIS CONFERENCE.—*Clerical:* Frank L.

MAY 11
SIXTH DAY

Wells, alternate, in place of Ivan Lee Holt, absent for to-day.

TEXAS CONFERENCE.—*Lay*: H. F. Banker, alternate, in place of Gary B. Sanford, principal.

Reconsidera-
tion of Re-
port No. 6
on Church
Extension

T. D. Ellis, clerical delegate from the South Georgia Conference, moved a reconsideration of the action of yesterday whereby Report No. 6 of the Committee on Church Extension was adopted. The motion prevailed. Dr. Ellis then moved to refer the memorial on which the report was based to the Committee on Church Extension and other committees relating to the subject. The motion prevailed.

Concerning
Miss Sze
Vong-Pao's
expenses

John W. Barton, lay delegate from the Tennessee Conference and one of the Publishing Agents, made announcements concerning the per diem expenses of the delegates. He also asked instructions in the matter of paying the expenses of Miss Sze Vong-Pao, of the China Conference, who was present in America as a student in Nashville. J. W. Moore, clerical delegate from the Virginia Conference, moved that half of her traveling expenses and her per diem be paid. T. F. Temple, lay delegate from the Central Texas Conference, moved as a substitute that her traveling expenses to and from Nashville and her per diem be paid. The substitute was lost by a vote of 142 for to 178 against. The original motion prevailed.

Motion to pay
half prevailed

H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved that the College of Bishops be asked to appoint a commission of five to consult with Dr. W. L. Northridge, of the Methodist Church in Ireland, to ascertain what he would like to have us do concerning his mission in America for Irish Methodism. C. D. Bulla, clerical delegate from the Pacific Conference, made certain explanations. In view of these Dr. Knickerbocker withdrew his motion. C. D. Bulla moved that, in view of the great work of Methodism in Ireland and the

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SIXTH DAY

action of the Methodist Church of Ireland in sending Dr. Northridge as a Fraternal Messenger, this General Conference adopt the following resolution, and the motion prevailed:

RESOLUTION ON METHODIST MEMORIAL CHURCH
IN BELFAST, IRELAND

Resolution on
Methodist
Memorial
Church in
Belfast,
Ireland

Whereas we have heard with profound thankfulness of the greatly improved conditions in Ireland, and also of the gracious spiritual awakening that has resulted in the conversion of many thousands, large accessions to Church membership, greatly improved social conditions, and unparalleled opportunities of Methodism to extend its sphere of influence; and whereas we have heard with interest that our Methodist brethren in Ireland are planning a large program of church building, and that included in this program is the erection of a memorial church to Robert Strawbridge, Philip Embury, Barbara Heck, and others of their kind who laid the foundations of American Methodism; and whereas Irish Methodism continues to send us its best sons and daughters; therefore be it

Resolved, That this General Conference give its hearty approval to the enterprise.

CHARLES D. BULLA,
JAMES M. ROGERS,
H. M. CANTER,
NATHAN NEWBY,
H. D. KNICKERBOCKER.

The motion prevailed.

Picture to be
made

J. M. McIntire, lay delegate from the Kentucky Conference, introduced a resolution concerning the taking of a picture of the Conference. The resolution was adopted, as follows:

CONCERNING CONFERENCE PHOTOGRAPH

Being informed that it would be agreeable to the Entertainment Committee of this Conference, and believing that the majority of the members of this Conference would like to have a picture of this body which would be highly prized during future years; therefore be it

Resolved, That this Conference request the Entertainment Committee to arrange a time and place and all other necessary arrangements for a photograph of this body, and that

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SIXTH DAY

same be done some day during this week; so that all members who so desire can secure one of them.

J. M. MCINTIRE,
 CHARLES E. FULLER,
 E. B. CHAPPELL,
 W. G. CRAM,
 W. W. BALL.

Memorials
 presented
 and referred

Under the call of the third item of the Order of Business, the following papers were presented, read by caption, and referred:

From the Danville District, Kentucky Conference, memorial on changes in the Discipline, to Special Committee on the Constitution.

From the Sulphur Springs District, North Texas Conference, memorial on method of choosing presiding elders, to Committee on Itinerancy.

From J. M. Carter and C. K. Wingo, memorial on evangelism, to Committee on Missions.

From the Pacific Conference, memorial on unification, to Committee on Church Relations.

From J. W. Perry and J. M. Carter, resolutions concerning religious work among the deaf and dumb, to Committee on Missions.

From R. L. Williams and others, memorial concerning changes in the Discipline, to Committee on Revisals.

From S. L. Dobbs and others, memorial on changes in the Discipline, to Committee on Revisals.

R. A. Clark, clerical delegate from the Memphis Conference, requested that a paper referred to the Committee on Revisals asking for changes in the Discipline concerning budget matters be referred to the Committee on Finance, and the permission was granted.

James M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, presented Bishop W. F. Oldham, Fraternal Messenger from the Methodist Episcopal Church.

The fourth item in the Order of Business, the call for reports from Commissions, Boards, and connectional officers was then taken up.

Bishop James Cannon, Jr., presented Report No. 3 of the Commission on Temperance and Social Service. R. L. Russell, clerical delegate from the St. Louis Conference, moved that the rules be suspended and that the report be put upon immediate passage. The motion prevailed. The report was read and adopted by a unanimous standing vote, as follows:

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Memorials presented and referred

COMMISSION ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 3.

Report No. 3
on Temper-
ance and
Social Serv-
ice

The opponents of the national prohibition law recognize that the repeal of the Eighteenth Amendment is not a possibility for many years to come. The dry sections of the country, having secured for themselves protection from the wet sections by branding the liquor traffic as a national outlaw, will not surrender that constitutional protection for their people even though the wet sections should become hotbeds of lawlessness because of the refusal of State and city officials to coöperate with the Federal government in the enforcement of the prohibition law, which all such officials are pledged to do by their oath of office that they will maintain the Constitution of the United States. The attacks of the enemies of prohibition, therefore, are centered upon the prohibition enforcement code commonly called the Volstead law, and the attacks are both positive and negative in their form. Numerous bills have been introduced having for their purpose the practical nullification of the Volstead act by permitting the manufacture and sale of wines and beers of high alcoholic content under the plea that such liquors are "not intoxicating in fact to the average person." This would substitute for an exact standard of alcoholic content a shifting standard of such nature that convictions for violation of the law would be exceedingly difficult, and all kinds of spirituous liquors would be sold under the protection of this purposely indefinite law. This positive attack upon the law was made very largely, if not entirely, upon the pretext that the Volstead act cannot possibly be enforced and is the breeder of such lawlessness and crime that it must be modified to prevent the destruction of the youth of the nation. This attack recently staged in such spectacular fashion before the Judiciary Committee of the

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Report No. 3
on Temper-
ance and
Social Service

Senate, was met with such vigor and with such an array of facts by the friends of prohibition from one end of the country to the other that at the close of the hearing it appeared that the weakening amendments to the Volstead act had been overwhelmed by an avalanche of determined, indignant protests. But the enemies of the prohibition law are giving positive proof, if any were needed, that they are not sincere in stating that their objection to the prohibition law is that it has incited lawlessness and crime, for these very same men are now bitterly and persistently opposing the amendments to the Volstead act which have been proposed by the prohibition department to aid in a better enforcement of the law. The amendments proposed by the government provide for heavy fines and heavy jail or road sentences for all manufacture and sale of intoxicants for beverage purposes; for authority to search all houses where there is reasonable cause to believe that intoxicants are being manufactured for purposes of sale; for authority to revoke permits of manufacturers of industrial alcohol, requiring heavy bond for the manufacture of cereal beverages and authority to inspect such plants at any time; to seize and confiscate all denatured alcohol, rum, etc., which has been treated to remove the poison which unfitted it for beverage use; to give added authority to judges of police courts and United States commissioners to issue search warrants and warrants of arrest; to establish a United States border patrol to aid in stopping smuggling of liquors, narcotics, men and women, and whatever is forbidden by the customs law; to deport aliens convicted of violation of the prohibition law; to provide for forfeiture of rum-running vessels with heavy fines and jail terms for the owners of the same; to establish a Department of Prohibition entirely independent of the Internal Revenue Department; to place all prohibition agents under the civil service law; and to pass the bill providing additional appropriations for the better enforcement of the law.

Such is the legislation which has been introduced at the instance of the prohibition department, and which is declared to be necessary for the efficient enforcement of the law. The enemies of prohibition are not only endeavoring to weaken the proposed legislation in every possible way, but to prevent its passage in any form during the present session of Congress, thus branding themselves as insincere in their expressions of solicitude, even of distress, at the lawlessness engendered, as they claim, by the lax enforcement of the Volstead act.

It is thought that the present session of Congress will close within the next few weeks, possibly by the fifteenth of June.

Telegrams and letters just received from Washington indi-

cate that what is to be done must be done quickly. As President Wilson once declared: "Time is of the essence." The people should promptly notify Congress that they desire the above legislation to be passed at the present session of Congress. Responding to this appeal for immediate action, your Commission on Temperance and Social Service has prepared the above statement of fact and respectfully requests the adoption of this paper as expressive of the sentiment of this General Conference together with the accompanying resolutions:

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Report No. 3
on Temper-
ance and
Social Service

Resolved: 1. That the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., in quadrennial session, representing a Christian citizenship of more than two million, six hundred thousand, hereby respectfully and earnestly petition the Congress of the United States:

(1) To reject all proposals to enact any legislation which has as its object the nullification or the weakening of the prohibition enforcement act commonly known as the Volstead law.

(2) To enact into law during the present session of Congress the legislation proposed by the Prohibition Department of the Federal government as outlined in this statement with the purpose to prevent evasions of the law, to increase penalties for its violation, to improve the personnel of the Prohibition Department and its general efficiency, and to supply whatever men and money may be necessary to compel obedience to the law even by those who in high social life have publicly declared that they will have intoxicants "Constitution or no Constitution." We most positively insist that when men openly flaunt their determination to violate any law of our country the government must suppress anarchy and compel obedience to the law absolutely regardless of cost.

Resolved: 2. That the Secretary of this General Conference be instructed to send copies of this statement promptly to Hon. Morris Shepherd, a member of this Commission, with the request that he transmit the same to the presiding officers of the United States Senate and the House of Representatives to be presented by said officers to the respective bodies over which they preside.

JAMES CANNON, JR., *Chairman;*
MRS. W. A. NEWELL, *Secretary.*

Report No. 1 of the Commission on Budget was presented by R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the Commis-

MAY 11
SIXTH DAYReport No. 3
on Temper-
ance and
Social Service

sion. Dr. Clark moved a suspension of the rules that the report might be put upon its immediate passage. M. A. Childers, lay delegate from the West Texas Conference, called for the reading of the report. The report was read. Littell Rust, lay delegate from the Tennessee Conference, moved that the motion to suspend the rules be laid upon the table. The motion did not prevail. The motion to suspend the rules prevailed. Inquiries concerning the report were made by several members, which were answered by Dr. Clark. J. W. Bergin, clerical delegate from the Central Texas Conference, moved to amend the report by making the assessment for the Commission on Temperance and Social Service the same as that made four years ago—namely, \$12,000. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved the previous question. The previous question was ordered. R. A. Clark, Chairman of the Budget Commission, closed the discussion. The amendment did not prevail. The report was adopted, as follows:

Report No. 1
Commission
on Budget**COMMISSION ON BUDGET, REPORT NO. 1**

Your Commission on Budget appointed by the last General Conference, and continued by this Conference to serve till the adjournment of the same, beg to submit the following report:

In obedience to a resolution of the General Conference at Hot Springs we were called together by our Chairman, C. B. Lewis, at Nashville, Tenn., on April 6, 1926, to receive reports from the different Boards and Commissions for which assessments were to be asked by the General Conference.

Furthermore, we have been in many sessions since coming to the seat of this Conference and have carefully considered the needs and claims of the different interests seeking appropriations; and we recommend that the assessment on our Church remain what it has been for the last two years—namely, \$2,120,000* per annum for all purposes—and that the assessment be distributed as follows:

*Report No. 2 adds \$10,000 for the Federal Council of the Churches of Christ in America.—EDITOR.

Cause.	Assessed.	MAY 11 SIXTH DAY
Bishops' Fund.....	\$ 225,000	Report No. 1 Commission on Budget
Temperance and Social Service.....	24,000	
American Bible Society.....	50,000	
Board of Finance.....	191,000	
Sunday School Board.....	191,000	
Church Extension.....	183,000	
Missions.....	800,000	
Epworth League.....	47,000	
Education.....	129,000	
Hospital Board.....	50,000	
Lay Activities.....	50,000	
Theological Schools.....	80,000	
Negro Work.....	60,000	
General Conference Expense.....	40,000	
	<hr/> *\$2,120,000	

We understand that the Board of Missions will no longer contribute to the work being done by our Church in our State schools and that the Board of Education desires to take over all this work in said schools; so we have accordingly raised the assessment for the Board of Education to an amount which we estimate will produce revenue sufficient to carry on this work in State schools.

Respectfully submitted.

R. A. CLARK, *Chairman*;

H. LYNN WADE, *Secretary*.

The roll of Standing Committees was called, and the following papers were submitted and placed on the Calendar: No. 2, with a minority report, from the Committee on Education; Nos. 3, 4, and 5, Committee on Missions; No. 2, Committee on Epworth Leagues; No. 2, Committee on Sunday Schools; No. 3, Committee on Hospitals. Some papers recommending nonconcurrence were submitted, to be presented by the Calendar Secretary at the proper time.

Roll of Stand-
ing Com-
mittees called

The roll of Special Committees was called, but there were no reports.

Roll of Special
Committees
called

R. P. Shuler, clerical delegate from the Pacific Conference, presented a resolution relating to doctrinal standards, and moved that it be referred to

*Report No. 2 adds \$10,000 for the Federal Council of the Churches of Christ in America.—EDITOR.

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the Special Committee on the Spiritual State of the Church. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved as a substitute that the paper be referred to the Committee on Constitution. T. F. Temple, lay delegate from the Central Texas Conference, moved that the substitute be tabled. The motion prevailed. Orville Zimmerman, lay delegate from the St. Louis Conference, moved that the resolution be laid upon the table. The motion did not prevail. The resolution, by vote of the Conference, was referred to the Special Committee on the Spiritual State of the Church.

Dr. S. Parkes
Cadman
introduced

The hour for the special order of the day having arrived, Rev. S. Parkes Cadman, D.D., President of the Federal Council of Churches of Christ in America, was introduced and addressed the Conference. At the conclusion of Dr. Cadman's address the Conference stood in prolonged applause. Led by Luther Bridges, the Conference sang with great fervor, "The kingdom is coming."

J. H. Eakes, clerical delegate from the North Georgia Conference, moved that the Conference express its appreciation of Dr. Cadman's address by a standing vote. The motion prevailed.

W. W. Peele, clerical delegate from the North Carolina Conference, asked leave of absence for Albert Anderson, lay delegate from the same Conference. The request was granted.

W. F. Dunkle, clerical delegate from the Florida Conference, returned a paper referred to the Committee on Itinerancy. On motion of R. L. Russell, clerical delegate from the St. Louis Conference, the paper was referred to the Committee on Missions.

T. L. Hulse, clerical delegate from the Louisville Conference, offered a motion, to which objection was made, as the Conference was under the order of adjournment.

After various announcements, the doxology was

sung, and the Conference adjourned with the benediction by Bishop W. F. Oldham, of the Methodist Episcopal Church.

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EVENING SESSION

In accordance with a resolution previously passed, the Conference convened at 8 P.M., Tuesday, May 11, to hear the Fraternal Messenger from the Methodist Episcopal Church, Bishop Darlington in the chair.

The devotional service was conducted by the Bishop and consisted of singing Hymn 544, "I love to tell the story," prayer led by A. R. Kasey, of the Louisville Conference, and a message in song by Evangelist Luther Bridgers, who sang "Children of the Heavenly King" to the tune of a primitive melody, the Conference joining heartily in the concluding stanza.

Devotional
service

The credentials of Bishop W. F. Oldham, of Buenos Aires, Argentina, Fraternal Messenger from the Methodist Episcopal Church, were read:

Credentials
of Bishop
W. F. Oldham

NEW YORK CITY, May 5, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

Dear Fathers and Brethren: In harmony with our time-honored custom, and under the authority of the General Conference of the Methodist Episcopal Church, the Bishops have appointed William Fitz-James Oldham, Doctor of Divinity, Doctor of Laws, Fraternal Delegate to your General Conference.

Our fraternal messenger has had a very distinguished and unique career in our Church. He was for a number of years one of our most efficient and successful missionaries. After rendering conspicuous service as an educator, he was elected a bishop of our Church. He was called from this high office to serve as a missionary secretary. After four years of outstanding ministry as missionary secretary, he was again elected a bishop. His Episcopal Area for the last ten years has been South America, with his Episcopal Residence at Buenos Aires, Argentina.

We are confident that Bishop Oldham will convey to you our fraternal greetings in a manner acceptable to you and

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in harmony with the high traditions that have been set by the messengers that have conveyed fraternal messages from your Church to ours in the past years.

We extend through our fraternal messenger our heartiest greetings and our sincerest wishes for the largest success and usefulness of your Church.

By order and on behalf of the Bishops of the Methodist Episcopal Church. E. G. RICHARDSON, *Secretary*.

Bishop Old-
ham's
address

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Introductions and Fraternal Correspondence, presented Bishop Oldham, who, after some further words of welcome by the chairman, delivered the message for his Church. (See Appendix.)

Conference
rises in ap-
preciation of
his address

At the conclusion of the address of Bishop Oldham the Conference rose *en masse* and applauded the speaker, whose words had rung so truly and strongly of our common faith.

W. A. Shelton
makes re-
sponse

W. A. Shelton, of the North Georgia Conference and Professor in Emory University, made eloquent response to Bishop Oldham.

Judge Rogers made announcement for Wednesday evening of the reception and hearing of the Fraternal Messengers from the Japan Methodist Church and the British Wesleyan Church, and of the memorial service for our deceased Bishops for Thursday morning.

I. P. Martin, of the Holston Conference, presented the following resolution, which was passed by a rising vote:

Resolution on
death of Dr.
George R.
Stuart

RESOLUTIONS ON DEATH OF DR. GEORGE R. STUART

The Conference is shocked and deeply grieved to hear of the death of Dr. George R. Stuart, pastor of our First Church, Birmingham, Ala. A heroic knight of the cross has fallen; a voice that never hesitated to speak out in loyal defense of the right and in courageous denunciation of the wrong is hushed; a heart that always beat true to God and humanity is stilled.

This Conference bows its head in grief as it recognizes the loss our Church has sustained.

Be it resolved, That the Secretary be instructed to wire the bereaved family of our deepest sympathy and express to them the assurance of our love and prayerful remembrance in this hour of their sorrow.

I. P. MARTIN,
J. M. CARTER,
J. N. HILLMAN,
F. A. CARTER,

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With bowed heads the Conference stood in prayer, led by the Rev. H. C. Morrison, of the Kentucky Conference.

A motion to adjourn prevailed.

Hymn 463, "Jesus, Lover of my soul," was sung, the benediction was pronounced by the Rev. G. W. Young, of the Kentucky Conference, and the Conference stood adjourned.

Adjournment

SEVENTH DAY, WEDNESDAY, MAY 12

MAY 12
SEVENTH DAY

The Conference convened at 9 A.M., Bishop Darlington in the chair.

Session opened

Hymn 434, "O sometimes the shadows are deep," was sung.

Devotional
service

Daniel Atkins, clerical delegate from the Western North Carolina Conference, now in the fifty-eighth year of his itinerant ministry, led in prayer. Evangelist Luther Bridgers sang with manifest spiritual power "The Land of Beulah." Bishop Darlington announced that Bishop Oldham, of the Methodist Episcopal Church, would deliver the devotional address of the morning. Bishop Oldham read and commented on the concluding verses of Matthew xxviii. The Conference was deeply moved by this spiritual address.

Bishop Darlington recognized R. S. Satterfield, of the Secretarial Staff, who read the following:

You may announce that the Associated Press informs the Conference that the English strike was settled early this morning through the efforts of the Archbishop of Canterbury.

Strike in Eng-
land reported
settled

THE ASSOCIATED PRESS.

MAY 12
SEVENTH DAY

The Conference stood in prolonged applause, and then sang, "Praise God, from whom all blessings flow."

Minutes read
and approved

The minutes of Tuesday morning's session were read and approved. The minutes of Tuesday evening's session were read and approved.

Bishop Darlington resigned the chair to Bishop Du Bose.

The following arrivals and substitutions of delegates were noted:

Substitutions,
arrivals, leaves
of absence

LITTLE ROCK CONFERENCE.—*Clerical:* A. C. Miller, alternate, in place of E. R. Steel, who previously had been seated as an alternate for James Thomas, principal delegate.

MEMPHIS CONFERENCE.—*Clerical:* F. B. Jones granted leave of absence for to-day to conduct a funeral, and F. H. Peeples, alternate, took his place.

MISSISSIPPI CONFERENCE.—*Lay:* D. R. Weston, alternate, in place of W. T. Denman; M. M. Satterfield, lay, resumed his seat occupied yesterday by C. W. Cochran, alternate.

NORTH ARKANSAS CONFERENCE.—*Lay:* J. H. Reynolds resumed his seat.

NORTH GEORGIA CONFERENCE.—*Lay:* Sam Tate assumed his seat, which had been held by Mrs. H. H. Dean, alternate; Mrs. H. H. Dean, alternate, was seated in place of M. M. Parks.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* E. Nash Broyles resumed his seat.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. W. Hunt resumed his seat.

ST. LOUIS CONFERENCE.—*Clerical:* Ivan Lee Holt resumed his seat. *Lay:* C. M. Hay resumed his seat.

TEXAS CONFERENCE.—*Lay:* Gary B. Sanford resumed his seat; H. F. Banker, alternate, in place of R. M. Kelly.

WEST TEXAS CONFERENCE.—*Clerical:* W. L.

Barr, alternate, in place of Arthur J. Moore; S. L. Batchelor, alternate, in place of T. F. Sessions.

Bishop James Cannon, Jr., was recognized, and read a telegram from the family of Dr. George R. Stuart, giving information concerning the funeral arrangements for Dr. Stuart.

J. W. Perry, clerical delegate from the Holston Conference, asked leave of absence for F. A. Carter, lay delegate from that Conference, in order that he might attend the Stuart funeral. The permission was granted.

W. J. Sims, clerical delegate from the Arizona Conference, rose to a matter of privilege, and presented to Bishop Du Bose a gavel made of Arizona olivewood taken from a beam in a cliff dwelling. Bishop Du Bose made suitable response.

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced the Rev. Frederic Platt, M.A., D.D., of Handsworth College, Birmingham, England, the Fraternal Messenger from the British Wesleyan Church.

On motion of J. M. Rogers, the following telegram was ordered sent to the Southern Baptist Convention, now in session at Houston, Tex.:

MEMPHIS, TENN., May 12, 1926.

Southern Baptist Convention, Houston, Tex.

The General Conference of the Methodist Episcopal Church, South, now in session in Memphis, Tenn., sends its cordial greetings to the Southern Baptist Convention now assembling in Houston, Tex. Read Ephesians vi. 23 and 24.

J. M. Rogers moved that a special session of the Conference be held at 8 o'clock Thursday evening to hear the Fraternal Messenger from the Church of the United Brethren in Christ. The motion prevailed.

J. M. Rogers introduced H. C. Armstrong, Associate Secretary of the World Conference on Faith and Order.

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Telegram from
Dr. Stuart's
family.

Dr. Frederic
Platt, of
Birmingham,
England,
introduced

Greetings sent
to Southern
Baptist
Convention

To hear Fra-
ternal Mes-
senger from
Church of the
United
Brethren in
Christ
Thursday

H. C. Arm-
strong in-
troduced

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SEVENTH DAY

Memorials presented and referred

Item 3 of the Order of Business was called and the following papers were read by caption and referred:

Memorial from the bishop and presiding elders of the Little Rock Conference on credit for Conference Courses of Study, to Committee on Education.

Memorial from Mrs. S. M. Braswell and others concerning the Golden Cross Society, to Committee on Hospitals.

From Northwest Texas Conference, memorial concerning overlapping of work in Epworth Leagues and missionary societies, to Committee on Epworth Leagues.

Memorial from representatives from Oriental fields, on episcopal supervision, to Committee on Episcopacy.

From Lexington District, Kentucky Annual Conference, memorial on changes in the Discipline, to Committee on Revisals, and a memorial from the same source touching changes in boundaries, to Committee on Conference Claimants, Finance, and Boundaries.

The report of Dr. A. C. Millar, Fraternal Messenger to the General Conference of the Methodist Protestant Church, was read and ordered to record, as follows:

Report of Dr.
A. C. Millar

REPORT OF DR. A. C. MILLAR, FRATERNAL DELEGATE TO THE METHODIST PROTESTANT CHURCH

Dear Fathers and Brethren: Appointed by our bishops in their May meeting of 1924, I immediately prepared my fraternal address and was ready to depart for the seat of the General Conference of the Methodist Protestant Church, when my wife became suddenly and seriously ill and was carried to a hospital for an operation. I remained with her, and my address was sent by mail with a letter explaining my inability to deliver it in person. On the day when the address was read, my wife passed to her eternal home. Soon I was the

recipient of a tender message of sympathy from the Conference.

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SEVENTH DAY

Thus an occasion which might have been one of fraternal fellowship will be remembered as a day of bereavement and deep sorrow.

Appreciating the honor conferred, and regretting that I cannot make a fuller report, I am,

Truly and fraternally,

A. C. MILLAR.

The call for reports from Commissions, Boards, and connexional officers was made. There were no reports.

The list of Standing Committees was called and the following reports were presented and placed upon the Calendar: Reports Nos. 3 and 6, Committee on Itinerancy; No. 6, Committee on Revisals; No. 3, Committee on Sunday Schools; Nos. 3, 4, and 9, Committee on Conference Claimants, Finance, and Boundaries; Nos. 4 and 5, Committee on Hospitals; No. 4, Committee on Publishing Interests; No. 1, Committee on Temperance and Social Service; No. 4, Committee on Itinerancy; No. 1, Committee on Reorganization of Boards.

Standing Com-
mittees called

W. A. Cooper, clerical delegate from the Florida Conference, called attention to a request for a Commission to determine the priority of Church organization in America as touching the Methodist Church. The paper was referred to the College of Bishops.

The list of Special Committees was called, and there were no reports.

Under the rules reports recommending non-concurrence were then taken up. Report No. 2 of the Committee on Itinerancy was read, recommending nonconcurrence on the six items contained in the report. The first five items were adopted separately as per the recommendations of the committee. After the reading of the sixth item, W. A. Cooper, clerical delegate from the Florida Conference, moved to substitute "concurrence" for "nonconcurrence." T. F. Temple, lay delegate from the Central Texas Conference, moved that the Cooper

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SEVENTH DAY

Report No. 2
on Itinerancy
adopted.

motion be tabled. The motion prevailed. Item 3 was then adopted. The report is as follows:

ITEM 6

"We, the Florida Conference, in regular session assembled, respectfully memorialize your honorable body to so change the law of the Church as to ordain a man a deacon when he is admitted on trial into the Annual Conference, an elder when he is admitted into full connection, and give him a diploma when he graduates from one of our Correspondence Schools."

We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman*;
W. F. DUNKLE, *Secretary*.

R. H. Harper, clerical delegate from the Louisiana Conference, rose to a question of personal privilege and stated that the memorial on presiding elders from the Louisiana Conference did not come from that Conference, but from two members of the Conference acting personally.

Report No. 5
on Conference
Claimants, Fi-
nance, and
Boundaries
adopted

Report No. 5 of the Committee on Conference Claimants, Finance, and Boundaries, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 5

Your committee has considered the following memorial from the Cleburne District Conference, Central Texas Conference:

"We, the members of the Cleburne District Conference, Central Texas Conference, do hereby memorialize the General Conference to add a new paragraph to Section 2, Chapter II., of the 1922 Discipline, to read as follows:

"The Conference Board of Finance shall have authority, through such agency as it may from time to time employ, to procure, maintain, and control within the bounds of its Annual Conference, parsonage homes for superannuated preachers, their widows and orphans."

We recommend nonconcurrence.

J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

Report No. 3 of the Committee on Publishing Interests, recommending nonconcurrence, was read and adopted, as follows:

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COMMITTEE ON PUBLISHING INTERESTS, REPORT
NO. 3

Report No. 3
on Publishing
Interests
adopted

Your Committee on Publishing Interests has considered a resolution signed by J. D. Hammons and others, as follows:

"Whereas the radio has become a great medium for the dissemination of news; and whereas the available wave lengths are being rapidly taken; therefore be it

Resolved, That the presiding bishop appoint a committee of seven to look into the advisability of establishing one or more radio sending stations for the dissemination of news for the Methodist Episcopal Church, South, this committee, if they find such a plan feasible, to report back to the Conference such plans as are necessary to carry out the purpose of this resolution."

We recommend nonconcurrence.

W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*

Report No. 6 of the Committee on Conference Claimants, Finance, and Boundaries recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 6

Report No. 6
on Conference
Claimants,
Finance,
and
Boundaries
adopted

Your committee has considered memorials from the North Alabama Conference, as follows:

"The North Alabama Conference, in session at Huntsville, Ala., November 2, 1925, memorializes the General Conference of 1926 to so amend paragraph 356, Section II., Chapter XI., of the Discipline of 1922, that an Annual Conference Board of Finance may have authority to distribute the funds for General claimants according to such plan as the Annual Conference may order. The paragraph as amended to read as follows:

"It shall be the duty of the Conference Board of Finance to distribute the moneys received on assessment and otherwise to the superannuated preachers, and widows and orphans of the deceased members of the Conference, according to such plan as the Annual Conference may order."

We recommend nonconcurrence.

J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

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Bascom Anthony, clerical delegate from the South Georgia Conference, read a resolution on reports recommending nonconcurrence, which was referred to the Committee on Rules.

Report No. 7 of the Committee on Conference Claimants, Finance, and Boundaries recommending nonconcurrence, was read and adopted, as follows:

Report No. 7
on Confer-
ence Claim-
ants, Fi-
nance, and
Boundaries
adopted

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 7

Your committee has duly considered the following memorial:

"We, the undersigned, do hereby memorialize the General Conference to so change the law of the Church relative to allowances by the Board of Finance that the Conference Boards must make their allotment on the same basis as that now required of the General Board of Finance. This can be done by striking from paragraph 356 in the 1922 Discipline the words, 'according to their several necessities,' and substituting therefor the words, 'on the basis of years of service'; also striking from paragraph when thus altered to read:

"It shall be the duty of the Conference Board of Finance to distribute the moneys received on assessment and otherwise to the superannuated preachers on the basis of years of service; and to widows of deceased preachers on the basis of the number of years that they have been the wives of effective traveling preachers; and to the children of deceased preachers at the discretion of the Board; *provided*, that when a preacher breaks down in the work, and is placed on the superannuate list, his claim shall begin from the time at which he ceased to receive any support from his last charge."

(Signed by J. H. Eakes, W. L. Pierce, J. W. Sullivan, John F. Yarbrough, W. P. King, M. M. Walraven.)

We recommend nonconcurrence.

J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

Report No. 8 of the Committee on Conference Claimants, Finance, and Boundaries, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 8

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Report No. 8 on
Conference
Claimants,
Finance, and
Boundaries
adopted

Your committee has considered the following memorial from the Florida Annual Conference:

"The Florida Annual Conference of the Methodist Episcopal Church, South, in session at Orlando, Fla., December, 1925, hereby respectfully requests the General Conference of said Church at its session in May, 1926, to make the following changes in our law regarding Conference claimants:

"Immediately after the word 'service,' in paragraph 192, page 90, of the Discipline of 1922, add the following: '*Provided*, that a local preacher who has served as a supply pastor in our Church for a period of not less than ten years, and becomes worn out in such supply service, shall, on recommendation of the Committee on Conference Relations and with the concurrence of the Conference, be entitled to participate in the funds raised for the support of the regular Conference claimants.'

"After the word 'service,' in the sixth line of paragraph 352, page 157, add the following: 'and to such local preachers as are entitled to participate under the provision in paragraph 192.'

"After the word 'preachers,' in the thirteenth line of paragraph 355, page 158, add the following: 'and for such local preachers as are entitled to participate under the provision in paragraph 192.'

"After the word 'preachers,' in the fourth line of paragraph 356, page 159, add the following: 'and to such local preachers as are entitled to participate under the provision in paragraph 192.'

"To make all sections of the Discipline bearing upon the subject of Conference claimants conform to the above-named change in paragraph 192."

We recommend nonconcurrence.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

Report No. 1 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 1

Report No. 1 on
Revisals
adopted

Your committee considered a memorial from the Fayette District of the Missouri Annual Conference and one from the

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SEVENTH DAY

Upper South Carolina Conference proposing to make changes in paragraph 98 in regard to a licensing committee.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman*;
F. A. CARTER, *Secretary*.

W. Asbury Christian, clerical delegate from the Virginia Conference, moved to reconsider the motion of Bascom Anthony to refer a paper to the Committee on Rules. The motion prevailed. A resolution was offered by Dr. Christian to refer a paper providing for a special nonconcurrence procedure to the Committee on Rules. The motion prevailed.

Report No. 2 of the Committee on Revisals was withdrawn by common consent.

Report No. 3 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

Report No. 3 on
Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 3

Your committee considered a memorial from the Fayette District Conference of the Missouri Annual Conference concerning wills and annuities.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman*;
F. A. CARTER, *Secretary*.

Report No. 4 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

Report No. 4 on
Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 4

Your committee considered a memorial from the Corinth District Conference of the North Mississippi Conference considering pastor's report to an Annual Conference on the number of members in the charge.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman*;
F. A. CARTER, *Secretary*.

Report No. 5 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 5

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Your committee considered a memorial from the Little Rock Annual Conference requesting the substitution of the word "asking" for "assessments" in the Book of Discipline.

Report No. 5 on
Revisals
adopted

We recommend nonconcurrency.

E. B. CHAPPELL, *Chairman*;

F. A. CARTER, *Secretary*.

Report No. 4 of the Committee on Itinerancy was read. W. A. Cooper, clerical delegate from the Florida Conference, asked a question concerning the Rules of Order. W. A. Christian, clerical delegate from the Virginia Conference, made a point of order which was not sustained. T. D. Ellis, clerical delegate from the South Georgia Conference, made the point of order that a substitute to concur carries the paper to the Calendar. The point was not sustained. W. A. Cooper, clerical delegate from the Florida Conference, moved to substitute "concurrency" for "nonconcurrency." The motion prevailed and the report went to the Calendar.

Report No. 4 on
Itinerancy
presented.

Motion to sub-
stitute Con-
currence for
Nonconcur-
rence

M. A. Childers, lay delegate from the West Texas Conference, moved that the complete Rules of Order, with such amendments as have been made, be printed in Friday's *Daily Advocate*. W. A. Christian, clerical delegate from the Virginia Conference, moved that the rules be printed on cards for the convenience of the delegates. The amendment was accepted by the mover. A. J. Lamar, clerical delegate from the Alabama Conference, moved that the printing be in the *Daily Advocate*. J. W. Moore, clerical delegate from the Virginia Conference, moved the previous question. The previous question was ordered. The Lamar amendment was adopted. The motion as amended prevailed.

Report No. 5 of the Committee on Itinerancy, recommending nonconcurrency, was read and adopted, as follows:

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Report No. 5 on
Itinerancy
adopted

COMMITTEE ON ITINERANCY, REPORT NO. 5

Your committee had before it a petition signed by Frank B. Jones, C. C. Grimes, and Robert A. Clark, as follows:

"To change ¶125, Answer 2; by striking out the words, '*provided, further, that when a majority of the presiding elders shall concur by ballot, the Bishop may appoint a preacher to a pastoral charge for more than four consecutive years.*' The paragraph will then read:

"To fix the appointments of the preachers in the Annual Conferences; *provided*, that before the official declaration of the assignment of preachers to their charges, he shall announce openly to the cabinet his appointments, except those made during the interim of the sessions of an Annual Conference; and *provided, further*, that he shall not allow any preacher to remain in the same circuit or station more than four years successively (but an unexpired term of less than six months shall not be counted), except the connectional officers, the supernumerary and superannuated preachers, missionaries among the Indians, and on foreign stations, or in the employ of the Annual Conference Board of Missions, chaplains to the State prisons and military posts, preachers that may be appointed to labor for the specific benefits of seamen, for the American Bible Society, for the Sunday League of America, for any institution having the care of orphan and homeless children, and the presidents, principals, or teachers of seminaries under our superintendence; and, when requested by an Annual Conference, to appoint a preacher to any seminary of learning not under our care; also a Sunday School Field Secretary to travel within the bounds of the Conference for the purpose of establishing and aiding Sunday schools; an agent or agents for the benefit of our literary and benevolent institutions; a general colportage agent or a general colporteur, and the editors of Annual Conference organs. When requested by an Annual Conference, a Bishop may appoint a preacher on trial, or a member of an Annual Conference, to engage in temperance work, or as Secretary of the Young Men's Christian Association; and provided that any member of an Annual Conference or a preacher on probation who serves in the army or navy of the United States may be appointed by the Bishop as war worker, so that he may retain his Conference relation; or as a student in any of our institutions of learning, or in any university for strictly university work; *provided, however*, that the time thus spent in school

shall not count on the time required for trial in the Annual Conference.'"

We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman*;

W. F. DUNKLE, *Secretary*.

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SEVENTH DAY

Report No. 5 on
Itinerancy
adopted

Report No. 4 of the Committee on Sunday Schools, recommending nonconcurrence, was read and adopted, as follows:

SUNDAY SCHOOL COMMITTEE, REPORT NO 4

Report No. 4 on
Sunday
Schools
adopted

Your committee had before it a memorial from the Sylacauga District Conference, North Alabama Conference, Methodist Episcopal Church, South, regarding limitation of the powers of the General Sunday School Board, as follows:

"Believing that it would do much to clear up the confusion and embarrassment that exists with reference to the Department of Standard Training Schools if the power of the General Sunday School Board were less centralized and more authority were given to the Annual Conference Sunday School Boards; therefore be it

"*Resolved*, That the Sylacauga District Conference of the North Alabama Conference, now in session at Alexander City, Ala., does respectfully memorialize the General Conference to so limit the powers of the General Sunday School Board that they may not refuse to appoint to teach in the Standard Training Schools those whom the Conference Superintendent may recommend; provided that those who may be so recommended have, at any time, had training in the subjects they propose to teach equivalent to that required by the General Board to have their certificates."

We recommend nonconcurrence.

ANDREW SLEDD, *Chairman*;

W. ASBURY CHRISTIAN, *Secretary*.

The Calendar was called. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the rules be suspended and that a paper dealing with reports recommending nonconcurrence be adopted. The motion prevailed. The resolution was adopted, as follows:

Substitute for (e), under Rule 8, on page 15 of the "Digest of Information," the following: "A Committee's report recommending nonconcurrence, with no minority report, shall be

MAY 12 kept upon a separate Calendar, and said Calendar shall be
SEVENTH DAY taken up when the regular Calendar is completed."

Report No. 2 on
Lay Activi-
ties con-
sidered

Report No. 2 of the Committee on Lay Activities was taken from the Calendar. F. P. Culver, clerical delegate from the Central Texas Conference, moved that the report be considered seriatim. The motion prevailed. Section 1 was read and adopted. At the conclusion of the reading of Section 2, T. B. King, lay delegate from the Memphis Conference, moved that the report be recommitted to the Committee on Lay Activities. J. E. Crawford, clerical delegate from the Central Texas Conference, spoke against the recommittal of the report. A. P. Lyon, clerical delegate from the Louisville Conference, made the point of order that discussion of the matter of the report is not in order on a motion to refer. The point of order was not sustained. George S. Jones, lay delegate from the South Georgia Conference, made the point of order that the speaker was giving the substance of the report and not speaking to the motion. The point was not sustained. A. P. Lyon renewed his point of order, but the point was not sustained. A. P. Lyon appealed from the decision of the Chair. The Chair was sustained by a vote of 147 for to 143 against. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend by recommitting with instructions to prepare for publication in the Discipline only the law in the matter involved and that all other statements and explanations be printed by the Board of Lay Activities as they deemed most expedient. T. B. King, of the Memphis Conference, accepted the amendment. George L. Beale, clerical delegate from the Tennessee Conference, was recognized and spoke to the motion. G. T. Fitzhugh, lay delegate from the Memphis Conference, moved that paragraphs 545 and 546 of the report be stricken out. J. W. Perry, clerical delegate from the Holston

Conference, made the point of order that the motion of G. T. Fitzhugh was out of order, as another had been officially recognized and had not yielded the floor. The point was sustained. The previous question was ordered. The motion to recommit, with instructions, prevailed by a vote of 155 for to 152 against. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee on Lay Activities, moved that the report just recommitment retain its place and number on the Calendar. The motion prevailed.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Entertainment Committee, rose to a privileged question, and moved that the Conference adjourn at 12:15 P.M., on Thursday, instead of 12:30 o'clock, for the purpose of having a picture of the Conference made. The motion prevailed.

Bishop H. A. Boaz was recognized and spoke of the work of the late Dr. W. B. Russell, of Changchow, China, and of Mrs. Russell's sacrificial gift of \$1,000 of the \$1,800 life insurance policy left by Dr. Russell, and also of a string of beautiful amber beads to be sold, both of which she was giving for the starting of a memorial hospital building in the city of Changchow. W. J. Sims, clerical delegate from the Arizona Conference, moved that Mrs. Russell be invited to the platform and introduced to the Conference. The motion prevailed, and Mrs. Russell was introduced by Bishop Boaz. R. Gibbs Mood, clerical delegate from the North Texas Conference, moved that this Conference buy the beads and give them back to Mrs. Russell. R. A. Clark, clerical delegate from the Memphis Conference, moved an amendment, which was accepted, that we also include the \$1,000 which Mrs. Russell had given out of her insurance money. The Conference arose in adopting the motion. A spontaneous offering of

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Report No. 2 on
Lay Activities consid-
ered

Mrs. Russell's
gift recog-
nized

Mrs. Russell
introduced

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Spontaneous
offering of
\$2,304.50 for
memorial
hospital in
Changchow,
China

\$2,304.50 was made for the starting of a hospital in Changchow, China.

During the taking of the offering, the hour of adjournment having arrived, motion prevailed that the time be extended to complete the offering. This having been done, a motion to adjourn prevailed. After various announcements, the Conference adjourned with the benediction pronounced by Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Church.

EVENING SESSION

In accordance with a resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messengers from the Methodist Church of Japan and the British Wesleyan Methodist Church, Bishop Du Bose in the chair.

Devotional
service

The opening devotional service was conducted by the Chairman and consisted of singing Hymn 415, "Faith of our fathers, living still," prayer led by W. A. Christian, of the Virginia Conference, the reading of Psalm xxiv., and the singing of Hymn 556, "Blest be the tie that binds."

Credentials of
Prof. Yoshi-
hiro Tanaka
read

After appropriate remarks by the Chairman, the credentials of the Rev. Prof. Yoshihiro Tanaka, Fraternal Messenger from the Japan Methodist Church, were read.

TOKYO, JAPAN, March 26, 1926.

To the General Conference of the Methodist Episcopal Church, South in America.

Dear Brethren: The General Conference of the Methodist Church of Japan, assembled in quadrennial session at Tokyo in January, 1923, elected Rev. Yoshihiro Tanaka as its fraternal delegate to your honored Church.

Rev. Yoshihiro Tanaka is a full member in good standing in the West Conference of our Japan Methodist Church. He is principal of the Academy of the Kwansei-Gakuin in Kobe, and is one of our most valued workers.

In 1892 the Rev. Mr. Tanaka graduated from the Theological Seminary of Kwansei-Gakuin and served as pastor of the Kobe, Hiroshima, and Kyoto Churches in the years following

his graduation. Later he was appointed professor of Practical Theology in Kwansei-Gakuin, in which capacity he served until he became principal of the Academy.

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Mr. Tanaka is a man of the highest character, and his work as pastor, teacher, and school administrator has been of the highest order.

Credentials of
Prof. Yoshi-
hiro Tanaka
read

I take great pleasure in recommending him as worthy of your confidence. Brother Tanaka will bear to you our fraternal greetings and will give you all the recent news of our Church.

Yours sincerely,

KOGORO USAKI,

Bishop of the Japan Methodist Church.

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Professor Tanaka, who delivered the message on behalf of his Church. (See Appendix.)

Professor
Tanaka
introduced

An ovation followed the encouraging and inspiring address, and Bishop Boaz, the General Superintendent in charge of the Oriental fields, made fitting response.

The credentials of the Rev. Frederic Platt, M.A., D.D., Fraternal Messenger from the British Wesleyan Methodist Church, were read.

Credentials of
Rev. Frederic
Platt

LONDON, S. W. 1,

1 CENTRAL BUILDINGS, WESTMINSTER, 26th April, 1926.

The Board of Bishops, Methodist Episcopal Church, South.

My Dear Brethren: May I introduce to you the Rev. Frederic Platt, M.A., D.D., who has been appointed the Fraternal Delegate of the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church, South, meeting at Memphis, Tenn., in the month of May.

Dr. Platt has rendered distinguished service to Methodism for many years. He is an eminent scholar, a cultured preacher, and a writer of great spiritual insight and power. No minister in our ranks is held in deeper regard and affection throughout Great Britain, and we are thankful that he is able to represent our Conference in your Assembly. May the visit of our brother be a great pleasure to you, as it will be an outstanding privilege to him.

With fraternal greetings, I am, on behalf of the Conference,

Yours faithfully.

THOMAS KIRKUP, *Secretary.*

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Dr. Platt addresses the Conference.

J. L. Decell, of the Mississippi Conference, for the Committee on Introductions and Fraternal Correspondence, introduced Dr. Fiatt, who, after prefacing his more formal matter by remarking that it would be better, in accord with both the nature of his mission and the subject of his address, that he be recognized a *maternal* rather than *fraternal* delegate, delivered the message on behalf of the mother Church. (See Appendix.)

After the Conference had given expression to appreciation of the message, the Chairman made eloquent response.

Adjournment

The doxology was sung, the benediction pronounced by Dr. J. C. C. Newton, long a missionary in Japan, and the Conference stood adjourned.

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EIGHTH DAY

EIGHTH DAY, THURSDAY, MAY 13

Session opened

The Conference convened at 9 A.M., Bishop Du Bose in the chair.

Devotional service

Hymn 137, "How sweet the name of Jesus sounds," was sung. W. J. Sims, clerical delegate from the Arizona Conference, led in prayer.

Bishop Du Bose announced and the Conference sang Hymn 208, "I love thy kingdom, Lord." The Bishop then led in the responsive reading of Psalm cxv.

W. P. Few, lay delegate from the North Carolina Conference, asked that the Special Committee on the Constitution of the Church be excused for the morning session in order that they might be ready to report for the order of the day to-morrow. The permission was granted.

Bishop Du Bose read from Galatians vi. and gave the devotional address of the morning.

On motion of L. H. Estes, clerical delegate from the Memphis Conference, the order of the day was postponed long enough to complete the reading of the minutes.

The minutes of Wednesday's sessions were read and approved.

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Bishop Du Bose resigned the chair to Bishop Ainsworth. The order of the day having arrived, Bishop Ainsworth announced the character of this special order to be a Memorial Session in memory of our four deceased Bishops.

Minutes read
and approved

Memorial service to four
deceased
Bishops

Hymn 593, "Servant of God, well done," was sung.

Bishop Mouzon read a lesson from 1 Corinthians xv. and Bishop Candler led in prayer.

Report No. 1 of the Committee on Episcopacy was read, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 1

Report No. 1 on
Episcopacy
adopted

Your Committee on Memoirs beg leave to report that they have a memoir of Bishop John Carlisle Kilgo, who departed this life August 11, 1922, prepared by W. P. Few; that of Bishop Richard Green Waterhouse, who died December 9, 1922, prepared by J. W. Perry; that of Bishop James Atkins, who died December 5, 1923, prepared by T. C. Ragsdale; and that of Bishop William Belton Murrah, who died March 5, 1925, prepared by F. N. Parker; and respectfully submit the same for the consideration and disposition of the General Conference.

J. W. PERRY,
F. N. PARKER,
T. C. RAGSDALE,
W. P. FEW.

The memoir of Bishop John Carlisle Kilgo was read by W. P. Few, lay delegate from the North Carolina Conference; that of Bishop Richard Green Waterhouse was read by J. W. Perry, clerical delegate from the Holston Conference; that of Bishop James Atkins was read by T. C. Ragsdale, clerical delegate from the Tennessee Conference; and that of Bishop William Belton Murrah was read by Franklin N. Parker, clerical delegate from the Louisiana Conference.

Memoirs of four
Bishops read

J. W. Perry, clerical delegate from the Holston Conference, moved that the report of the Committee

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Memoirs of four
Bishops read

on Episcopacy be received and printed in the minutes. The motion prevailed.

Tributes to the character and work of these deceased Bishops were made by H. C. Morrison, clerical delegate from the Kentucky Conference; Nathan Newby, lay delegate from the Pacific Conference; N. M. Rowe, lay delegate from the North Alabama Conference; and T. B. King, lay delegate from the Memphis Conference. The report was adopted. Bishop Ainsworth led in singing, "O think of the home over there," the Conference standing. The concluding stanza was sung softly, and in sacred solemnity.

The following arrivals and substitutions were noted:

Arrivals and
substitutions
noted

MEMPHIS CONFERENCE.—*Clerical*: F. B. Jones, absent yesterday, resumed his seat.

MISSISSIPPI CONFERENCE.—*Lay*: C. W. Cochran, alternate, in place of W. S. F. Tatum.

SOUTHWEST MISSOURI CONFERENCE.—*Lay*: Mrs. Fred A. Lamb resumed her seat.

TEXAS CONFERENCE.—*Clerical*: S. S. McKenney, alternate, in place of A. Frank Smith; C. T. Talley, alternate, in place of L. B. Elrod; A. T. Walker, alternate, in place of V. A. Godbey.

WEST TEXAS CONFERENCE.—*Clerical*: Arthur J. Moore resumed his seat.

The following resolution was adopted:

Digest of In-
formation

CONCERNING THE "DIGEST OF INFORMATION"

Whereas the booklet, "Digest of Information," contains interesting paragraphs of Church history and invaluable items concerning this session of the General Conference; therefore be it

Resolved, That the thanks of this General Conference are due, and they are hereby tendered, the author, Mr. R. M. Heriges, in appreciation of his unselfish service.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Committee

on Entertainment, rose to a privileged matter and made announcement concerning the taking of a picture of the Conference to-day on adjournment. He also requested that there be less confusion in the Conference hall, that all present might be able to hear the proceedings. This request was concurred in by Bishop Ainsworth.

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EIGHTH DAY

Picture taken
on adjourn-
ment

C. B. Peeler, lay delegate from the Florida Conference, presented a resolution in regard to the appointment, by this General Conference, of Trustees to succeed the deceased Trustees of the Florida Camp Meeting Grounds. R. P. Shuler, clerical delegate from the Pacific Conference, made the point of order that the speaker was out of order. The Chair expressed some doubt as to the nature of the paper being presented. M. E. Lawson, lay delegate from the Missouri Conference, moved that the matter be referred to a Special Committee of three, to be appointed by the Chair. The motion prevailed. Later on during the session the Chair announced the following to constitute the committee: C. B. Peeler, of the Florida Conference, R. L. Greer, of the South Georgia Conference, and A. J. Cauthen, of the South Carolina Conference.

Trustees for
Florida
Camp Meet-
ing Grounds

Personnel of
committee

Under the call of the third item of the Order of Business the following papers were read by caption and referred: Resolution from Mather M. Eakes and Russell B. Brown on requiring bishops to devote themselves exclusively to the duties of their office, to Committee on Episcopacy.

Memorial from J. S. Ryang and others, touching questions in Quarterly Conferences, to Committee on Revisals.

The call was made for reports from Commissions, Boards, and connectional officers. There were no reports.

H. L. Wade, clerical delegate from the North Arkansas Conference, presented a resolution, which

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EIGHTH DAY

was referred to the Committee on Temperance and Social Service.

R. L. Russell, clerical delegate from the St. Louis Conference, presented a report from the Committee on Memorials of the Board of Missions, and it was referred to the Committee on Missions.

Bishop Mouzon stated that the Report of the Committee of Appeals was on the Secretary's table. On motion of C. R. Jenkins, clerical delegate from the South Georgia Conference, the report was ordered to record, as follows:

Report of Com-
mittee of
Appeals

REPORT OF COMMITTEE OF APPEALS

Dear Fathers and Brethren: During the last quadrennium the following appeals have been before us:

In the case of the Northwest Conference against the Board of Church Extension, the question of our jurisdiction was raised. Paragraph 311 of our Discipline provides that a decision of this committee shall be final; and inasmuch as a decision in this matter was reported to the Nineteenth General Conference at Hot Springs, Ark., on May 13, 1922, it was decided that we had no jurisdiction.

The appeal of Charles D. McGehee *versus* the St. Louis Conference was heard and the action of the St. Louis Conference was affirmed.

On April 7, 1926, the case of J. M. Kline, of the Virginia Conference, was considered. The appeal was not in proper form and the matter was deferred.

EDWIN D. MOUZON, <i>Chairman</i> ;	S. L. DOBBS,
E. R. MALONE, <i>Secretary</i> ;	J. H. EAKES,
J. P. HILBURN,	P. A. MARTIN,
W. W. WOOLLARD,	J. A. McCULLOUGH.

The call of the Standing Committees was made, and the following reports were presented and went to the Calendar: Episcopacy, Nos. 1 and 2, recommending nonconcurrence, to the Nonconcurrence Calendar; Revisals, Nos. 7, 8, and 9; Education, Nos. 3, 4, 5, 6, 7, 8, and 9; Missions, Nos. 6, 9, 10, 11, and 12, with a minority report for No. 6; Missions, Nos. 7 and 8, recommending nonconcurrence, to the Nonconcurrence Calendar; Temperance and Social Service, No. 4; Lay Activities, No. 2 as amend-

ed and returned to its place on the Calendar; Hospitals, Nos. 6, 7, and 8.

The call was made for reports from Special Committees. No reports were ready.

The Secretary stated that he had a paper announcing the progress of arrangements for the World Conference on Faith and Order and requesting representation from our Church. On motion it was ordered that the request be granted and that the appointment of seven delegates be referred to the College of Bishops.

Report No. 7 of the Committee on Hospitals was taken up, on suspension of the rules, for immediate action. The report was read and adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 7

Report No. 7 on
Hospitals
adopted

Your committee desire to report to you as follows:

1. The General Conference of 1922 went on record as favoring the establishment of a hospital for the treatment of persons afflicted with tuberculosis at some suitable place in the West.

2. The Bishops, in their Episcopal Address to this Conference, have called attention to this matter.

3. We have had before us a proposition to acquire, on what we deem to be favorable conditions and prices, an existing hospital in the city of Tucson, Ariz., now conducted as a general hospital and a tubercular sanatorium. The institution is of about 100 beds capacity, is well located, has sufficient property to allow needed expansion, and is being operated now with a substantial profit. The property is judged to be worth near to \$100,000, and can be acquired by us for \$52,000, of which some \$45,000 is in sight. A condition of purchase is that we shall make additions and improvements that will cost in the neighborhood of \$100,000; but because there is not in sight any source from which the necessary funds can be furnished, we recommend that the College of Bishops appoint a committee of nine to investigate immediately the advisability of purchasing the Tucson property, and of financing and operating the same as a connectional enterprise of our Church, and to make such report, suggestions, and recom-

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mendations to this General Conference as they may deem advisable.

Respectfully submitted.

C. C. JARRELL, *President*;

D. B. HOTCHKISS, *Secretary*.

W. A. Christian, clerical delegate from the Virginia Conference, moved to rescind the action of yesterday providing for the printing of the Rules of Order in the *Daily Advocate*. The motion prevailed.

Per diem ex-
penses dis-
cussed

R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the General Conference Commission on Budget, explained the matter of motions made the other day concerning per diem expenses of delegates. S. C. H. Burgin, clerical delegate from the West Texas Conference, stated the attitude of the Committee on Location and Arrangements for this General Conference concerning the same matter. R. G. Mood, clerical delegate from the North Texas Conference, stated that he was the original mover of the motion, at the instance of several of the brethren, looking to an increase of the per diem expenses for delegates, but hoped that the matter was now finally adjusted.

Dr. Andres
Osuna in-
troduced

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, stated that on to-morrow night, at the session already ordered for that time, in addition to hearing the Fraternal Messenger from the African Methodist Episcopal Church, the Fraternal Messenger from the African Methodist Episcopal Zion Church would also be heard. Dr. Andres Osuna, manager of the Union Publishing House of the Protestant Churches in Mexico, was introduced to the Conference. Judge Rogers moved that, following the address of the Fraternal Messenger of the Church of the United Brethren in Christ, at to-night's session, we also hear Dr. Osuna. The motion prevailed.

T. F. Temple, lay delegate from the Central Texas Conference, moved that the Rules of Order be printed

in pamphlet form and be ready for Friday morning.
The motion prevailed.

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EIGHTH DAY

After various announcements, the Conference adjourned with the benediction pronounced by Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Church.

Adjournment

EVENING SESSION

In accordance with resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messenger of the Church of the United Brethren in Christ and Dr. Andres Osuna of Mexico, Bishop Ainsworth in the chair.

The Chairman conducted the devotional service, which consisted of the singing of Hymn 415, "Faith of our fathers! living still," prayer led by J. L. Neill, of the Mississippi Conference, also delegate from the Czechoslovak Mission, the reading of lesson from Ephesians iii. by W. F. Smith, of the South Georgia Conference, and the singing of Hymn 492, "O for a closer walk with God."

Devotional
service

The Chairman announced the purpose of the session and the Secretary read the credentials of the Rev. Bishop William M. Bell, of Harrisburg, Pa., Fraternal Messenger of the Church of the United Brethren in Christ.

Credentials of
Bishop W.
M. Bell

DAYTON, OHIO, May 10, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Brethren: Be it known that we have this day duly appointed Bishop William M. Bell, our Senior Bishop and Chairman of our Commission on Church Union, as our fraternal delegate to your body.

Signed for the Board of Bishops:

A. B. STRATTON, *Secretary.*

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Bishop Bell, who was greeted with great

Bishop Bell
addresses the
Conference

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applause. Bishop Bell then delivered the fraternal message for his Church. (See Appendix.)

At the conclusion of Bishop Bell's stirring address the Conference rose and stood in prolonged applause.

Bishop Du Bose
responds

Bishop Du Bose, as late Fraternal Messenger to the Church of the United Brethren, responded in rich eloquence to the address, and Bishop Bell spoke appreciative words of acknowledgment.

Hymn 388, "A charge to keep I have," was sung and the Chairman spoke of America's interest in the great republic on our southern boundary and called upon the Chairman of the Committee of Introductions, Judge Rogers, who presented Dr. Andres Osuna, manager of the Union Publishing House of the Protestant Churches in Mexico.

Dr. Osuna ad-
dresses the
Conference

Dr. Osuna addressed the Conference outlining the struggle of the Mexican people for light and liberty and interpreted the present conditions, especially with reference to current misunderstandings.

At the conclusion of Dr. Osuna's illuminating address the Conference rose in applause.

Bishop Cannon, General Superintendent in charge of our Mexican Conference for the last eight years, responded with earnest words, warning the American people against placing obstacles in the way of the upward movement of the Mexican people in the achievement of democratic government and religious liberty.

Adjournment

Announcements were made of the order for tomorrow, a stanza of "Blest be the tie that binds," was sung, the benediction was pronounced by Bishop Bell, and the Conference stood adjourned.

MAY 14
NINTH DAY**NINTH DAY, FRIDAY, MAY 14**

Session opened

The Conference convened at 9 A.M., Bishop Ainsworth presiding.

The Bishop announced and the Conference joined in singing Hymn 492, "O for a closer walk with

God." The Bishop led the Conference in the recital of the Apostles' Creed. C. R. Jenkins, clerical delegate from the South Georgia Conference, led in prayer. Bishop Ainsworth introduced Bishop George A. Miller, of the Methodist Episcopal Church, in charge of the work in Mexico.

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NINTH DAY
Devotional
service

The minutes of Thursday's sessions were read and approved separately.

Minutes read
and approved

Bishop Ainsworth read a Scripture lesson from Hebrews ii., and delivered a brief devotional address.

The Bishop announced the following Committee on a Hospital at Tucson, Ariz., ordered yesterday by the Conference, and to be appointed by the College of Bishops: L. J. Cox, C. A. Hatch, D. E. Hawk, J. L. Decell, S. E. Allison, Frank Barrett, J. B. Ivey, W. T. Whiteside, J. W. Fristoe.

Personnel of
Committee
on Hospital
at Tucson

Bishop Ainsworth resigned the chair to Bishop Cannon.

The Chair announced that the College of Bishops had appointed Bishop Collins Denny as our representative on a committee of three to select three historians to consider and report on the question of priority of American Methodism, this committee to be composed of a representative from the Methodist Episcopal Church, the Methodist Protestant Church, and our own Church. Bishop Denny explained the occasion of the appointment of this committee and suggested that the Committee on Fraternal Introductions and Correspondence be instructed to reply to an inquiry from the Methodist Episcopal brethren concerning the foregoing committee. Upon motion, this was ordered.

Priority of
American
Methodism

The following telegram was read from the Southern Baptist Convention:

HOUSTON, TEX., May 14, 1926.

A. F. Watkins, Secretary, General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

Telegram from
Southern
Baptist
Convention

The Southern Baptist Convention heartily reciprocates

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NINTH DAY

your cordial greeting and wishes you increasing power and usefulness. Read 1 Corinthians 15: 58.

GEORGE W. MCDANIEL, *President*;
HIGHT C. MOORE, *Secretary*.

Papers referred

The following papers were referred: Memorial from T. H. Lipscomb and others, concerning obligations of lay teachers, to Committee on Revisals; resolution of Russell B. Brown and Mather M. Eakes, on questions of law, to Committee on Episcopacy.

Presence of
delegates
noted

The roll was corrected in the seating of alternates and noting the return of principal delegates, as follows:

LITTLE ROCK CONFERENCE.—*Lay*: C. E. Hayes resumed his seat; Mrs. F. M. Williams, alternate, in place of H. C. Couch.

MISSISSIPPI CONFERENCE.—*Lay*: W. S. F. Tatum resumed his seat.

NORTH ALABAMA CONFERENCE.—*Lay*: R. O. Noojin requested and was granted leave of absence on account of illness in his family, and W. S. Welch, alternate, took his place.

NORTH GEORGIA CONFERENCE.—*Clerical*: S. P. Wiggins, alternate, in place of J. A. Sharp. *Lay*: M. M. Parks resumed his seat.

NORTH TEXAS CONFERENCE.—*Lay*: R. J. Easley, alternate, in place of S. R. McWhirter.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical*: J. W. Pearson, alternate, in place of J. B. Swinney.

TENNESSEE CONFERENCE.—*Lay*: John C. Clark, seated in place of Ernest Rees, had been called home, and Mrs. A. B. Smith, alternate, took Brother Clark's place.

TEXAS CONFERENCE.—*Clerical*: A. Frank Smith, L. B. Elrod, and V. A. Godbey resumed their seats.

WEST TEXAS CONFERENCE.—*Clerical*: T. F. Sessions resumed his seat.

The order of the day having arrived, the report of the Special Committee on the Constitution of the

Church was presented. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that the consideration of this report be postponed until to-morrow, in order that the printed copy thereof might be read and studied. The pending question was ordered. The motion to defer the order of the day did not prevail.

A. J. Lamar, clerical delegate from the Alabama Conference, moved that the report be taken up item by item. T. L. Hulse, clerical delegate from the Louisville Conference, moved as a substitute that the report be read first. The motion did not prevail. The motion of A. J. Lamar prevailed.

The Preamble was read and adopted, as follows:

**THE CONSTITUTION OF THE METHODIST
EPISCOPAL CHURCH, SOUTH**

PREAMBLE

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

Article I. was read and adopted, as follows:

ARTICLE I.

NAME

The name of our Church is, and shall be, the Methodist Episcopal Church, South.

Article II., giving our Doctrinal Standards, was then taken up and the Secretary began reading. R. G. Mood, clerical delegate from the North Texas Conference, stated that Section II. was already in the Discipline, and moved that Article II. be considered without reading. The motion prevailed.

M. A. Childers, lay delegate from the West Texas Conference, moved to amend Article II., Section (a), by striking out the words "holy catholic Church," and substituting the words "the holy

**MAY 14
NINTH DAY**

Report on
Constitution
presented

Preamble
adopted

Article I
adopted

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Consideration
of report on
constitution

Church of God." W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that an asterisk (*) be inserted immediately after the words "holy catholic Church," referring to a footnote, the footnote to contain the words "the one universal Church of Christ." A. P. Lyon, clerical delegate from the Louisville Conference, spoke to the question. W. A. Christian, clerical delegate from the Virginia Conference, made the point of order that the speaker was not discussing the right question. The point was not sustained. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend the amendment by placing the words "the one universal Church of Christ," in place of the words "holy catholic Church," now in the Creed, this change to be in the body of the Creed and not to be a footnote. M. A. Childers accepted this amendment to his amendment. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved the pending question. The pending question was ordered. A. J. Lamar, Chairman of the Committee on Constitution, closed the debate. The substitute offered by W. A. Christian was adopted by a vote of 259 for to 81 against.

J. L. Neill, clerical delegate from the Czechoslovak Mission and a member of the Mississippi Conference, suggested that the footnote now appearing on page 27 of the Discipline of 1922, and relating to Article XXIII. of our Articles of Religion, as applicable to foreign lands, had probably, by oversight, been left out of the printed copy of the Constitution each delegate had in his hand. Brother Neill, representing a Mission, had the right to the floor, but not the right to vote. V. A. Godbey, clerical delegate from the Texas Conference, moved that the suggested footnote be inserted, and the motion prevailed.

Bishop Cannon suggested that typographical

errors in the printed report be corrected by comparison with the Discipline, at the proper time, by the Committee on the Revision of the Discipline. The suggestion was agreed to.

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NINTH DAY

Article I.
adopted

J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that we amend Article II., by striking out after the words "Article II.," all the remainder of Article II., and insert, "The doctrinal standards of this Church shall be the Twenty-Five Articles, Wesley's Sermons (first fifty-two), and Wesley's Notes on the New Testament." H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved that the amendment offered by Dr. Anderson be put upon the table. The motion prevailed. W. A. Christian, clerical delegate from the Virginia Conference, moved the previous question. The previous question was ordered. Article II. was adopted with the footnote, "The one universal Church of Christ," to be placed at the bottom of the page containing the Creed, and also the insertion of the footnote now appearing on page 27 of the Discipline of 1922 and referring to Article XXIII.

ARTICLE II.

DOCTRINAL STANDARDS

Article II.
adopted

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The Holy Scriptures of the Old and New Testaments, which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians.

Sec. 2. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings:

a. THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;

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Consideration
of report on
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the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

b. THE TWENTY-FIVE ARTICLES OF RELIGION

(1) *Of Faith in the Holy Trinity*

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

(2) *Of the Word, or Son of God, Who Was Made Very Man*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(3) *Of the Resurrection of Christ*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

(4) *Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

(5) *Of the Sufficiency of the Holy Scriptures for Salvation*

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do under-

*The one universal Church of Christ.

stand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

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Of the Names of the Canonical Books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

Article II
adopted

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

(6) *Of the Old Testament*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

(7) *Of Original or Birth Sin*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

(8) *Of Free Will*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

(9) *Of the Justification of Man*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our

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of report on
constitution

own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

(10) *Of Good Works*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

(11) *Of Works of Supererogation*

Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught with arrogance and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, we are unprofitable servants.

(12) *Of Sin After Justification*

Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(13) *Of the Church*

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

(14) *Of Purgatory*

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

(15) *Of Speaking in the Congregation in Such a Tongue as the People Understand*

It is a thing plainly repugnant to the word of God, and the

custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

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Article II
adopted

(16) Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

(17) Of Baptism

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

(18) Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; inasmuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

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The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

(19) Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

(20) Of the One Oblation of Christ Finished Upon the Cross

The offering of Christ once made, is that perfect redemption, propiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

(21) Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

(22) Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

(23) Of the Rulers of the United States of America

The president, the congress, the general assemblies, the

governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.¹

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Article II
adopted

(24) *Of Christian Men's Goods*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

(25) *Of a Christian Man's Oath*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

C. THE GENERAL RULES OF THE UNITED SOCIETIES

There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; *brother going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

¹The Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands shall read:

"XXIII. *Of the Duty of Christians to the Civil Authority.*

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

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The *buying or selling goods that have not paid the duty*;
The *giving or taking things on usury, i.e., unlawful interest*;
The *Uncharitable or unprofitable conversation, particularly*
speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;
Doing what we know is not for the glory of God: as,
The *putting on of gold and costly apparel*;
The *taking such diversions* as cannot be used in the name of
the Lord Jesus;

The *singing those songs, or reading those books, which do*
not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up
goods without a probability of paying for them.

It is expected of all who continue in these societies that
they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful
after their power, as they have opportunity, doing good of
every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving
food to the hungry, by clothing the naked, by visiting or help-
ing them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all
we have any intercourse with; trampling under foot that
enthusiastic doctrine that "we are not to do good unless
our hearts be free to it."

By doing good, especially to them that are of the household
of faith, or groaning so to be; employing them preferably to
others, buying one of another, helping each other in business;
and so much the more because the world will love its own, and
them *only*.

By all possible *diligence and frugality*, that the gospel be
not blamed.

By running with patience the race which is set before them,
denying themselves and taking up their cross daily; submitting
to bear the reproach of Christ, to be as the filth and off-
scouring of the world; and looking that men should say *all*
manner of evil of them falsely for the Lord's sake.

It is expected of all who desire to continue in these societies
that they should continue to evidence their desire of salvation.

Thirdly, By attending upon all the ordinances of God; such
are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and
Fasting or abstinence.

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These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. *And all these we know his Spirit writes on truly awakened hearts.* If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

Article II
adopted

Article III. was read. F. B. Jones, clerical delegate from the Memphis Conference, moved that the Article be adopted, and the motion prevailed.

ARTICLE III

Article III
adopted

MEMBERSHIP IN THE CHURCH

The conditions of membership in the Church are:

1. An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.
2. To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's holy will and commandments, and acceptance of the Apostles' Creed, as contained in the baptismal covenant.
3. To be subject to the discipline of the Church, attend upon its ordinances, and support its institutions.

C. L. Brooks, Secretary of the Committee, called attention to the fact that the printer had left the word "Ministry" out of the printed caption in Article IV. The Article was read. J. L. Neill, from the Czechoslovak Mission, called attention to the condition in Missions, relative to local preachers, which are not mentioned in the Constitution. V. A. Godbey, clerical delegate from the Texas Conference, moved to recommit Article IV. The motion did not prevail. W. A. Christian, clerical delegate from the Virginia Conference, moved to strike out the word "local" in line three, section 2. The

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Consideration
of report on
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Article IV
adopted

motion did not prevail. Article IV. was adopted, as follows:

ARTICLE IV

MINISTRY

Section 1—Local Preachers

Proper persons shall be licensed to preach as local preachers, according to the rules and regulations which shall be prescribed by the General Conference.

Section 2—Local and Traveling Deacons

The Annual Conference shall, according to rules and regulations prescribed by the General Conference, admit local preachers on trial into the traveling connection; and shall, upon the completion of satisfactory probation, admit them into full connection in the Conference and elect to deacon's orders; provided that those who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to deacon's orders, without admission on trial into the traveling connection.

Section 3—Local and Traveling Elders

The Annual Conference shall, according to the rules and regulations prescribed by the General Conference, elect deacons to elder's orders; and when elders are so elected and ordained according to the form of ordination as may be prescribed by our Book of Discipline, they shall have authority to perform all the duties of traveling preachers; provided, that those local deacons who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to elder's orders, with the authority conferred by the General Conference.

Section 4—Bishops

When the General Conference shall have elected a bishop from among the traveling elders, he shall be consecrated according to such forms as are or may be prescribed by the General Conference.

Article V. was read. A. C. Millar, clerical delegate from the Little Rock Conference, moved to amend Section 6, paragraph (e), by striking out the words, "but the number shall not exceed the number of its delegates." The amendment was lost by a vote of 160 for to 180 against.

A. J. Lamar, Chairman of the Committee on Constitution, rose to a question of privilege, and stated that the motion to consider the report did not mean section by section, but item by item.

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Article IV
adopted

Sections 1, 2, 3, and 4 of Article V. were read separately and adopted, as follows:

ARTICLE V

Article V
amended and
adopted

PASTORAL CHARGES AND CONFERENCES

Section 1—Pastoral Charges

Pastoral charges shall consist of the members of the Church organized into one or more societies.

Section 2—Church Conferences

A Church Conference shall be organized in each society, composed of all its members, with such powers as are herein conferred and such additional powers as the General Conference shall prescribe, provided that only such persons as shall have reached the age of eighteen years shall be qualified to vote.

Section 3—Quarterly Conferences

There shall be organized in each pastoral charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

Section 4—District Conferences

Each Presiding Elder's District shall have a District Conference composed of all the traveling preachers and local preachers residing within the bounds of the District, lay delegates elected by the Church Conferences, and such other persons as the General Conference may determine. The number and qualifications of the lay delegates to the District Conference shall be determined by the General Conference.

The District Conference shall exercise such powers as are herein conferred and such additional powers as the General Conference shall prescribe, which provisions shall be uniform throughout the Church.

W. G. Cram, clerical delegate from the Kentucky Conference, moved, at the suggestion of J. L. Neill, of the Czechoslovak Mission, to amend Section 5, Article V., by inserting at the conclusion of Article V. the following:

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Consideration
of report on
constitution

Section 5—Annual Conferences and Missions.

After paragraph 5, Section 5, of the same Article add:

"Missions of the Church.—In foreign fields and in sections of the Church at home where, on account of race or language, it may seem desirable, work that is under the care of the Board of Missions and is not sufficiently advanced to be erected into an Annual Conference may be organized as a Mission, whose powers and duties shall be fixed by General Conference action."

S. P. Cresap, lay delegate from the Missouri Conference, moved to amend Section 5, Article V., third paragraph, by striking out all the rest of the paragraph after the words, "The clerical and lay members shall deliberate in one body."

G. T. Fitzhugh, lay delegate from the Memphis Conference, C. M. Hay, lay delegate from the St. Louis Conference, L. H. Estes, clerical delegate from the Memphis Conference, and Nathan Newby, lay delegate from the Pacific Conference, spoke to the amendment.

C. C. Jarrell, clerical delegate from the North Georgia Conference, moved to amend the amendment by substituting "two-thirds majority" in place of "a majority." J. W. Bergin, clerical delegate from the Central Texas Conference, moved to lay the amendment to the amendment on the table. The motion prevailed. Bascom Anthony, clerical delegate from the South Georgia Conference, moved as a substitute for everything before the house to insert in Section 5, paragraph 3, after the word "all," at the end of line 3, the words "constitutional matters," and to strike out the remainder of the paragraph. Littell Rust, lay delegate from the Tennessee Conference, moved that the time be extended to 1 o'clock. The motion did not prevail.

Adjournment

This session expiring automatically, the doxology was sung. Bishop Cannon pronounced the benediction, and the Conference adjourned with Bascom Anthony having the floor.

EVENING SESSION

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In accordance with a resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messengers from the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, Bishop Cannon in the chair.

The devotional service consisted of singing Hymn 2, "Come, thou Almighty King," prayer led by Bishop Miller of the Methodist Episcopal Church, and the reading of a lesson from the Epistle to the Ephesians.

Devotional
service

On behalf of the Committee of Introductions and Fraternal Correspondence, Forney Hutchinson introduced Prof. James W. Eichelberger, M.A., Secretary of Religious Education in the African Methodist Episcopal Zion Church, Fraternal Messenger from his Church, who was cordially greeted by the Conference. His credentials follow:

Prof. James W.
Eichelberger
introduced

Credentials

LOUISVILLE, KY., April 27, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

Reverend Fathers and Brethren, Greetings: The Board of Bishops of the African Methodist Episcopal Zion Church has appointed the bearer, Prof. J. W. Eichelberger, A.M., Secretary of Religious Education in our Church, to bring to your august body the fraternal greetings of our denomination. We take pleasure in commending him to your good graces and wish for you a great and heaven-blessed session.

Yours in the name of our Divine Lord and Master.

GEORGE C. CLEMENT,

Secretary Board of Bishops, African Methodist Episcopal Zion Church.

Professor Eichelberger addressed the Conference. (See Appendix.) At the conclusion of his address the Conference expressed appreciation by rising.

Addresses
Conference

The I. C. Glee Club was introduced by Prof. Theo. W. Wofford, President of Sendreline Orphanage Academy. The singers greatly delighted and entertained the Conference with two "spirituals."

MAY 14
NINTH DAYBishop Reverdy
C. Ransom
introduced

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Bishop Reverdy C. Ransom, D.D., of Nashville, Tenn., Fraternal Messenger from the African Methodist Episcopal Church, who was enthusiastically greeted by the Conference. His credentials follow:

ATLANTA, GA., February 14, 1926.

Credentials

To All to Whom These Presents Come:

This is to certify that Bishop Reverdy C. Ransom, D.D., was duly elected Fraternal Delegate from the African Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, to convene in the city of Memphis, Tenn., May 5, 1926, by the Council of Bishops of the African Methodist Episcopal Church, which assembled in the city of New Orleans, La., February 12, 1926.

H. B. PARKS, *Senior Bishop*;
J. S. FLIPPER, *Secretary*.

Addresses
Conference

Bishop Ransom addressed the Conference. At the conclusion of his address the Conference expressed appreciation of his message by rising and applause.

Bishop Hay, recently returned from his mission to Kansas City as Fraternal Messenger to the General Conference of the Colored Methodist Episcopal Church in America, responded to both addresses.

Glee Club sings

The Glee Club again delighted the Conference with several "spirituals."

Adjournment

The Conference made an offering of \$169 for the work under the direction of Professor Wofford.

The objects of the special session having been accomplished, the benediction was pronounced by Bishop Ransom, and the Conference stood adjourned.

MAY 15
TENTH DAY**TENTH DAY, SATURDAY, MAY 15.**

The Conference convened at 9 A.M., Bishop Cannon in the chair.

The Bishop announced and the Conference joined

in singing Hymn 143, "In the cross of Christ I glory." E. B. Vargas, clerical reserve delegate from the Mexico Conference, led in prayer.

The minutes of Friday's sessions were read and approved separately.

H. C. Sprinkle, clerical delegate from the Western North Carolina Conference, gave notice that he would, at the proper time, move to reconsider Section 4 in Article V., adopted yesterday in considering the report of the Committee on the Constitution of the Church.

Bishop Cannon read a Scripture lesson from Isaiah liii., and commented impressively thereon.

I. C. Jenkins, clerical delegate from the Florida Conference, rose to a question of privilege, and presented Report No. 3 of the Committee on Episcopacy. The rules were suspended and the report was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 3

Your committee has reviewed the administration and labors of the Bishops, as follows: Eugene R. Hendrix, Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

We pass the characters of all of them, and, except in the case of Bishop Eugene R. Hendrix, we continue all of them as effective.

F. P. CULVER, *Chairman*;
J. C. JENKINS, *Secretary*.

The roll was corrected by substitution of alternates and return of delegates as follows:

EAST OKLAHOMA CONFERENCE.—*Lay*: O. A. Brewer resumed his seat.

LOUISVILLE CONFERENCE.—*Lay*: D. C. Stimson resumed his seat.

NORTH GEORGIA CONFERENCE.—*Clerical*: E. F. Dempsey alternate, in place of J. H. Eakes, who is ill to-day.

MAY 15
TENTH DAY

Devotional
service

Minutes read
and approved

Report No. 3 on
Episcopacy
adopted.

Substitutions
and arrivals
noted

MAY 15
TENTH DAY

Substitutions
and arrivals
noted

NORTH MISSISSIPPI CONFERENCE.—*Lay*: J. H. Sherard, alternate, in place of T. E. Pegram.

NORTH TEXAS CONFERENCE.—*Clerical*: C. C. Selecman was granted leave of absence until Tuesday morning, and F. M. Richardson, alternate, was seated in his place.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical*: J. B. Swinney resumed his seat.

F. P. Culver, Chairman of the Committee on Episcopacy, rose to a privileged question and called attention to an article in the *Memphis Commercial-Appeal* in which it was alleged that the Committee on Episcopacy had had stormy sessions. He stated that this was not true.

Further consid-
eration of
proposed
Constitution

Bascom Anthony, clerical delegate from the South Georgia Conference, was recognized by the Chair as having had possession of the floor on adjournment yesterday, in consideration of Section 5, Article V., paragraph 3, of the proposed Constitution of the Church. Bascom Anthony yielded the floor to A. J. Lamar, Chairman of the Special Committee on the Constitution of the Church, who made a plea for harmony and brotherly love, and moved that the draft of the Commission on Constitution, appointed by the last General Conference, with the report of the Special Committee on Constitution, and all other papers relating to the matter, be referred to a new Commission to be appointed by the College of Bishops, with instructions to report to the next General Conference. L. H. Estes, clerical delegate from the Memphis Conference, moved to amend by directing that the Report of this Commission be printed six months before the meeting of the next General Conference. The amendment was accepted by Dr. Lamar. J. L. Decell and W. H. Lewis, clerical delegates from the Mississippi Conference, offered a written substitute to Dr. Lamar's motion. Dr. Lamar expressed a willingness to accept the substitute. F. P. Culver, of the Central Texas Con-

ference, deprecated the statement that the Conference is not in a proper state of mind and spirit to consider the report of the present Commission on the Constitution of the Church. W. A. Christian, clerical delegate from the Virginia Conference, offered the following amendment, which was accepted by the movers:

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TENTH DAY

Further consideration of proposed Constitution

That the Conferences which have resolutions concerning amendments or changes in the Constitution forward them to the Commission on Constitution, rather than hold them for the next General Conference.

Resolution concerning amendments

C. R. Jenkins, clerical delegate from the South Georgia Conference, moved the pending question. J. S. Ryang, clerical delegate from the Siberia Mission, was given unanimous permission, on motion of A. J. Lamar, to address the Conference under the pending question. The substitute was adopted, as follows:

RESOLUTION PROVIDING FOR A COMMISSION ON CONSTITUTION

Commission on Constitution provided for

Whereas the newly proposed Constitution now before this body has innovations requiring sober and searching scrutiny; and whereas our beloved Church is in no urgent need of immediately having a constitution submitted to the Annual Conferences; and whereas further prayer and study should be conducive to helpful constitutional conclusion; therefore be it

Resolved: 1. That the College of Bishops be, and is hereby, directed to appoint a Commission to be composed of three of their number, six traveling elders, and six laymen, whose duties shall be to prepare a Constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish the same in the Church press and in pamphlet form at least six months preceding the meeting of the next General Conference in order that the terms of such proposed Constitution may become known to the membership of the Church. If said Constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the Constitution.

2. That the report of the Commission on Constitution provided for in the General Conference of 1922, and the newly

MAY 15
TENTH DAY

Commission
on Constitu-
tion provided
for

proposed Constitution, now under consideration by this General Conference, together with all other papers which have been referred to the Special Committee of Twenty-Five on Constitution be referred to the new Commission, herein provided for.

3. That the Conferences which have resolutions concerning amendments or changes in the Constitution forward them to the Commission on Constitution, rather than hold them for the next General Conference.

4. That the Publishing Agents, as treasurers of the General Conference Expense Fund, be authorized and directed to provide funds to defray the expenses of this Commission.

5. That we record our appreciation of the labors of the Commission on Constitution and our Special Committee of Twenty-Five.

J. L. DECELL,
W. H. LEWIS.

Resolution on
adjournment

W. R. Odell, lay delegate from the Western North Carolina Conference, presented a resolution on adjournment. A motion to lay the resolution on the table did not prevail. H. D. Knickerbocker, clerical delegate from the North Texas Conference, spoke to the resolution. Andrew Sledd, clerical delegate from the Alabama Conference, rose to the point of order that a motion to adjourn is not debatable. W. A. Christian, clerical delegate from the Virginia Conference, spoke to the resolution, as did T. F. Temple, lay delegate from the Central Texas Conference. F. B. Jones, clerical delegate from the Memphis Conference, moved the pending question, and the motion prevailed. The resolution of W. R. Odell and others, providing for a fixed order of *sine die* adjournment, was lost by a vote of 162 for to 190 against.

Call for
memorials,
resolutions,
etc.

The call for appeals, memorials, resolutions, reports from Commissions, Boards, etc., was made and the following were read by caption and referred: Report from Centenary Commission, to Committee on Missions; Report of Lamar & Barton, Treasurers of the Commission on Temperance and Social Service, to Committee on Temperance and Social Service; memorial from P. O. Lowery and Mrs. J. R. Smith, to Committee on Itinerancy.

The call of the Standing Committees was then made. The following reports from the designated committees were presented and went to the Calendar: Episcopacy, Report No. 4; Itinerancy, Nos. 7 and 8, No. 9 going to the Nonconcurrency Calendar; Revisals, Nos. 10, 11, and 12; Publishing Interests, Nos. 7 and 8, Nos. 6, 9, and 10 going to the Nonconcurrency Calendar; Education, No. 10, with a minority report; Missions, No. 13; Conference Claimants, Finance, and Boundaries, No. 11, Nos. 10 and 12 going to the Nonconcurrency Calendar, and two other papers that were sent to the Committee on Church Relations; Temperance and Social Service, Nos. 5, 6, and 7; Sunday Schools, No. 5; Epworth Leagues, Nos. 3, 5, and 6, Nos. 4 and 7 going to the Nonconcurrency Calendar.

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TENTH DAY

Call of Standing
Committees

The call of Special Committees was made, and the Report of the Special Committee on Trustees for the Florida Camp Meeting Ground, of Duval County, Fla., was presented and adopted, as follows:

REPORT OF SPECIAL COMMITTEE

Report of
Special
Committee

Your committee appointed to examine the attached resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., beg leave to report that we have examined the same, and find that the subject matter and purpose of such resolution are proper for the consideration of this General Conference.

Your committee further finds that the resolution is in proper form, with as much brevity as possible to meet with the legal requirements of a resolution of this character; but on account of the lengthy description of the property involved, and the necessary preamble laying the foundation upon which to predicate the resolution, it will take some time to read before the Conference the entire resolution.

We therefore recommend that, without consuming the time to read before the Conference this entire resolution, the Conference adopt this resolution.

C. B. PEELER,
R. L. GREER,
A. J. CAUTHEN,
Committee.

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TENTH DAY

Report of
Special
Committee

**RESOLUTION FOR THE APPOINTMENT OF TRUSTEES TO
SUCCEED DECEASED TRUSTEES OF ATLANTIC CAMP
GROUND OF DUVAL COUNTY, FLA., WITH
AUTHORITY TO REMOVE CLOUDS
FROM TITLE TO CERTAIN
PROPERTY**

RESOLUTION

This resolution by the General Conference of the Methodist Episcopal Church, South, in lawful meeting assembled at Memphis, Tenn., in this month of May, A.D., 1926, witnesseth:

Whereas it has been satisfactorily and properly made to appear to this General Conference that on, to wit, December 10, 1887, the Jacksonville and Atlantic Railroad Company executed and delivered a certain Trustee Deed, the original of which said deed has been lost or destroyed and is not in the possession or custody of this General Conference, nor is its possession and custody known to this General Conference, but which said deed was recorded in the public records of Duval County, Fla., in Book "BL," page 571, former public records of said county, and the abstract entry of which said deed is as follows:

"BL-571	Jacksonville and Atlantic	Trustee's Deed:
	Railroad Company, by Jas M.	
Dec. 10	Schumacher,	20 acres, part of
	President,	
1887		Sections 3 and 4,
	to	
		Township 3 South,
\$1.00		
	Trustees Atlantic Camp Ground, Range 29 East,	
	H. B. Frazee, G. W. Frazee,	
	W. A. McLean, G. W. Saxton, described as	
	H. W. Long.	follows:

"Beginning at a stake on the sand dune bank or bluff adjacent to the Atlantic Ocean overlooking the beach, 550 feet North from the South line of Section 3, Township 3 South, Range 29 East, and running thence West parallel with South line of said section and continuing parallel with South line of Section 4, and distant 550 feet North thereof, to a stake on East Bank of Melami Creek; thence Northerly and Easterly following the East and South banks of said creek in its meanderings to the bank or sand dune overlooking said Atlantic Ocean; thence Southerly along top of said bank of beginning.

"Reserving 75 feet along the East portion for the continua-

tion of the Boulevard as shown on plat in Plat Book 1, pages 10 and 11.

"Subject to sanitation regulation. In event the Camp meeting enterprise proving a failure within ten years, the unsold lots and the money in hand to the trustees for sold lots shall revert to the Railroad Company.

"Remarks: Camp meeting ground trustees were by General Conference of the Methodist Church, South, appointed. Question of success shall be decided by arbitration."

Whereas this General Conference, in regular meeting as aforesaid, is the General Conference of the Methodist Church, South, designated, named, and referred to in said deed above mentioned, and the Trustees in said deed above mentioned were in truth and in fact appointed Trustees by this General Conference, all of which said Trustees are now dead or inactive and no successors thereof have been heretofore appointed.

And whereas this General Conference under and by virtue of said deed aforesaid occupied, possessed, and used, and attempted to occupy, possess, and use the lands described in said deed aforesaid for a short period of time only and for much lesser period of time than ten (10) years.

And whereas it has been made to appear to this General Conference by satisfactory evidence that said land was by this Conference and or by the Trustees named in said deed, or by any successors thereof abandoned for the uses of a camp ground and for any other uses in, to-wit, the year 1888.

And whereas under the terms of said deed aforesaid a camp meeting enterprise contemplated and mentioned under the provision of said deed did prove a failure within ten years by reason of which fact the unsold lots and the money in hands to the Trustees for sold lots, if any, did in law and in equity revert to the Railroad Company though the fact of such lawful or equitable reversion or the right on the part of the Railroad Company to assume and declare such reversion was never made to become a matter of public record in said County where such lands are located.

And whereas it has been made to satisfactorily appear to this Conference that the Trustees mentioned in said deed aforesaid, or the successors thereof, did, within the space of a few years after the date of said deed, execute deeds of conveyance to certain lots, the same being portions of the land described in said deed, which conveyances for the purpose of confirming and quieting the titles this Conference does hereby, in all respects, ratify and confirm.

And whereas it has been made satisfactorily to appear to this General Conference that the grantor in said deed aforesaid has long after the enterprise contemplated and mentioned

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in said deed proved a failure, and long after said lands described in said deed aforesaid had in truth and in fact been abandoned as a camp ground, made conveyance of the unsold portions of said lands described in said deed aforesaid, said conveyances having been made in good faith and with knowledge on the part of said grantor that a reversion of title to said grantor had equitably and lawfully occurred, transpired, and been had by reason of the non-user of said lands as a camp ground site.

And whereas no legal proceeding appears to have been taken by the said Railroad Company wherein and whereby the fact of such reversion of title became a matter of public record, nor has this General Conference ever caused to be spread upon the public records of Duval County, Fla., any resolution, stipulation, disclaimer, quit-claim, or other instrument whereby such reversion of title has been caused to be made a matter of public record, by reason of which said fact there exists at this time a cloud upon the title to said lands aforesaid;

And whereas the said Railroad Company did not convey said lands by deed with full covenants of warranty by reason of which fact a deed by this Conference to said Railroad Company would not perfect the title in the present owner of said lots without the necessity of said owners again procuring conveyances from said Railroad Company;

And whereas it has been made satisfactorily to appear to this Conference that many persons have purchased portions of said land and improved the same, and that all clouds upon title and all uncertainties with reference to such titles should, in so far as it is within the power of this Conference to do, be in all respects removed and that such titles should be confirmed;

And whereas it has been made satisfactorily to appear that J. G. Permenter has become and is the owner of certain lands within said deed above mentioned, which said lands of Permenter are hereinafter specifically described, and that the Citizens Home Investment Company, a corporation organized and doing business under the laws of Florida, has become the owner of certain of said lands which are hereinafter specifically described, and D. F. C. Robertson and David D. Robertson have become the owners of certain of said lands which are hereinafter specifically described;

And whereas this Conference is advised that certain Trustees should be named and appointed and directed to execute proper and sufficient deeds of quit-claim of the lands hereinafter described to the above-mentioned persons and corporation, and that said Trustees be likewise invested with authority, as hereinafter given, to make and execute to the

bona fide owners of any other portions of said lands now owned by them, proper quit-claim to the end that the title to said lands and all portions thereof may be properly confirmed;

Now, therefore, be it resolved by the General Conference of the Methodist Episcopal Church, South, in regular and lawful Conference assembled at Memphis, Tenn., in this month of May, 1926, That the following-named Trustees, as successors of the Trustees in said above-mentioned deed, and as Trustees of this Conference, be and hereby are appointed, to-wit: C. B. Peeler, A. B. Potter, J. A. Graves, G. E. Batey, and P. M. Ulsch, all of Duval County, Fla.

Said Trustees be, and hereby are, empowered and directed to execute and deliver to J. G. Permenter appropriate and proper instructions of conveyance in the form of quit-claim deeds conveying and confirming to him each, every, and all right, title, and interest that is now held by this Conference to the following portions of said lands above described, specifically described as follows, to-wit:

"Those certain lots, pieces, or parcels of land lying and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds, according to Plat Book 1, page 65, of the former public records of Duval County, Florida, as follows:

"All of Blocks 'T,' 'S,' 'U,' 'R,' 'FF,' 'EE,' all that unnumbered block at the Northwest corner of Esther Avenue and Gale Street, according to said plat; all of Blocks 'V,' 'A,' 'DD,' 'CC,' 'H,' 'I,' 'C,' 'B,' 'D,' 'G,' 'AA,' 'BB,' 'P,' and 'W'; Lots 5, 6, 7, 8, 9, and 10 of Block 'X,' all of Blocks 'O,' 'L,' and 'K,'; Lots 7, 8, 9, and 10 in Block 'F,' and Lots 6, 7, 8, 9, and 10 in Block 'E';

"Also lots 5 and 6 of Block 'F'; also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights;

"Also Lots 1, 2, 3, 4, and 5 in Block 'E,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights;

"Also all of Blocks 'J,' 'M,' and 'N,' and Lots 5, 6, and 7 of Block 'Y,' also all land lying directly between said blocks or lots and the Atlantic Ocean, including full riparian rights;

"Together with all rights in the public thoroughfares adjoining said lots as shown by the Atlantic Camp Ground plat recorded as aforesaid in Plat Book 1, page 65, of the former public records of Duval County, Florida."

That said Trustees be, and hereby are, empowered and directed to execute like instruments of conveyance to Citizens Home Investment Company, ■ Florida corporation, to the portions of said lands described as follows, to-wit:

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"Those certain lots, pieces, or parcels of real estate lying and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds as per plat recorded in Plat Book 1 at page 65 of the former public records of Duval County, Florida, as follows:

"Lots 1, 2, 3, and 4 of Block 'Y,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights."

That said Trustees be, and hereby are, empowered and directed to make and deliver like instruments of conveyance to D. F. C. Robertson and David D. Robertson of the portion of said above lands specifically described as follows, to-wit:

"Those certain pieces, parcels, or lots of real estate located, lying, and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds as per plat recorded in Plat Book 1, page 65, of the former public records of Duval County, Florida, as follows: Lots 1, 2, 3, 4, 11, 12, 13, and 14 of Block 'X,' together with all rights in public thoroughfares adjoining same as shown by the Atlantic Camp Ground plat recorded in Plat Book 1, page 65, of the former public records as aforesaid; also Lots 3 and 4 of Block 'F,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights."

That said Trustees be, and hereby are, further empowered and directed to execute, if requested by any of said above mentioned persons or corporation, any other instruments in the nature of quit-claim or disclaimer that may be deemed necessary or desirable by said grantees to remove from their titles each and every cloud now existing thereon, and to be removed by such deeds by reason of the conditions existing as hereinabove mentioned.

Be it further resolved, That said Trustees shall, in their discretion, have full authority to execute any instruments of quit-claim or disclaimer of other record owners of any portion of portions of said lands described in the deed herein first above mentioned in addition to the instruments herein directed by them to be executed to the specifically named persons and corporation hereinabove mentioned, as in the discretion of said Trustees shall be deemed advisable, and the exercising of such authority and the delivery of such quit-claim or disclaimer shall be upon such terms and conditions with reference to consideration, if any, as said Trustees shall determine, and without any direction from this Conference that any consideration be demanded by said Trustees whatever; but if any consideration is demanded and received by said Trustees in the nature of gift, personalty, or realty, or otherwise, the same shall be received and held by said Trustees or their succes-

sors to be elected by the Quarterly Conference of the First Methodist Episcopal Church, South, of Jacksonville, Fla., for the benefit of the First Methodist Episcopal Church, South, of Jacksonville, Fla.

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Be it further resolved, That said Trustees, or any successors thereof, shall not be required to report back to the General Conference any of their accounts or doings by virtue of this resolution.

Be it further resolved, That any deeds made in compliance with this resolution when executed by any four of the above-mentioned Trustees, shall be in all respects binding and sufficient, and it is specifically directed and provided that said Trustees are vested with no personal or individual rights in said lands or any part thereof, and that in the execution of this trust, wives of any such Trustees shall in no manner be required to join in the execution of any deeds or other instruments made by said Trustees hereunder.

Be it further resolved, That, should the position of any or all of the above-named Trustees become vacant either through death, removal, disability, refusal to serve, or otherwise, the successors of each, any, or all of said Trustees shall be appointed by the Quarterly Conference of the First Methodist Episcopal Church, South, of Jacksonville, Fla., which power of appointment on the part of said Church of Jacksonville, Fla., shall continue until revoked by proper action of this General Conference and proper evidence of such revocation is spread upon the public records of Duval County, Fla.

R. IRA BARNETT,	H. L. PHIFER,
J. H. DANIEL,	S. J. HILBURN,
M. H. NORTON,	MRS. P. N. KING,
I. C. JENKINS,	NAT J. PATTERSON,
W. A. COOPER,	C. B. PEELER.
C. M. BLAKE,	

Upon presentation and reading of this report of the special committee appointed by this Conference, to examine and report upon the resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., motion was made and duly seconded that the General Conference adopt such committee's report and said resolution, which motion was, upon vote, adopted by the Conference.

The General Conference of the Methodist Episcopal Church, South, hereby certifies that the attached and foregoing is a true and correct copy of the original resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., passed

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by this General Conference, in lawful meeting assembled at Memphis, Tenn., on the 15th day of May, 1926, which said original resolution is a part of the minutes of this Conference.

In witness whereof the General Conference of the Methodist Episcopal Church, South, causes this certificate to be executed by its duly authorized officers this 17th day of May, 1926.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH, SOUTH.

By A. F. WATKINS, *Secretary*.

Attest: L. H. ESTES, *Reading Secretary*.

The Committee on Public Worship, as a privileged matter, presented the following report:

Preaching
services

PREACHING SERVICES FOR SUNDAY, MAY 16

METHODIST CHURCHES

First—9:30 A.M., Woman's Class, Y. Tanaka; 9:30 A.M., Fellow Workers' Class, E. Hightower; 9:30 A.M., Young People's Department, C. M. Hay; 11 A.M., H. D. Knickerbocker; 7:30 P.M., Arthur J. Moore.

St. John's—9:30 A.M., J. L. Neill; 11 A.M., J. W. Perry; 7:30 P.M., Frank P. Culver.

Union Avenue—9:30 A.M., Woman's Class, J. S. Ryang; 9:30 A.M., Tri-Mu Class, O. T. Cooper; 9:30 A.M., Intermediate Department, Flor Reyna; 11 A.M., T. D. Ellis; 7:30 P.M., A. Frank Smith.

Madison Heights—9:30 A.M., Woman's Division, Mrs. S. H. C. Burgin; 9:30 A.M., Men's Division, John T. Myers; 11 A.M., Bishop Ainsworth; 7:30 P.M., Bishop Mouzon.

Trinity—9:30 A.M., H. C. Stuart; 11 A.M., J. W. Mills; 7:30 P.M., J. Howard Wells.

South Side—11 A.M., Bascom Anthony; 7:30 P.M., W. B. Ricks.

Galloway Memorial—11 A.M., W. W. Pinson; 7:30 P.M., W. G. Thonger.

St. Paul—11 A.M., F. N. Parker; 7:30 P.M., F. S. Onderdonk. Epworth—11 A.M., H. C. Morrison; 7:30 P.M., O. F. Sensabaugh.

Harris Memorial—11 A.M., Bishop Candler; 7:30 P.M., T. H. Lipscomb.

Second Church—11 A.M., Bishop Darlington; 7:30 P.M., Cullom H. Booth.

Highland Heights—11 A.M., Bishop Dobbs; 7:30 P.M., W. P. King.

Buntyn—9:30 A.M., M. A. Childers; 11 A.M., Bishop Mouzon; 7:30 P.M., Ed F. Cook.

Hollywood—11 A.M., Bishop Moore; 7:30 P.M., R. W. Adams.

Stephenson Chapel—11 A.M., Robert Selby; 7:30 P.M., J. H. Shore.

Longview—11 A.M., H. J. Rand; 7:30 P.M., S. E. Allison.

Springdale—11 A.M., Bishop Boaz; 7:30 P.M., J. T. King.

Rebecca Memorial—11 A.M., Ira Barnett; 7:30 P.M., Frank Barrett.

Parkway—11 A.M., Bishop Dickey; 7:30 P.M., John W. Bergin.

Greenland Heights—11 A.M., Bishop Beauchamp; 7:30 P.M., A. J. Cauthen.

Davant Avenue—11 A.M., Bishop Denny; 7:30 P.M., R. H. Harper.

Chelsea Avenue—11 A.M., E. L. Woolf; 7:30 P.M., W. J. Sims.

Whitehaven—11 A.M., Fred Barnett; 7:30 P.M., W. F. Dunkle.

Bartlett—11 A.M., R. L. Russell.

Collierville—11 A.M., T. C. Ragsdale.

Teachers' College—6:30 P.M., J. N. Hillman.

PRESBYTERIAN CHURCHES

Second—11 A.M., W. J. Young.

Court Avenue—11 A.M., W. W. Peele; 7:30 P.M., H. M. Canter.

McLemore—7:30 P.M., James Thomas.

Second Cumberland—11 A.M., Clem Baker; 7:30 P.M., J. A. B. Fry.

Glenview—11 A.M., J. S. Frazer.

Westminster—11 A.M., George E. Booker; 7:30 P.M., Carlton D. Harris.

Highland Heights—11 A.M., H. H. Sherman.

BAPTIST CHURCHES

First—11 A.M., A. C. Chappell; 7:30 P.M., J. S. French.

Bellevue—9:30 A.M., Men's Class, E. V. Vargas, 9:30 A.M., Woman's Class, Miss Bessie Oliver; 9:30 A.M., Junior Department, Allen Yun; 11 A.M., George S. Sexton; 7:30 P.M., G. T. Rowe.

Seventh Street—11 A.M., D. E. Hawk.

Speedway—11 A.M., Hubert Sydenstricker; 7:30 P.M., W. L. Blackburn.

Union Avenue—11 A.M., J. H. Barnhardt; 7:30 P.M., E. Nash Broyles.

Boulevard—8 P.M., Elam F. Dempsey.

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Preaching
services

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CHRISTIAN CHURCHES

Linden Avenue—11 A.M., Andrew Sledd.

East End—11 A.M., Fitzgerald S. Parker.

CONGREGATIONAL CHURCH

First—11 A.M., W. Asbury Christian.

COLORED METHODIST EPISCOPAL CHURCH

Collins Chapel—11 A.M., W. W. Holmes; 7:30 P.M., B. L. Nance.

OUT OF CITY

St. John's, St. Louis, Mo.—Bishop McMurry.

Lexington, Tenn.—Bishop Hay.

Waynesboro, Miss.—Bishop Du Bose.

First Church, Jackson, Tenn.—J. W. Moore.

Brownsville, Tenn.—A. C. Chappell.

Ripley, Tenn.—J. W. Perry.

Tyroneza, Ark.—George L. Morelock.

First Church, Little Rock, Ark.—R. P. Shuler.

Earle, Ark.—Johnson Tiger.

Hughes, Ark.—W. S. Maxsell.

Forest City, Ark.—J. W. Price.

Brinkley, Ark.—W. G. Thonger.

W. R. Odell, lay delegate from the Western North Carolina Conference, moved a suspension of the rules, to consider Report No. 5 of the Committee on Publishing Interests. The rules were suspended by a vote of 159 to 75.

Report No. 5 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 5 on
Publishing
Interests

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 5

Your committee beg leave to place in nomination the following, whom we recommend for election as members of the Book Committee: Jo B. Morgan, Nashville, Tenn.; W. Louis Davis, Nashville, Tenn.; Walter Keith, Nashville, Tenn.; C. A. Craig, Nashville, Tenn.; John Durrett, Nashville, Tenn.; R. E. L. Morgan, Ardmore, Okla.; L. C. Branscomb, Anniston, Ala.; S. P. Wiggins, Atlanta, Ga.; J. D. Randolph, Columbia, Mo.; J. Lee Davis, Richmond, Va.; W. R. Odell, Concord, N. C.; R. H. Shuttles, Dallas, Tex.; C. D. Bulla, Los Angeles, Calif.

Respectfully submitted.

W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

W. F. Dunkle, clerical delegate from the Florida Conference, moved to suspend the rules, to consider Report No. 6 of the Committee on Missions. Dr. Dunkle gave way to Paul B. Kern, clerical delegate from the East Oklahoma Conference, who moved to suspend the rules in order that Report No. 3 of the Special Committee on Reorganization of Boards, with a minority report touching Item 3, might be taken from the Calendar for consideration. The motion prevailed. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the report be considered item by item, except where the minority report is involved. The motion prevailed. Items 1 and 2 were separately read and adopted. Item 3 was read, together with a minority report from the committee. This item also refers to the majority and minority reports found in Report No. 6 of the Board of Missions. R. E. L. Morgan, Chairman of the Commission on Reorganization of Boards appointed at the last General Conference, moved that the report of the Commission on Reorganization of Boards be substituted for the majority and minority reports of this committee. There was no second. M. O. Shivers, lay delegate from the Denver Conference, moved to substitute the minority report for the majority report. After various points of order and inquiries from members of the body, W. L. Dean, lay delegate from the Texas Conference, moved that the consideration of Item 3 be postponed until Monday morning at 10 o'clock. I. P. Martin, clerical delegate from the Holston Conference, moved as a substitute that we postpone consideration of the minority report of the Committee on Reorganization of Boards until after the consideration of Report No. 6 of the Committee on Missions. J. L. Decell, clerical delegate from the Mississippi Conference, moved, as a substitute for the whole matter before us, that the Report of the Committee on the Reorganization of Boards be laid upon the table. F. P.

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Rules sus-
pended

Report No. 3 on
Reorganiza-
tion of
Boards con-
sidered

**MAY 15
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Reorganiza-
tion of
Boards con-
sideredReport No. 2 on
Lay Activi-
ties con-
sidered

Culver, clerical delegate from the Central Texas Conference, moved the previous question, and the motion prevailed. The substitute of I. P. Martin was lost. The motion of W. L. Dean, to postpone consideration of the matter until Monday morning at 10 o'clock, prevailed.

Report No. 2 of the Committee on Lay Activities was taken from the Calendar, the report having previously been recommitted, with the understanding that it keep its place on the Calendar.

Section 1 having been previously adopted, Section 2, concerning Stewardship, was read and adopted. Section 3, on the Wesley Brotherhood, was read, and C. D. Bulla, clerical delegate from the Pacific Conference, moved to amend by inserting the words "wherever practicable" in paragraph 552, after the words "in all of our congregations." This amendment was accepted by Judge Lawson for the committee. A motion to amend this section by striking out paragraph 550 was laid on the table. Sections 3 and 4 were separately read and adopted.

Adjournment

The hour of adjournment had almost arrived when a motion to extend the time was lost. After various announcements the Conference was favored with selections by the quartet from Millsaps College, Jackson, Miss. Dr. F. S. Parker, Secretary of the General Epworth League Board, pronounced the benediction, and the Conference adjourned with Section 5 of the Report of the Committee on Lay Activities pending to be read.

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ELEVENTH DAY****ELEVENTH DAY, MONDAY, MAY 17**

The Conference convened at 9 A.M., Bishop Beauchamp in the chair.

Devotional
service

The Bishop announced and the Conference joined in singing Hymn 2, "Come, thou almighty King." Dr. H. H. Sherman, clerical delegate from the Baltimore Conference, led in prayer.

The minutes of Saturday's session were read and approved.

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ELEVENTH DAY

Bishop Beauchamp spoke on the importance of prayer, and then called upon the Conference to stand a moment in silent prayer. O. E. Goddard, clerical delegate from the North Arkansas Conference, led in audible prayer.

Minutes read
and adopted

Bishop Beauchamp addressed the Conference briefly, recalling that eight years ago the Committee of One Hundred had met in the city of Memphis to consider the part that our Church would take in the program of world welfare. He called attention to the conditions that now call upon the Church to regard herself for the carrying on of the task—the supreme interest of the kingdom of God.

Bishop Beauchamp resigned the chair to Bishop Dickey.

The report of Bishop Beauchamp as Fraternal Messenger to the British Wesleyan Church was read as a privileged matter, and went to record, as follows:

REPORT OF BISHOP W. B. BEAUCHAMP,
FRATERNAL MESSENGER TO BRITISH
WESLEYAN CONFERENCE

Report of
Bishop
Beauchamp

MEMPHIS, TENN., May 10, 1926.

To the General Conference of the Methodist Episcopal Church, South,
assembled in Memphis, Tenn.

Dear Fathers and Brethren: You laid upon me the responsibility of ■ Fraternal Delegate to the British Wesleyan Conference. The Conference met in Nottingham, England, in June, 1924. I was received with every consideration as a delegate from my Church, and discharged to the best of my ability the responsibility laid upon me.

I am glad to report that this historic old Conference, the British Wesleyan, shows great religious vitality and activity in Christian work. They are loyal to the teaching of the founder, John Wesley.

W. B. BEAUCHAMP.

Bishop Cannon rose to a privileged matter, and corrected errors in his reported address Saturday as published in the *Daily Advocate*.

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Dr. W. I.
Haven
introduced

Dr. W. I. Haven, Secretary of the American Bible Society, was introduced to the Conference.

A. J. Lamar, our Senior Publishing Agent, rose to a privileged matter, and made a statement concerning the treasury. In this connection L. H. Estes, clerical delegate from the Memphis Conference, introduced a resolution, which was adopted, as follows:

Resolution con-
cerning bills

Be it resolved, That the Chairmen of the various Standing Committees are hereby instructed to place in the hands of the Secretary of this body by 10 o'clock to-morrow all bills passed by their various committees that must be passed upon at this session of the General Conference, and also to act as a Sifting Committee to bring forward remaining important matters that need the attention of this body.

BASCOM ANTHONY,
L. H. ESTES.

Substitutions
and arrivals
noted

The roll of the Conference was corrected by the following substitution of alternates and of principals resuming their seats:

CENTRAL TEXAS CONFERENCE.—*Lay*: H. B. Furr, alternate, in place of Leake Ayres.

LITTLE ROCK CONFERENCE.—*Clerical*: C. M. Reves, alternate, in place of James Thomas.

LOUISIANA CONFERENCE.—*Lay*: Mrs. C. F. Neibergall, alternate, in place of T. W. Holloman.

LOUISVILLE CONFERENCE.—*Clerical*: J. W. Johnson asked for and was granted leave of absence for to-morrow, on account of a death in his official family.

MEMPHIS CONFERENCE.—*Lay*: J. M. Senter, alternate, in place of W. C. Patton.

MISSISSIPPI CONFERENCE.—*Lay*: C. W. Cochran, alternate, in place of S. L. McLaurin.

NORTH GEORGIA CONFERENCE.—*Clerical*: J. H. Eakes resumed his seat.

NORTH MISSISSIPPI CONFERENCE.—*Clerical*: J. B. Randolph, alternate, in place of V. C. Curtis. *Lay*: J. H. Sherard, alternate, in place of J. G. McGowen,

and R. E. Wilburn, alternate, in place of T. E. Pegram.

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ELEVENTH DAY

ST. LOUIS CONFERENCE.—*Lay*: R. G. Applegate, alternate, in place of J. W. Fristoe.

Substitutions
and arrivals
noted

TEXAS CONFERENCE.—*Lay*: R. M. Kelly resumed his seat.

VIRGINIA CONFERENCE.—*Lay*: W. H. Stansell, alternate, seated the first day of the Conference in place of J. Lee Davis, now takes the place of George P. Adams; and J. Lee Davis, principal, is noted as present for the first time.

WEST OKLAHOMA CONFERENCE.—*Lay*: Wiley Jones, alternate, in place of M. A. Beeson.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Entertainment Committee, rose to a privileged matter and made statements concerning the boat ride on the Mississippi River this afternoon and other matters of entertainment.

Boat ride on
Mississippi
River

A resolution from H. M. Canter and others was referred to the Committee on Missions.

The call of Standing Committees was made, and the following reports were presented and went to the Calendar: Revisals, No. 13, with Nos. 14 and 15 to the Nonconcurrence Calendar; Itinerancy, No. 11; Publishing Interests, Nos. 11 and 12; Education, No. 11. The following reports went to the Nonconcurrence Calendar; Missions, Nos. 14 and 15; Episcopacy, Nos. 6, 7, 8, and 9; Conference Claimants, Finance, and Boundaries, No. 13.

T. D. Ellis, clerical delegate from the South Georgia Conference and Chairman of the Committee on Rules, moved that the rules be suspended for considering a pertinent amendment to the rules. On a standing vote the rules were suspended. T. D. Ellis moved to amend Rule 11, section "c," by substituting "eight" for "fifteen." J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to amend the motion by making

Time limit on
speeches

MAY 17
ELEVENTH DAY

five minutes the limit of speeches, instead of eight. The amendment to the amendment prevailed by a vote of 205 for to 149 against. The motion as amended then prevailed.

W. A. Christian, clerical delegate from the Virginia Conference, rose to a privileged matter and presented the following resolution, which was adopted:

Evening session
ordered

Be it resolved, That when we adjourn, we adjourn to meet at 8 o'clock to-night to continue the business of the General Conference.

W. ASBURY CHRISTIAN,
R. G. MOOD.

I. C. Jenkins, clerical delegate from the Florida Conference, moved to suspend the rules to hear Report No. 5 of the Committee on Episcopacy and put it upon its immediate passage. The rules were suspended. Report No. 5 of the Committee on Episcopacy was then taken from the Calendar and read, and a minority report providing for the election of two bishops was also read. Nathan L. Miller, lay delegate from the North Alabama Conference, moved that the minority report be laid upon the table, and the motion prevailed.

The majority report was adopted, as follows:

Report No. 5 on
Episcopacy
adopted

COMMITTEE ON EPISCOPACY, REPORT NO. 5

We, your committee, have had under consideration the question of episcopal districts, the number into which the Church should be divided, and the number of bishops needed.

We beg leave to recommend that the number of districts be fourteen, and that there be elected no additional bishops.

We have suggested a plan of division of the Church into episcopal districts which will be presented to the Conference as soon as the committee of the College of Bishops on assignments has had opportunity to review the plan.

Respectfully submitted.

F. P. CULVER, *Chairman*;
I. C. JENKINS, *Secretary*.

A motion to suspend the rules until Report No. 11 of the Committee on Itinerancy could be considered did not prevail.

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W. A. Cooper, clerical delegate from the Florida Conference and Chairman of the Committee on Church Relations and Bible Cause, moved to suspend the rules to put upon immediate passage Reports Nos. 3 and 4 of the Committee on Church Relations and Bible Cause. The rules were suspended. Report No. 3 was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 3

Report No. 3 on
Church
Relations
adopted

Your committee submit the following:

Since the day of our separate existence as a branch of American Methodism we have maintained a fraternal attitude toward the Methodist Episcopal Church. We indicated this in 1848 by sending Dr. Lovick Pierce as our Fraternal Messenger to their General Conference. Dr. Pierce, while treated most cordially personally, was not officially received, and on retiring said: "The proposition can be renewed at any time, even now or hereafter, by the Methodist Episcopal Church. And if ever made on the basis of the plan of separation adopted by the General Conference of 1844, the Church, South, will cordially entertain the proposition." In 1872, when that Church saw fit to begin fraternal relations with us, we gladly reciprocated. Thus there have been since that time mutual fraternal greetings in all the sessions of both General Conferences.

In our session in 1910 at Asheville, N. C., we said: "We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable, closer relationship with the Methodist Episcopal Church." In 1914, at Oklahoma City, we declared it feasible and desirable to have a closer union. In all our General Conferences for fifteen years we have declared and repeated with almost monotonous repetition, both in the Episcopal Addresses and in Conference deliverances, that we desired a closer relationship with the Methodist Episcopal Church.

In this Conference our Bishops have said: "We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant a hope of unification. We commend the facts of the case and the momentous issues that are involved to your

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careful and prayerful consideration and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular."

Joint Commissions composed of good and holy men from both Churches have not yet been able to submit to the two Churches a plan that is satisfactory to a sufficient number of both Churches. The first plan wrought out, called the "Regional Conference Plan," was never voted on by the Churches, hence no one knows precisely how that plan would have been received; but the General Conference of the Methodist Episcopal Church, held at Des Moines in May, 1920, said: "There appear to be in each Church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each Church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both Churches at home and abroad." The recent plan, which was submitted to the Churches, while satisfactory to a majority of our voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority. Hence the necessity for a more careful and a more scientific study of the whole problem in all of its phases; therefore be it

Resolved: 1. That there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium.

2. That a Special Committee of Research and Investigation, composed of seven elders and seven laymen, be elected by the General Conference upon nomination of the General Conference Committee of Church Relations, whose duty it shall be to make a careful and scientific study of the whole question in its historic, economic, social, legal, and other aspects, and report their findings in detail to our next General Conference in 1930.

3. That we nominate the following members for this committee: Franklin N. Parker, Andrew Sledd, J. W. Mills, Ivan Lee Holt, A. R. Kasey, V. C. Curtis, A. L. Moore, T. D. Sanford, W. P. Few, M. E. Lawson, H. C. Stuart, J. M. Rogers, Nathan Newby, H. H. White.

4. That in case of a vacancy in this committee, arising from death or otherwise, the remaining members of the committee shall have authority, by a two-thirds vote, to fill said vacancy.

5. That the expenses of this committee shall be paid out of the fund assessed for the General Conference.

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Respectfully submitted.

W. A. COOPER, *Chairman*;
J. A. B. FRY, *Secretary*.

Report No. 4 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 4

Report No. 4 on
Church
Relations
adopted

Your committee submit the following:

We have had before us the report of the Commission on Exchange of Territory with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

We recommend:

1. That a Commission of Five on Exchange of Territory be continued, and that the College of Bishops appoint said Commission.

2. That the Commission be authorized to effect an exchange of property when it is found legal and practicable, such exchange being approved by the Annual Conference in whose bounds the property is situated; *provided*, that such exchange shall be made only on the approval of the local congregation expressed through its Quarterly Conference.

3. That the expenses of the Commission be paid out of the money assessed for the General Conference.

Respectfully submitted.

W. A. COOPER, *Chairman*;
J. A. B. FRY, *Secretary*.

The order of the day was reached, and the report of the Committee on Reorganization of Boards was resumed. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee on Lay Activities, moved that the order of the day be postponed long enough to complete the disposition of Report No. 2 of the Committee on Lay Activities, as said report was under consideration at the time of adjournment Saturday. The motion prevailed.

Report on Re-
organization
of Boards
resumed

The Report of the Commission on Country Work was referred to the Committee on Missions.

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Consideration of Report No. 2 of the Committee on Lay Activities was resumed. Sections 5, 6, 7, 8, and 9 were separately read and adopted. The report as a whole was adopted, as follows:

Report No. 2 on
Lay Activities
adopted

COMMITTEE ON LAY ACTIVITIES, REPORT NO. 2

Your committee, having had before it a memorial from the General Board of Lay Activities, and sundry other memorials and papers, report as follows:

We recommend that the Constitution of the General Conference, District, Circuit, and Church Boards of Lay Activities and the duties of Lay Leaders be changed so as to read as therein set out and that said Constitution shall be in lieu of Chapter XX. of the Discipline of 1922 and that all necessary changes in other parts of the Discipline be made so as to conform to this Constitution and we request the Editors of the Discipline to place the same in the Discipline of 1926, under proper Article and chapter numbers.

Respectfully submitted.

MARTIN E. LAWSON, *Chairman*;
J. E. CRAWFORD, *Secretary*.

CHAPTER XX

Section I. General Board of Lay Activities

¶537. The General Board of Lay Activities shall be composed of all Conference Lay Leaders elected by the several Annual Conferences of the Methodist Episcopal Church, South; *provided*, that the General Secretaries of the several General Boards shall be consulting members of the General Board of Lay Activities without power to vote.

¶538. It shall be the duty of the General Board of Lay Activities to promote Christian stewardship, the Wesley Brotherhood, full payment of all assessments, and lay speaking; to cooperate with the other general agencies of the Church, and to devise methods of securing among the laymen an increasing loyalty and interest, with the ultimate end in view of having an active working force in every local Church.

¶539. The General Conference shall elect a General Secretary, who shall have general supervision of the work under the direction of the Board and who shall be subject to the authority and control of the Board. Such Associate Secretaries as are necessary shall be elected by the General Board on nomination of the General Secretary. The General Board shall have authority to fill vacancies occurring *ad interim*, including that of General Secretary.

¶540. The work of this Board shall be considered a benevolent interest of the Church, and the Commission on Budget shall include in the assessments recommended for adoption by the General Conference such sum as may be necessary for the proper support of the Board. This Board shall report to the Commission on Budget its estimate of the amount needed annually for its work.

¶541. The *Methodist Layman* shall be the official organ of the General Board of Lay Activities.

¶542. This Board shall report quadrennially to the General Conference.

¶543. This Board shall be organized by the election of a President, Vice Presidents, Recording Secretary, and Treasurer. It shall have authority to regulate its own proceedings.

Section II. Christian Stewardship

¶544. The General Board of Lay Activities shall be charged with the cultivation and promotion of Christian stewardship. It shall initiate plans, develop literature, and perfect organizations to utilize effectively in the work of the Church and in the development of Christian character this fundamental doctrine of Christian faith and practice, and for this purpose it should correlate the various educational and administrative agencies of the Church. A definite period during the year, preferably at a time when no immediate financial objective is in view, shall be designated in which major emphasis shall be given to the study and promotion of stewardship principles; the practical application of these principles shall be stressed in connection with the every-member canvass and financial programs of the Church; and the stewardship interpretation of the gospel message shall be encouraged in the regular services throughout the year.

¶545. The Committee on Christian Stewardship shall consist of the chairman, who shall be elected by the Church Board of Lay Activities on nomination of the pastor, a stewardship representative each from the Woman's Missionary Society, the Epworth League, the Sunday school, the Board of Stewards, and the Wesley Brotherhood, and such other members as the pastor and chairman may deem necessary. This committee shall correlate and promote stewardship education in the local Church in accordance with the plans of the General Board. It shall elect a secretary, who shall keep a permanent roll of the tithers of the Church.

Section III. The Wesley Brotherhood

¶548. The men of the Methodist Episcopal Church, South, are hereby authorized to organize for fellowship and larger

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service in the work of the Church, and "The Wesley Brotherhood of the Methodist Episcopal Church, South," shall be the duly authorized organization for this purpose. This organization shall be auxiliary to the General Board of Lay Activities, which shall have authority to promote and charter local Church Brotherhoods in accordance with the constitution of the General Wesley Brotherhood.

¶549. The Board of Governors of the Wesley Brotherhood shall consist of the members of the General Board of Lay Activities, and shall have power to adopt, amend, and execute the provisions of its constitution.

¶550. The General Secretary of the General Board of Lay Activities shall be the General Secretary of the Wesley Brotherhood. Such Associate Secretaries as shall be necessary shall be elected by the Board of Governors on nomination of the General Secretary.

¶551. The Conference Lay Leaders shall be Field Representatives, and the District and Associate District Lay Leaders shall be District Organizers of the Wesley Brotherhood.

¶552. Let Brotherhoods be organized in all of our congregations wherever practicable for fellowship, personal evangelism, and all phases of men's work, and to assist the pastor and the Church Board of Lay Activities in promoting the entire program of the Church. The *Methodist Layman* shall be the official organ of the Wesley Brotherhood. The President of the Wesley Brotherhood shall be a member of the Church Board of Lay Activities.

¶553. The Wesley Brotherhood of the Methodist Episcopal Church, South, shall be affiliated with the World Brotherhood Federation, and shall promote world peace and international good will.

Section IV. The Benevolences

¶555. The General Board of Lay Activities shall be charged with the promotion of the payment of the benevolent assessments of the Church. It shall inaugurate plans and policies to reach the entire membership in developing a conscience on this question and securing a contribution from every member. The Conference, District, Circuit, and Church Boards of Lay Activities, working in harmony with the General Board and in full coöperation with the bishops, presiding elders, and pastors, shall strive diligently to obtain full payment of all assessments.

¶556. The General Board shall be charged with the promotion of an annual every-member canvass throughout the Church in behalf of all the benevolent claims, in which effort it shall have the coöperation of all the general agencies of the

Church. The Conference Board, together with the bishop in charge, shall be responsible for promoting this canvass in the Annual Conference and shall have the coöperation of the other Conference Boards. The District Board, together with the presiding elder, shall be responsible for promoting the canvass in the district. The Circuit and Church Boards, together with the pastor, shall have this responsibility in the circuit and Church, respectively. Ample provision shall be made in the budget to be secured in this canvass for all the current benevolent needs of the Church. The Church Board of Lay Activities, under the direction of the pastor, shall be charged with the collection of the pledges obtained in the canvass, with securing contributions from new members, and with the full payment of all the benevolent claims.

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Section V. Annual Conference Board of Lay Activities

¶557. There shall be in every Annual Conference a Conference Board of Lay Activities, composed of the Conference Lay Leader, who shall be Chairman of the Board, the District Lay Leaders, and Associate District Lay Leaders from each presiding elder's district. The Conference Lay Leader shall be elected annually for a term of one year by the Annual Conference, on nomination of the Conference Board, which nomination shall be by ballot. This Board shall report to the Annual Conference at its annual session and shall hold an anniversary or otherwise provide for an adequate representation of the work of lay activities during the session of the Conference. It shall be the duty of this Board to carry out the program of lay activities as outlined under the direction of the General Board. It shall also be the duty of this Board to coöperate with all other Conference Boards in executing their plans for larger service in the work of the Church. This Board shall hold one annual meeting each year in connection with the Annual Conference session, and such other meetings as may be deemed advisable by the Board, and upon the call of the chairman. The Conference Board shall have authority to fill vacancies in the office of Conference Lay Leader.

¶558. The Annual Conference Board shall estimate annually the amount that may be necessary for the support of such work as may be under its control and report the same to the Annual Conference Commission on Budget for its consideration.

¶559. The minutes of all meetings of the Conference Board of Lay Activities shall be kept by a Secretary elected for that purpose in a permanent record, of which said Secretary shall

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be custodian, and the Secretary shall furnish copies of the records of all meetings to the members of the Board.

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Section VI. District Board of Lay Activities

¶560. There shall be in every district a District Board of Lay Activities, composed of the District Lay Leader, who shall be Chairman of the Board, two Associate District Lay Leaders, the presiding elder of the district, and the Lay Leader of each charge in the district. The District Lay Leader and the two Associate District Lay Leaders shall be elected annually by the District Conference on nomination of the District Board of Lay Activities, which nomination shall be by ballot. It shall be the duty of this Board to cooperate with the Annual Conference Board of Lay Activities in promoting the program of lay activities outlined under the direction of the General Board, as follows: To promote Christian stewardship, the Wesley Brotherhood, full payment of all assessments, lay speaking, and all the other interests of the Church.

¶561. The minutes of all meetings of the District Board of Lay Activities shall be kept by a Secretary elected for that purpose, in a permanent record, of which said Secretary shall be custodian.

¶562. The presiding elder, together with the two Associate District Lay Leaders, shall have authority to fill vacancies *ad interim* in the office of District Lay Leader.

Section VII. Circuit Board of Lay Activities

¶563. There shall be in every charge, having two or more Churches, a Circuit Board of Lay Activities composed of the Charge Lay Leader, who shall be Chairman of this Board, the pastor, the Church Lay Leaders, the Chairman of the Board of Stewards, the Chairman of the Committees on Christian Stewardship and Missions, Presidents of Wesley Brotherhoods, and the Sunday school superintendents in the charge. The Charge Lay Leader shall be elected by the Quarterly Conference at its fourth session, on nomination of the pastor. The Church Lay Leaders in circuits shall also be elected by the Quarterly Conference at its fourth session, on nomination of the pastor. It shall be the duty of this Board to cooperate with the District Board of Lay Activities in carrying out the program of lay activities as outlined under the direction of the General Board. It shall also promote harmony and good fellowship within the charge to the end that a larger service may be rendered by the charge. The Circuit Board of Lay Activities shall constitute the Pastor's Cabinet.

¶564. The minutes of all meetings of the Circuit Board of Lay Activities shall be kept by a secretary elected for that purpose, in a permanent record, of which said secretary shall be custodian.

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Report No. 11 on
Lay Activities adopted

Section VIII. The Church Board of Lay Activities

¶565. There shall be in every Church a Church Board of Lay Activities, composed of the Church Lay Leader, who shall be the Chairman of the Board, the pastor, the Chairman, and two other members of the Board of Stewards elected by that Board on nomination of the pastor, the Chairman of the Board of Trustees, the Chairman of the Christian Stewardship and Missionary Committees, the President of the Wesley Brotherhood, the superintendent of the Sunday school, the President of the Woman's Missionary Society, and the President of the Epworth League, whose duty it shall be to promote Christian Stewardship, men's work through the Wesley Brotherhood, full payment of all benevolent and missionary claims, lay speaking, and all the other interests of the Church through such committees as the said Board shall deem it wise to create from the membership of the local Church; *provided, however, that every Church Board of Lay Activities shall create a Committee on Christian Stewardship and a Committee on Missions.* It shall be the duty of this Board to coöperate with the District Board of Lay Activities in carrying out the program of lay activities as outlined under the direction of the General Board. In stations the Church Lay Leader is also the Charge Lay Leader, and the Church Board of Lay Activities shall be the Pastor's Cabinet.

¶566. The minutes of all meetings of the Church Board of Lay Activities shall be kept by a secretary elected for that purpose, in a permanent record, of which said secretary shall be custodian.

Section IX. Duties of Lay Leaders

¶567. It shall be the duty of the Conference Lay Leader to call the Annual Conference Board of Lay Activities to meet at its regular session (¶545) and at such other times as may be necessary, to plan a Conference program of lay activities as outlined under the direction of the General Board. The Conference Lay Leader shall make a written report to the Annual Conference Board of Lay Activities during its regular sessions and shall make a written report to the General Secretary of the General Board of Lay Activities at the close of the Conference year. He shall also report to the General Secretary, as soon after the sessions of the Annual Conference as possible, the names and correct addresses of the District

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and Associate District Lay Leaders, the Charge Lay Leaders, Church Lay Leaders, and members of Church Boards of Lay Activities. The Conference Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Conference.

¶568. It shall be the duty of the District Lay Leader to coöperate with the presiding elder in calling together, as soon as practicable after the adjournment of the Annual Conference, the District Board of Lay Activities to plan and outline a district program of lay activities in coöperation with, and conforming to the direction of, the Annual Conference Board of Lay Activities, and including such other activities as local conditions may require. He shall also call the Board to meet at the sessions of the District Conference. The District Lay Leader shall make a written report to the District Board of Lay Activities at its regular annual session in connection with the District Conference, and shall also make a written report to the Conference Lay Leader, at the close of the Conference year, which report shall include the names and correct addresses of his two Associate District Lay Leaders, his Charge and Church Lay Leaders, and the names of the members of the Circuit and Church Boards of Lay Activities. The District Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his district.

¶569. It shall be the duty of the Circuit Lay Leader, after consultation with the pastor, to call together, as soon as practicable after the first annual session of the District Board of Lay Activities and as often thereafter as necessary, at least once a quarter, the Circuit Board of Lay Activities to plan and promote a program of lay activities in the charge in coöperation with and conforming to the direction of the District Board of Lay Activities, and including such other activities as local conditions may require, and in order to perfect in each Church in the charge the organization of the several Church Boards of Lay Activities. The Circuit Lay Leader shall make a written report to the Quarterly Conference, and annually to the District Lay Leader, which report shall include the names and correct addresses of the several Church Lay Leaders of the circuit, and the members of the several Church Boards of Lay Activities. The Circuit Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his circuit.

¶570. It shall be the duty of the Church Lay Leader, in consultation with the pastor, to call together the Church Board of Lay Activities as soon as practicable after the adjournment of the District Board in stations, and after the adjournment of the Circuit Board on circuits, to plan and promote a program of lay activities in coöperation with and

under the direction of the District Board of Lay Activities in carrying out the program as outlined under the direction of the General, Conference, and District Boards, and Circuit Boards in Churches belonging to circuits; also to plan a program of cultivation for the benevolences and a businesslike method of securing the same, and to promote such other work of the local Church Board of Lay Activities as may be deemed necessary. The Church Lay Leader, in consultation with the pastor, shall call the Board in session each month and as often as deemed necessary. The Church Lay Leader in stations shall make a written report to his Church Board of Lay Activities and to the Quarterly Conference, and to the District Lay Leader at the close of the Conference year, which report shall include the name and correct address of each member of his Church Board of Lay Activities. In circuits the Church Lay Leaders shall make a written report to the Circuit Board of Lay Activities and also the Circuit Lay Leader at the close of the Conference year, which report shall include the name and correct address of each member of the several Church Boards of Lay Activities. The Church Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Church.

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M. E. Lawson, Chairman of the Committee on Lay Activities, moved that paragraphs 546 and 547, Report No. 2 of the Committee on Lay Activities, and stricken from the report on its recommital to the committee, be now adopted as a statement of principles, but not as a paragraph for the Discipline, and the motion prevailed.

The order of the day was again reached. The Report of the Special Committee on Reorganization of Boards, with a minority report for Item III., was taken up.

Nathan Newby, lay delegate from the Pacific Conference, read a paper providing for the manner of procedure in considering the Report of the Special Committee on Reorganization of Boards and Report No. 6 of the Committee on Missions, and moved that the rules be suspended for the adoption of said paper. The motion did not prevail.

Item III. of the Special Committee on Reorganization of Boards was read. The minority report was

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read. W. A. Cooper, clerical delegate from the Florida Conference, moved to lay the minority report on the table. The motion prevailed. Items III. to VIII. were read separately and adopted. Items VI. and VII., recommending nonconcurrence, were adopted. The report as a whole was then adopted as follows:

Report of Special Committee on Reorganization of Boards adopted

REPORT OF SPECIAL COMMITTEE ON THE REORGANIZATION OF BOARDS

Your committee has had before it a large number of memorials, also the Report of the Commission on the Reorganization of the General Boards of the Church and the Report of the Commission on Unification of our Educational Program.

We have given careful consideration to these reports and these memorials. The committee deems it impracticable to submit to you the report of either of these Commissions for final adoption, because neither alone solves the problems of interlapping and disorganization which exists in places in our Church. The Report of the Commission on the Reorganization of General Boards approaches its study from the standpoint of the overhead organization of our Church, and does not deal with the conflicts that arise in the program of the local Church. On the other hand, the Report of the Commission on Unification of our Educational Program faces the problem from the standpoint of the local Church, and was not empowered to suggest the reorganization of the General Boards that would be consequent upon such readjustments in the program of the local Church. Consequently, neither of these reports, in our opinion, should be put before the Conference for adoption or rejection.

Your committee further wishes to state that it frankly recognizes the limitations under which it works in the solution of these vexing problems. In the limited time at our disposal it is impracticable to present a report that shall face all the facts and implications involved in this situation. However, the committee feels that the situation existing in our Church demands some immediate and constructive relief; and in presenting the suggestions herein contained, it has sought to go only so far as the present circumstances justify and leave some important aspects of this problem open for further investigation and report.

Taking the Report of the Commission on Reorganization of General Boards as the framework of our report, we recommend:

I. That Item I., concerning the Board of Church Extension, be adopted as contained in the Report of the Commission. The purport of this item is to leave the Board of Church Extension as it now exists.

II. That Item II., concerning the Board of Finance, be adopted as contained in the Report of the Commission, with the exception that this Board, in accordance with your action taken on May 10, retain the name "Board of Finance."

III. In reference to Item III., concerning the reorganization of the Board of Missions, the committee calls your attention to the fact that you have had presented to you in the Episcopal Address the unanimous request of the College of Bishops that this General Conference shall create a Board of Home Missions. The General Conference will also have before it a report from the Committee on Missions regarding the request of the Board of Missions for the adoption of a new Constitution for the Board of Missions. We recommend that when this report of the Committee on Missions is presented it shall be considered on its merits by the General Conference. A majority of your Special Committee on the Reorganization of Boards favored the principle of organization therein contained, but a minority submits also a report which should be given attention by the General Conference, when the report of the Committee on Missions shall be presented.

IV. The Report of your Commission on the Reorganization of Boards recommends far-reaching legislation regarding the administration of the diversified problem of education. Your committee believes that the real problem before the Church as regards its work of education is that of so relating all the elements of the educational program, and all the agencies involved, that the Church may perform its total task of education intelligently, vitally, and with the greatest efficiency. In view, therefore, of the far-reaching nature of the interests at stake, the delicacy and intricacy of the problems under consideration, we recommend:

1. That there should be a carefully wrought out, comprehensive, unified program of education for the whole Church, including the educational work of the local Church, the schools, colleges, and universities, and all other institutions and agencies of the Church operating in the field of education and that this program and the agencies charged with its supervision and promotion should be determined upon a basis of a careful and thoroughgoing study of all the educational work of the Church.

2. That the General Conference do now create a Commission known as "The General Conference Educational

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Commission of the Methodist Episcopal Church, South." This Commission should consist of eighteen members, constituted as follows: Twelve members chosen with special reference to their wide and thoroughgoing acquaintance with the problems of education as regards the local Church, institutions of learning, and other educational agencies, at least two of whom shall be women, and who shall be selected by the General Conference on the nomination of a Committee of Five, of which committee one shall be elected by the General Conference Committee on Missions, one by the Committee on Sunday Schools, one by the Committee on Epworth Leagues, and one by the Committee on Education. The four members of the committee thus elected shall select a fifth, provided that at least one member of this Committee of Five shall be a woman. The other six members of the Commission shall consist of the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of the Board of Education, two representatives of the secretarial staff of the Board of Missions, one of whom shall be a woman, and the Editor of Sunday School Literature. The officials named shall be *ex-officio* members of this Commission, without the right to vote.

It shall be the duty of this Commission:

(1) To make a careful survey of the entire educational situation of the Methodist Episcopal Church, South, as it relates to the local Church, to the schools, colleges, and universities of the Church, and to tax-supported and independent institutions, as well as to those forms of education carried on by means of correspondence schools, extension schools, Cokesbury Schools, standard training schools, leadership schools, summer schools for pastors, preachers' institutes, and other agencies. The Commission shall also make a careful survey of the administrative boards and agencies coöperating in the field of education and their relation to each other.

(2) To work out a program and a plan of organization to be reported to the General Conference of 1930 for its consideration and adoption, which shall secure the following results:

(a) Conserve all the educational values which have thus far been wrought out through the educational agencies as they now exist.

(b) Provide for a comprehensive and unified program of education for the whole Church which shall eliminate all overlapping and duplication in the field of education, and which at the same time shall meet the needs of developing life from infancy to full-grown, ripe maturity.

(c) Provide for the organization of a General Conference administrative agency or agencies, Annual Conference agency or agencies, which shall be charged with the duty of supervising and carrying out the comprehensive, unified program of education for the whole Church. In making plans for a General Conference agency or agencies, and Annual Conference agency or agencies, of supervision and administration, it shall be distinctly understood that the Commission shall not be embarrassed or limited in any way by the desire either to perpetuate or to eliminate such agencies; the one thing desirable being the best and most effective agency or agencies practicable for carrying out a comprehensive, unified program of education for the entire Church.

(3) The Commission shall have authority to recommend to the agencies and institutions now operating in the field of education any adjustments or experiments to be made during the ensuing quadrennium which, in the judgment of the Commission, may be wise.

3. That the General Conference Education Commission, when created, be instructed by the General Conference to prepare a report not later than the close of the third year of the ensuing quadrennium, and to publish it in the connectional organ of the Church at least one year before the meeting of the General Conference in 1930.

4. That the expenses of this Commission shall be borne by the Publishing Agents out of the funds for the General Conference.

V. We recommend that the report of the Committee on Lay Activities, requesting certain changes in that Board, be considered by the General Conference upon its merits, and that that report be substituted for Item V. of the Report of the Commission.

VI. We recommend nonconcurrence in Item VI.

VII. We recommend nonconcurrence in Item VII.

VIII. Your committee feels that, in addition to the legislation recommended above, there are certain points of overlapping and friction in the present approach of the Boards and Secretaries to the Church which should be remedied at once. In making these recommendations, we are not delimiting the approach of any Commission which may be appointed to study the whole problem of adjustments; but the situation in these respects is so patent that your committee feels that immediate attention should be given to the following recommendations:

1. We call the attention of the Board of Lay Activities and the Sunday School Board to the possibility of conflict be-

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tween Wesley Brotherhoods and organized Men's Bible Classes, and call upon the General Secretaries to take steps to eliminate this confusion in function and define the fields of responsibility for these agencies in the local Church in line with the Discipline.

2. Your committee recommends that the responsibility for the organization and conduct of Pastors' Schools shall be transferred from the Board of Missions to the Board of Education, and these schools shall be promoted under this Board in cooperation with the other agencies now at work in the field.

3. We recommend that the Secretaries of the Sunday School Board, the Board of Missions, and the Epworth League Board be instructed to bring about at once a closer coordination of their training school programs, and provide for a larger interchange of credits between these agencies, and the coordination of their program, so that in the place of separate schools, as now exists, it may be possible for a local Church, or a district, or a section of the Church, to have a school in which all the interests of the Church may be studied. This article shall not in any way be interpreted as an effort to lower any of the educational standards of the training schools now existing.

4. One of the most prevalent sources of irritation is found in the lack of coordination in the field of cultivation in the colleges. At present not less than six representatives of various Boards are visiting the educational institutions of our Church. We recommend that the Constitution of these Boards be so arranged that this work shall be done by two representatives of the Church; one, a man chosen by the Board of Education; and the other, a woman chosen by the Woman's Missionary Council. To each of these representatives shall be intrusted the responsibility for dealing with our students, not only in the field of Missions, but also in the whole realm of Religious Education and Life Service.

5. We recommend that, in order to prevent overlapping in cultivation of candidates for Life Service and to provide for practical cooperation in this matter between the Boards, the Board of Missions, the Sunday School Board, the Epworth League Board, and the Board of Education be authorized to provide jointly for a Life Service Bureau for the cultivation of candidates for Life Service and for the distribution of information regarding candidates, the general lines of cooperation and financial provisions for the conduct of the Bureau to be determined by the Boards concerned.

6. We recommend that the Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of children of junior age, and that in all places where there now exist a Junior Epworth League and a Junior

Missionary Society, the Junior Missionary Society become automatically the missionary department of the Junior Epworth League. We recommend further that there shall not be organized either of these organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the Junior Epworth League for Missions shall be under the control of the Woman's Missionary Council.

7. We recommend to the Commission on Budget that, upon representation by the Secretaries, they be requested to make such adjustments in the budget of the various Boards as the report of this committee, if adopted, shall make advisable for the carrying out of the program herein outlined.

PAUL B. KERN, *Chairman*;

JAMES N. HILLMAN, *Secretary*.

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Report of Special Committee on Reorganization of Boards adopted

W. Asbury Christian, clerical delegate from the Virginia Conference, moved that the Conference take from the Calendar Report No. 12 of the Committee on Church Relations and Bible Cause in order to hear Dr. W. I. Haven, of the American Bible Society. The rules were suspended and the report was read. Dr. Haven addressed the Conference, after the reading of the report.

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 2

Report No. 2 on Church Relations read

Your committee submit the following:

For one hundred and ten years the American Bible Society has acted as the servant of the Churches of America for the translation, publication, and distribution of the Holy Scriptures without note or comment, sold at cost, and donated to those who cannot buy. Such a task is too great for a single denomination. It must be the work of a nation-wide, interdenominational organization, and so faithfully and well has the Bible Society done this work that it has been called "the backbone of missions."

We are glad to have before us the report of the General Secretary, Dr. William I. Haven. We rejoice to note that funds have been secured to make good the terrible loss of the Society due to the Japanese earthquake, which resulted in the total destruction of the entire printing plant at Yokohama, including not only the building and presses, but most valu-

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lations read

able plates in many languages essential to missions in the Far East.

In all languages and all over the world the Society has issued, during its one hundred and ten years of activity, more than 170,000,000 Bibles, New Testaments, and Scripture portions. During this quadrennium 23,177,836 volumes of Scripture were issued, as follows:

1922.....	4,861,181	1924.....	7,101,289
1923.....	4,563,067	1925.....	6,652,299

Also 12,878,482 volumes of Scripture were issued through its Foreign Agencies in foreign lands. In the homeland the Society is attempting to meet missionary needs through one hundred auxiliaries and ten home agencies. One of the most active of these home agencies is that of the Southwest, covering the States of Texas, Oklahoma, Arkansas, and Louisiana. The Secretary of this Agency, the Rev. J. J. Morgan, nobly represents the Methodist Episcopal Church, South.

The budget of the Society has been carefully watched. It has been determined each year by the Board of Managers on the recommendation of the Budget Committee with the advice of an Advisory Committee, in which the Methodist Episcopal Church, South, has had Bishop Collins Denny as its representative. The budget for each year of the quadrennium has been as follows:

1922.....	\$1,119,967	1924.....	\$1,172,319
1923.....	1,160,777	1925.....	1,204,254

To this budget our Church has contributed as follows:

1922.....	\$40,641	1924.....	\$35,723
1923.....	37,317	1925.....	31,482

We wish that we could report these figures in an increasing amount each year rather than a decreasing amount. We sincerely trust that the General Conference will provide such increase in financial support of the Bible cause as is consistent with the growth and development of our Church.

We recommend the observance of Bible Sunday. The object of the promotion of Bible Sunday is not primarily to promote the interest of the Bible Society, but to awaken the people of America to the place which the Holy Scriptures should hold in their thought and life.

A fitting paragraph with which to close this report is the following from Woodrow Wilson, it being a portion of his

memorable address at Washington, D. C., on the occasion of the Society's Centennial:

"The work of the Bible Societies of the world is the one great nondenominational missionary enterprise. . . . To my mind, the colporteurs, the agents of the Bible Society, tramping through countrysides, or traveling by every sort of conveyance, in every sort of land, carrying with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together. A hundred years cannot accomplish that miracle; a hundred years cannot realize that vision. But, if the weaving goes on, if the light continues to be spread, if men do not lose heart in this great ideal enterprise, it will some day be accomplished, and a light will shine upon the earth in which men cannot go astray."

Respectfully submitted.

W. A. COOPER, *Chairman*;

J. A. B. FRY, *Secretary*.

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Report No. 2 on
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lations read

The Nominating Committee to name the Committee on Location and Arrangements for the next General Conference made their report, which was adopted as follows:

We, your Committee on Nominations for a Committee on Location and Arrangements for the Next General Conference, beg leave to report as follows, nominating as that committee, Forney Hutchison, West Oklahoma Conference; J. W. Johnson, Louisville Conference; G. L. Hackney, Western North Carolina Conference; R. M. Kelly, Texas Conference; L. P. McCord, Florida Conference (Jacksonville).

Respectfully submitted.

W. E. BROCK,

R. IRA BARNETT,

J. H. DILLS.

Personnel of
Committee
on Location
and Arrange-
ments

Bascom Anthony, clerical delegate from the South Georgia Conference, raised the point of order that Report No. 6 of the Committee on Missions should be taken from the Calendar as the special order. R. P. Shuler, clerical delegate from the Pacific Conference, rose to a point of order that there was no special order. The Journal was read, and showed that R. P. Shuler was correct. Bascom Anthony moved, that Report No. 6 of the Committee on Mis-

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sions be advanced on the Calendar, and the motion prevailed.

Paragraph 471, Article I., Sections 1 and 2, were read and adopted.

Paragraph 472, Article II., Section 1, was read and adopted. Section 2 was read. The minority report, as a substitute for Section 2, was read. J. W. Moore, clerical delegate from the Virginia Conference, J. W. Johnson, clerical delegate from the Louisville Conference, and R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, spoke to the question. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved the previous question, and the motion prevailed. W. Erskine Williams, lay delegate from the Central Texas Conference, closed the debate for the majority report, by request of Bascom Anthony, Chairman of the Committee. The minority report was adopted as a substitute for Section 2, Paragraph 472, Article II., by a vote of 227 for to 120 against. Section 3 of the same paragraph was adopted, and then the entire paragraph 472 was adopted.

Paragraph 473, Article III., Section 1, was read. A. R. Kasey, clerical delegate from the Louisville Conference, moved to amend by striking out the words "meet annually at such time and place as it may choose to." The amendment was accepted. Sections 1 and 2 were adopted separately. The paragraph was then adopted as a whole.

Paragraph 474, Article IV., was read and adopted.

Paragraph 475, Article V., was read. A minority report moving an amendment was read. The amendment was accepted. W. G. Cram moved an amendment to the amendment, which was accepted. Article V. was then adopted.

Paragraph 476, Article VI., was read and adopted.

Paragraph 477, Article VII., Sections 1, 2, and 3, were read separately and adopted, and then adopted as a whole.

Amended

Paragraph 478, Article VIII., was read and adopted.

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Paragraph 479, Article IX., was read and adopted.

Amended

Paragraph 480, Article X., Sections 1, 2, and 3, were read separately and adopted, and then adopted as a whole.

Paragraph 481, Article XI., was read and adopted.

Paragraph 482, Article XII., was read and adopted.

Paragraph 483, Article XIII., was read. R. H. Wynn, clerical delegate from the Louisiana Conference, moved to adopt, without reading, the paragraphs which are identical with those already in the Discipline, and the motion prevailed. R. A. Meek, lay delegate from the North Mississippi Conference, moved to amend Paragraph 483 by striking out the words "members *ex officio*." Motion prevailed that Dr. Meek's amendment be tabled.

J. H. Eakes, clerical delegate, from the North Georgia Conference, moved that W. F. Dunkle, Secretary of the Committee on Missions, inform the Conference concerning the paragraphs which are identical with the Discipline of 1922, and the motion prevailed. Clem Baker, clerical delegate from the Little Rock Conference, moved that the time be extended to complete the pending report, and the motion prevailed.

Time extended

The remaining sections of the report were adopted, item by item, without reading, since they coincide with the paragraphs already in the Discipline of 1922.

The report, as a whole, was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 6

Your committee having before it a memorial from the General Board of Missions and other memorials touching the organization of the General Board of Missions, and having fully considered all of them, make the following as our Report No. 6, which we ask be adopted by this General Conference in lieu of Chapter XVI. of the Discipline of 1922, and that it shall be placed in the Discipline under proper chapter and

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paragraphs, and that the editors of the Discipline of 1926 make such verbal changes, if any, in other parts of the Discipline as may be necessary to harmonize with this Constitution here presented:

CHAPTER XVI.—MISSIONS

THE GENERAL BOARD

¶471. ARTICLE I. 1. The missionary operations of the Methodist Episcopal Church, South, formerly administered under the Board of Missions, the Woman's Foreign Missionary Society, and the Woman's Home Mission Society shall continue to be administered by the corporation heretofore chartered and organized under the name of "Board of Missions of the Methodist Episcopal Church, South," hereinafter termed the Board, which shall have charge of all foreign missions of the Church and of such missions in the home field as are not provided for by the Annual Conferences. The Board shall carry on its operations under three departments—viz., Foreign Work, Home Work, Education and Promotion Work. Each Department shall have two sections, General Work and Woman's Work.

2. The Board shall be located in Nashville, Tenn. Its annual meeting may be held when and where the Board shall determine.

¶472. ART. II. 1. The Board shall be composed of the President and Vice President, the effective Bishops, a General Secretary, to be elected by the General Conference, the President of the Woman's Missionary Council, the General Secretary of the Board of Church Extension, the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of the Board of Lay Activities, the Editor of the *Christian Advocate*, and one manager from each Annual Conference in the United States, of whom thirteen shall be laymen, thirteen women, and the remainder traveling preachers, all of whom shall be elected quadrennially by the General Conference on nomination of the Committee on Missions, which shall have as a basis of choice one preacher and one layman, nominated by each Annual Conference in the United States, and one woman on nomination of each Annual Conference Woman's Missionary Society in the United States. The Department Secretaries and the Treasurers shall be elected quadrennially by the incoming Board on the nomination of its Committee on Nominations, one of whom shall be the General Secretary. The officers and members of the Board shall continue in office until their successors are elected. Twenty members shall

constitute a quorum. The Department Secretaries and the Treasurers shall have the privilege of the floor without vote. The General Conference shall elect the President and the Vice President of the General Board, on nomination of the Committee on Missions.

2. On nomination of its Nominating Committee, one of whom shall be the General Secretary, the Board shall elect a Recording Secretary, a Treasurer, a Treasurer for the Section of Woman's Work Department (who shall be a woman), two Secretaries for the Foreign Work (one of whom shall be a woman), two Secretaries for the Home Work Department (one of whom shall be a woman), two for the Education and Promotion Work Department (one of whom shall be a woman), and such assistants as it shall determine upon by a two-thirds vote at a regular meeting.

3. The Board shall fix their salaries and the salary of the General Secretary. It shall assign the Secretaries to their particular fields of work.

¶473. ART. III. 1. The Board shall determine the fields that shall be occupied and the number of persons to be employed in each, to estimate the amount necessary to support the missions under its charge, and to consider all matters pertaining to its work. The President, upon the request of the General Secretary and three members of the Board, shall have authority to call an extra session.

2. The Board shall have authority to regulate its own proceedings; to sue and be sued; to make by-laws in harmony with its charter and constitution; to fill vacancies in its membership; to remove any officer and fill any vacancy in the official staff; to appropriate money for current expenses; to establish missions; to enlist, train, and employ missionaries for service in the home and foreign fields, for evangelistic, educational, and medical work and other related forms of service; to build churches and residences for missionaries; to build and maintain hospitals, schools, training schools for Christian workers and social settlements; to promote and maintain Goodwill Industries and other forms of community service; to cooperate with other denominations or agencies in the support of such institutions; to provide for superannuated missionaries, their widows and orphan children; to provide for the education of the Church in missions; and to solicit and raise money for carrying on all the work under its care.

¶474. ART. IV. The General Secretary shall have general supervision of the affairs of the Board and shall be the administrative and legal executive thereof. He shall be held responsible for cooperation, coordination, and efficiency in

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all the work of the Board and its several departments. He shall be charged with the cultivation and education of the Church in missions and with the promotion of plans and methods of financing the Board and increasing missionary liberality. He shall have such assistance as the Board may determine upon, and all Secretaries and employees of the Board shall be responsible to him for the discharge of their respective duties.

¶475. ART. V. The Treasurers shall hold the funds in safe deposit in the name of the Board of Missions, subject to the authorization of the Board and the order of the General Secretary. They shall furnish an annual report to the Board and perform such other duties as the Board and the General Secretary may direct. They shall give bond to the Board in such sums and upon such conditions as the Board may fix. The accounts of the treasurers shall be examined by a public accountant chosen by the Board, and report of the same be made to the Board. The Treasurers of the Board shall in no instance honor a draft for an amount larger than the balance on hand to the credit of the department for which it is used. and neither he, nor any other agency, shall in any year borrow for maintenance more than 75% of the expected annual revenue of the Board for that year.

¶476. ART. VI. The revenue of the Woman's Work shall be derived from dues, pledges, special offerings, and specials from Auxiliary, District, and Conference Missionary Societies; from devises, bequests, annuities, gifts, and collections at meetings appointed on behalf of the societies; *provided*, that the funds raised by these societies shall be appropriated to the work established by them or hereafter to be entered upon by the Board of Missions, Section of Woman's Work.

The revenue for the general work of the Board shall be derived from apportionments distributed to the several Annual Conferences for collection in every congregation; from Sunday schools, Epworth Leagues, gifts, donations, annuities and specials, and from freewill offerings taken in every Church each year during the months of January and February, during which period a special missionary cultivation campaign shall be conducted throughout the whole Church in every congregation, during which each member of the Church shall be given an opportunity to make a freewill offering for maintaining the general work of the Board, which freewill offering shall be over and above the missionary assessments for the year and shall not include the income from Sunday schools and Epworth Leagues; *provided*, that all moneys so raised shall be directed to the Board of Missions, Section of General Work.

¶477. ART. VII. 1. The Foreign Secretaries shall admin-

ister the work of the Foreign Department. There shall be a committee of thirteen, five of whom shall be women, which, in conjunction with the Secretaries and the Bishop in charge of the foreign field, shall be responsible for the policy and plans inaugurated on these fields. The Bishop in charge of the foreign field shall confer with the missionaries and native workers concerning the needs of the fields and shall represent their views to the Board. He shall be responsible for inaugurating and carrying out the plans agreed upon, and for supervising the work and appointing workers.

2. The home work shall be administered by the Secretaries of the Home Department. There shall be a committee of thirteen, five of whom shall be women, which, in connection with the Secretaries, shall develop plans and policies for the Department.

3. The Secretaries of the Education and Promotion Department shall have charge of the missionary cultivation of the Church (with special reference to the Sunday school, Epworth League, Lay Activities, Woman's Missionary Council, Auxiliary and Conference Missionary Societies, schools, colleges, universities, in coöperation with the General Conference Boards concerned and other agencies), according to the regulations of the Board. This department shall be charged with:

(1) The education of the Church in missions by means of literature, Church schools of missions, institutes, and other methods.

(2) The enlistment and training of candidates for the work at home and abroad.

(3) Editing the *Missionary Voice* and other literature, as may be authorized.

There shall be a committee of thirteen, five of whom shall be women, for this department.

¶478. ART. VIII. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children in the Annual Conferences and in the Churches in the interests of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds, by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

¶479. ART. IX. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Treasurer for the Woman's Work, the

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Candidate Secretary, the Secretary of Organization, and the Secretary of Literature; Superintendents of Bureaus, ■ Corresponding Secretary or alternate, the President, or alternate of the Woman's Missionary Society of each Annual Conference Society and the President and Secretary of the Deaconess Workers' Conference, the Secretaries of the General Board of Missions, both men and women, the Treasurer for the Woman's Work of the Board, the women members of the General Board of Missions and ten women elected at large by the Council shall be members of the Woman's Missionary Council.

¶480. ART. X. 1. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises, and to make recommendations regarding the same, including estimates needed for the work, to the Board of Missions, and consecrate the women who have been accepted for service, and to make recommendations to the Board for the employment and support of deaconesses.

2. The Council shall enact its own by-laws and provide a constitution and by-laws for the Conference and Auxiliary Societies, all of which shall be in harmony with the Constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

3. At its annual session preceding the General Conference the Council shall elect its officers by ballot. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts or purchase, shall be held by the Board of Missions for the use and benefit of Woman's Work.

¶481. ART. XI. In addition to the Departmental Committee, there shall be the following Standing Committees: An Executive Committee, Estimates Committee, Candidates Committee, Nominating Committee, and By-Laws Committee, the functions of which shall be defined by the Board.

¶482. ART. XII. There shall be a General Missionary Council composed of the Chairman of each Annual Conference Board of Missions and the Conference Missionary Secretary, the Secretaries and Treasurers of the Board of Missions, and the members of the Departmental Committee on Education and Promotion. The Council shall hold an annual meeting in the interest of the missionary program of the Church and its promotion throughout the connection. The expenses of Annual Conference representatives shall be paid by their

respective Boards. The General Secretary shall be the Chairman of this Council.

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ANNUAL CONFERENCE BOARD

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¶483. ART. XIII. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall keep the General Board of Missions informed of the status of its work, of unoccupied territory or other needed work, and shall by every means promote the work of the General Board throughout the Conference, and seek in every way to carry forward the missionary program of the Church. The Conference Board shall consist of one layman from each district, and an equal number of clerical members; provided each Annual Conference shall be entitled to at least eight members who shall be elected quadrennially by the Annual Conference at the first session of the General Conference.

The Annual Conference member of the General Board of Missions, the Conference Lay Leader, the Conference President of the Woman's Missionary Society, and the Conference Missionary Secretary shall be members, *ex officio*, of the Annual Conference Board of Missions. The work of the Board shall be subject to the approval of the Annual Conference. Missions shall be established only with the consent of the Bishop in charge. This provision shall in no wise interfere with the activities of the Board in the interval of the Annual Conference sessions.

¶484. ART. XIV. The Conference Board shall provide for adequate presentation of the missionary work of the Church, by promoting practical plans for the missionary education of the Church and by such other means as it may choose, shall disseminate missionary information among the people. It shall coöperate with the presiding elder and pastors in conducting missionary institutes. The Conference Board shall seek to cover all unoccupied territory in the Conference by the establishment and support of missions. It shall promote the cause of an intensive and concerted evangelism for the whole Conference. It shall publish a full report and estimate annually the amount that may be necessary for the support of Conference Missions, and report the same to the Commission on Budget. It shall hold a mid-year meeting.

¶485. ART. XV. Each Annual Conference Board of Missions shall nominate a man to be selected Conference Missionary Secretary, and make rules to govern this work. He may be either a preacher or a lay member. If a preacher, he shall be appointed by the President of the Conference. He shall be, *ex officio*, a member of the Conference Board, and

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shall travel in the interest of its missions. If he be a full-time Secretary, his salary shall be provided by the Conference Board. If otherwise he shall perform his duties in addition to his regular work. He shall coöperate with the General Board in its promotion program.

¶486. ART. XVI. The Treasurer of the Conference Board of Missions shall give bond in such sum as the Conference Board may require, to be approved by the Executive Committee of the Board. He shall transmit to the Treasurer of the Board of Missions all moneys on hand for missions on the first day of each month. His accounts shall be audited annually by an accredited accountant elected by the Annual Conference Board. The Conference Treasurer of the Woman's Missionary Society shall transmit quarterly to the Treasurer of the Board of Missions, Woman's Work, all money on hand for missionary work.

¶487. ART. XVII. It shall be the duty of the presiding elder to preach annually on missions in each charge in the district; to see that adequate plans are adopted for the missionary education of all the Churches and for raising missionary funds; to conduct with his preachers and lay representatives a missionary institute early in the Conference year, in which he shall lay plans for a district-wide observance of the program of intensive missionary cultivation during the months of January and February, as directed in Article VII.; to urge the appointment of a Missionary Committee, and the observance of Missionary Sunday in every Sunday school in his district; to see that missionary mass meetings are held, and to encourage the organization and foster the work of the Woman's Missionary Societies.

¶488. ART. XVIII. It shall be the duty of the preacher in charge to preach frequently on missions, to organize a Missionary Committee, which shall be auxiliary to the Conference Board of Missions, the Chairman of which shall be a member of the Board of Lay Activities. The Missionary Committee shall coöperate with the pastor in missionary education, shall distribute missionary literature, and, under the direction of the pastor, shall make an every-member canvass, hold a school of missions annually in every Church in his charge, and shall otherwise promote the cause of missions in the congregation. It shall be the duty of the pastor further to see that a missionary committee shall be appointed in each Sunday school; that one Sunday in the month in the Sunday school, preferably the fourth, be observed as Missionary Day, and that the entire missionary offering of the Sunday school go to the cause of missions, and that this offering shall be designated, forwarded, and reported as expressly directed in paragraph

392 (2); to see that each League holds a monthly meeting for the study of missions; to see that the Woman's Missionary Societies are organized in every Church where at all practicable; and especially to conduct through the months of January and February, as directed above, a program of intensive missionary cultivation, during which he shall hold missionary mass meetings, seeking in every way the education and inspiration of his people concerning the evangelization of the world, and through the missionary committee shall conduct an every-member canvass in every congregation to secure a freewill offering for missions, which shall be over and above the assessment.

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¶489. ART. XIX. The office of deaconess is hereby authorized. The office and work of deaconess shall be under the direction of the Department of Home Missions, Section of Woman's Work. A deaconess shall be a single woman or a widow not less than twenty-three years of age, nor more than fifty, when accepted for service. She must be a member of the Methodist Episcopal Church, South, in good standing, and have shown fitness for her duties by active service in some Christian work. She shall have good health, and must have had a high school education and two years of college work, and must have completed the prescribed course of study in an accredited training school. She shall be recommended for consecration by a Quarterly Conference. A deaconess uniform shall be prescribed, the wearing of which shall be optional. Relinquishing all other pursuits, she shall devote herself to such work as the Church may determine. Anyone applying for recommendation from a Quarterly Conference should have considered this step carefully and believe herself called of God to this work. A deaconess desiring to retire from the work shall be permitted to do so at the close of the term of her appointment, when she shall surrender her certificate. If found unsuited to the work and calling of a deaconess, she shall be retired and her certificate revoked.

¶490. ART. XX. The Department of Home Missions, General Work, through a Committee on Evangelism, shall promote and aid the evangelistic work of the Church in all its departments. It shall promote revivals throughout the Church, inspire and train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit and method among Church members, making available trained and competent accredited evangelists. The Board may authorize the Committee on Evangelism to conduct a Bureau of Evangelism, and it may also appoint and maintain a Superintendent of Evangelism to labor under the direction of the Committee on Evangelism and the Secretary of the De-

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partment of Home Missions. Each Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism, which shall be auxiliary to the General Committee on Evangelism, and shall promote revivals throughout the Conference.

¶491. ART. XXI. The General Conference Committees shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elder and preacher in charge in the fields in which the evangelists are to labor. All preachers, local or itinerant, who engage in evangelistic work as a calling, shall be required to secure annually the approval of the General Committee on Evangelism of the Conference within whose territory they reside. Upon the recommendation of the General Committee the Bishop in charge may appoint members of an Annual Conference as general or approved evangelists; and upon recommendation of the Conference Committee, he may appoint members of an Annual Conference to the office of Conference Evangelist. Conference Evangelists are men appointed principally for evangelistic services within the Conference territory, and shall be required to labor some defined part of each year in the pastoral charges of their Conferences and they may not accept invitations to assist in revivals outside of their Conference territory, unless the privilege is granted by their Conference Committee on Evangelism.

Members of an Annual Conference may not be given appointments which are nominal in order that they may do the work of evangelists independent of the Committee on Evangelism, and they may not be given the appointment of Conference Evangelist when it is known to be virtually nominal. General Evangelists and Conference Evangelists shall make reports of their work, the results of their labors, and their financial receipts to their respective committees as often as they may be required. Pastors who require the assistance of evangelists shall, as far as practicable, use the evangelists indorsed by the General or Conference Committees on Evangelism.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

Leave of absence was asked for and granted to A. K. Doss, of the Central Texas Conference.

F. P. Culver, clerical delegate from the Central

Texas Conference, moved that we begin balloting for connectional officers to-night. The point of order was made that the Conference was under the order of adjournment, and the point was sustained.

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After various announcements, the Conference adjourned with the benediction pronounced by Bishop Dickey.

Adjournment

EVENING SESSION

The Conference convened at 8 P.M., Bishop Dickey in the chair.

Dr. S. H. C. Burgin, of the West Texas Conference, announced and the Conference joined in singing Hymn 463, "Jesus, lover of my soul," Dr. Burgin led in prayer, after which he read the thirty-first Psalm.

Devotional
service

The minutes of the morning session were read, corrected, and approved.

Minutes read,
corrected,
and approved

Permission was given the Secretary to insert in the act adopting Report No. 6 of the Committee on Missions, the following:

Amend ¶489. ART. XIX., line 2, to read as follows: "The office and work of deaconess shall be under the direction of the Department of Home Missions, Section of Woman's Work."

The words "Section of" were omitted in the printing, which puts it out of harmony with the divisions called for in ¶471, Article I., Section 1. The whole should not be stricken out.

MRS. E. R. STEEL (by order of B. Anthony).

By common consent the preamble to Report No. 6 of the Committee on Missions was ordered to be included in the report as adopted.

Bishop Dickey resigned the chair to Bishop Hay.

L. H. Estes, clerical delegate from the Memphis Conference, moved that the text of the printed Report No. 6 of the Committee on Missions be substituted for the report that went to the Calendar. The motion prevailed.

The Conference roll was corrected by substitutions and return of delegates as follows:

Substitutions,
etc., noted

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Substitutions,
etc., noted

LOUISIANA CONFERENCE.—*Clerical*: W. W. Drake, alternate, in place of George S. Sexton.

LOUISVILLE CONFERENCE.—*Clerical*: R. B. Grider, alternate, in place of J. W. Johnson.

NORTH MISSISSIPPI CONFERENCE.—*Clerical*: V. C. Curtis resumed his seat.

C. R. Jenkins, clerical delegate from the South Georgia Conference, offered a resolution on the election of connectional officers. M. E. Lawson, lay delegate from the Missouri Conference, moved to amend the resolution by substituting "to-morrow" for the time for beginning the election of connectional officers instead of "to-night." The amendment was accepted by the mover.

W. P. King, clerical delegate from the North Georgia Conference, moved as an amendment that the elections begin Tuesday afternoon. The point of order was made that the amendment was out of order, as no session had been ordered for Tuesday afternoon. The point of order was sustained.

The resolution was adopted, as follows:

Resolutions
concerning
elections

RESOLUTIONS CONCERNING ELECTIONS

Be it resolved: 1. That the General Conference shall proceed to-morrow morning, as soon as the session is opened, to the election of the connectional officers, and that the balloting be continued at every session until the following connectional officers shall be elected in order: Book Editor and Editor of the *Review*; Editor of the *Christian Advocate*; Editor of Sunday School Literature; Secretary of Church Extension; General Secretary of Board of Missions; General Secretary of the Sunday School Board; Secretary of Epworth Leagues; Secretary of Education; Secretary of the Board of Finance; Secretary of the Hospital Board; Secretary of the Board of Lay Activities.

2. That the roll of the Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the same into the hands of a teller.

3. That the Chair shall appoint nine tellers, who shall act during the election of the connectional officers.

C. R. JENKINS,
J. A. THOMAS.

Report No. 2 of the Committee on Publishing Interests was read and adopted, as follows:

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COMMITTEE ON PUBLISHING INTERESTS,
REPORT NO. 2

Report No. 2 on
Publishing
Interests
adopted

Your committee has carefully considered memorials from the Phoenix District (Arizona Conference), San Francisco District (Pacific Conference), Portland District (Northwest Conference), and Los Angeles District (Pacific Conference) in regard to the Branch Publishing House in San Francisco and the *Pacific Methodist Advocate*, and we recommend concurrence in the memorial of the Los Angeles District Conference, as follows:

"Be it resolved by the Los Angeles District Conference in session duly assembled at Downey, Calif., February 26, 1926, That we hereby memorialize the General Conference to continue our Branch Publishing House at San Francisco and the publishing of the Pacific Methodist Advocate."

We further recommend that an appropriation of \$5,000, or as much thereof as may be necessary, be appropriated annually to aid in the publication of the *Pacific Methodist Advocate*.

Respectfully submitted.

W. H. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

Report No. 2 of the Committee on Education was read. A minority report was also read. L. N. Stuckey, clerical delegate from the Northwest Texas Conference, moved that the minority report be substituted for the majority report. C. H. Booth, clerical delegate from the Central Texas Conference, J. H. Reynolds, lay delegate from the North Arkansas Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, Bascom Anthony, clerical delegate from the South Georgia Conference, and J. A. Anderson, clerical delegate from the North Arkansas Conference, spoke to the report.

Report No. 2 on
Education
read

J. H. Eakes, clerical delegate from the North Georgia Conference, moved the previous question, and the motion prevailed. R. L. Flowers, Chairman of the Committee on Education, requested G. W. Read, clerical delegate from the North Alabama Conference, to close the debate for the majority

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Minority report
adopted

report. The minority report was adopted by a vote of 193 for to 166 against. Permission to withdraw Paragraph III., concerning the Commission on Special Courses of Study, having been requested by the signers of both the majority and minority reports, was granted by common consent. The report was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 2
(Minority Report)

Your Committee on Education, having given careful consideration to a memorial from the Board of Education on the educational equipment for the ministry, the undersigned minority members on the committee recommend that the following be adopted in lieu of the report presented by the majority members of the Committee:

"1. The Board of Education hereby memorializes the General Conference to change the requirements for admission on trial into the traveling connection from four years of high school to two years of college work, so that paragraph 788 of the Discipline, beginning at line 8, will read as follows:

"'The requirements for admission on trial into the traveling connection, so far as academic training is concerned, shall be at least two years of work in a standard college, or its equivalent; provided that, under special conditions clearly recognized as unusual, the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic standard, in which case the presiding elder, or the Committee on Admissions, shall furnish to the Conference a statement of particulars showing definitely in what respects the case is special and unusual; and provided, further, that this requirement shall not apply to the Indian and Mexican preachers. Provided, further, that a two-year period of grace be extended all candidates, but that at the expiration of such period of grace these advanced standards are to be strictly enforced.'

"2. To amend paragraph 789 of the Discipline by striking out the second sentence beginning with the fifth line from the bottom of page 399, which reads, 'A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches in the course for candidates for admission,' and by substituting 'may' for 'shall,' in line 6, page 400, and inserting in line 16, after the sentence ending with the word 'undergraduate,' this sentence: 'And provided, further, that a certificate of gradua-

tion with the B.D. degree, or its equivalent, from one of our schools of theology, may be accepted in lieu of the course for admission and for Conference undergraduates.'

"The paragraph as amended will read as follows:

"¶789. All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training. In the case of English-speaking Conferences the course for undergraduates shall be taken with the Correspondence School, or at a Preachers' Institute approved by the General Conference Board of Education, and in each case an official statement testifying to that fact shall be presented to the Committees of Examination; on the presentation of such a statement these committees may test the applicant's knowledge of the course of study, and shall report to the Annual Conference; provided that a certificate from a standard college may be accepted in lieu of any collegiate subjects prescribed for undergraduates, and a certificate from a theological seminary or from the Biblical department of a standard college that equivalent work has been done may be accepted in lieu of the Biblical and theological subjects prescribed for candidates for admission, or for the Conference undergraduates; and provided, further, that a certificate of graduation with the B.D. degree or its equivalent from one of the graduate schools of theology of our Church may be accepted in lieu of the course for admission and from Conference undergraduates.

"The work of the committees may be done in connection with the Preachers' Institutes, or other mid-year meetings, in which case the student shall be permitted to enroll immediately in the Correspondence School for the work of the succeeding year, subject to the formal passage of his character and admission into the class of the succeeding year at the ensuing Annual Conference.'"

Respectfully submitted.

LEWIS N. STUCKEY,	G. S. RICHARDSON,
J. C. G. BROOKS,	O. F. WILLIAMS,
G. W. BACKUS,	W. T. DENMAN.

R. P. Shuler, clerical delegate from the Pacific Conference, made a point of order, which was not sustained.

Report No. 3 of the Committee on Missions was read and adopted, as follows;

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Report No. 2 on
Education
(minority)
adopted

Report No. 3 on
Missions
adopted

MAY 17
ELEVENTH DAY

Report No. 3 on
Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 3

Your committee had before it a memorial from the Czechoslovak Mission asking that said Mission be erected into an Annual Conference, said memorial being as follows:

"The Czechoslovak Mission of the Methodist Episcopal Church, South, was organized in Prague, Czechoslovakia, on August 3, 1922, by Bishop William B. Beauchamp under the authority of the Board of Missions, and in accordance with the provisions of the 1922 Discipline, paragraph 89, Section V., Chapter II, with the following charter members: J. L. Neill, an elder, of the Mississippi Conference; Joseph Dobes, an elder of the Central Texas Conference; and C. T. Collyer, an elder, of the Virginia Conference. The Foreign Secretary of the Board of Missions for Europe, Dr. E. H. Rawlings, an elder of the Virginia Conference, and Rev. Luther Bridgers, one of the General Evangelists of our Church, were present and took part in the organization. The event took place just a fraction over three years ago, but since that time God in his infinite goodness has blessed our work in a most marvelous way. Our Biblical Seminary opened its first session just a few days after the Mission was organized and in it fine work is being done in the training of the splendid young men God is calling into the ministry. We now have four presiding elders' districts, five traveling elders who are members of Annual Conferences in the States, 25 local preachers (7 of whom are local deacons), 30 organized congregations with 65 additional preaching places, and a native membership of 9,991, who have this year contributed in cash for all purposes the sum of \$7,540.

"It is our unanimous feeling that our organization would be more efficient and our work much more effective if we were an Annual Conference. We therefore request that the General Conference create the Czechoslovak Annual Conference, to include all our work in the bounds of the republic of Czechoslovakia."

Your committee, after fully considering said memorial, recommends concurrence.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

J. L. Decell, clerical delegate from the Mississippi Conference, moved that the hour of adjournment of this session be fixed at 9:45 o'clock. The motion did not prevail.

Report No. 4 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 4

MAY 17
ELEVENTH DAY

Report No. 4 on
Missions
adopted

Your committee had before it a memorial from the Board of Missions asking the General Conference to provide adequate support for the missionary enterprises of the Church, and also a memorial from the Florida Annual Conference in regard to the same subject; and after duly considering the same, we recommend concurrence in the memorial from the Board of Missions, which is as follows:

"1. That the Board of Missions memorialize the General Conference to provide adequate support for missionary endeavor at home and abroad during the coming quadrennium.

"2. That the Home and Foreign Department, General work, be considered as one in any appeal made to the Church for missionary maintenance, and that the appeal be made jointly.

"3. That the cause of missions be included, as heretofore in the general budget, retaining at least its present ratio to the other causes, or its present percentage to the total amount assessed.

"4. That the Board of Missions, General Work, authorized to conduct through the months of January and February each year, in every congregation, a program of intensive missionary cultivation. At the close of the period, every member shall be given an opportunity to make a freewill offering for the General Work of the Board of Missions.

"5. That the goal, in this special appeal, shall be to secure at least one million dollars over and above income from assessment, Sunday schools, and Epworth Leagues, for maintenance each year during the quadrennium."

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

Report No. 5 of the Committee on Missions was read. A. J. Lamar, clerical member from the Alabama Conference, spoke for the report. R. P. Shuler, clerical delegate from the Pacific Conference, spoke against the report. Bascom Anthony, clerical delegate from the South Georgia Conference, closed the debate.

The report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 5

Report No. 5 on
Missions
adopted

Your committee has had before it a report from the Board of Missions regarding the removal, relocation, and reorganiza-

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Report No. 5 on
Missions
adopted

tion of Scarritt Bible and Training School. After careful consideration of the matter, we desire to recommend for your adoption the following resolutions:

Whereas the Woman's Missionary Council, which owned, controlled, and supported Scarritt Bible and Training School in Kansas City, became deeply convinced that it was necessary to remove and reorganize the institution in order to provide the training needed for young women preparing for missionary service; and whereas the Board of Missions, in keeping with the authority given it by the General Conference, after thorough investigation and discussion, decided to locate the institution in Nashville, Tenn., which action was heartily approved by the Woman's Missionary Council of the Church; and whereas the new charter of the institution prepared by a committee of three distinguished Methodist lawyers, Mr. P. D. Maddin, of Nashville; Hon. G. T. Fitzhugh, of Memphis; and Mr. Lavens M. Thomas, of Chattanooga, in keeping with the wishes of the Woman's Missionary Council, places the ownership and control of the institution in the Methodist Episcopal Church, South, in and through the General Conference, and thus effectively safeguards the interests of the Church in said institution; and whereas the missionary women of the Church, with splendid enthusiasm, are contributing liberally for the building and maintenance of the new institution, and are not asking the General Conference to assume any financial obligation in connection therewith; and, finally, whereas the institution as now located and organized, in addition to being the heart of the Woman's Missionary Work of the Church, is providing needed training for various other types of lay workers, men and women, such as directors of religious education, pastors' assistants, directors of Church music, etc., and is thus rendering a valuable service to the entire Church; therefore be it

Resolved: 1. That Scarritt College for Christian Workers be and hereby is accepted as an institution of the Methodist Episcopal Church, South.

2. That the following persons be, and hereby are, elected by the General Conference as Trustees of Scarritt College, the term of office in each case to terminate at the annual meeting of the Board of Trustees in the year named:

1927—Miss Esther Case, Mrs. J. H. McCoy, Mrs. L. P. Smith, John R. Pepper, R. L. Russell, E. H. Rawlings, John W. Barton.

1928—Mrs. J. N. McEachern, Mrs. F. F. Stephens, Mrs. H. R. Steele, T. S. Southgate, Percy D. Maddin, Bishop W. B. Beauchamp.

1929—Miss Mabel K. Howell, Mrs. R. L. Hobdy, Miss

Daisy Davies, Bishop H. M. Du Bose, Mrs. H. L. Rummel, Walter Keith, Sr.

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1930—Mrs. J. W. Downs, Mrs. Luke G. Johnson, Bishop E. D. Mouzon, Mrs. Henry S. Owen, Mrs. Attila Cox, Dempsey Weaver.

Report No. 5 on
Missions
adopted

1931—Mrs. W. A. Newell, Mrs. R. L. Kirkwood, Mrs. Lee Britt, Mrs. R. N. Lacey, J. J. Gray, Jr., J. W. Perry.

1932—C. A. Craig, Charles W. Scarritt, Mrs. Nat G. Rollins, W. W. Pinson, Miss M. L. Gibson, Mrs. H. P. Murrey.

3. That, following the first term, the regular term of office for trustees be fixed at six years, that the Board of Trustees be authorized to make nominations to fill all vacancies in said Board, and that the Board of Missions be appointed as the representative of the General Conference, *ad interim*, with authority to confirm or reject said nominations; *provided, however*, that the General Conference, or the Board of Missions as its representative, may nominate and elect as trustees others than those nominated by the Board of Trustees.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

Report No. 2 of the Committee on Epworth Leagues was taken from the Calendar. George Pohlman, lay delegate from the Missouri Conference and Chairman of the Committee on Epworth Leagues, moved that the report be taken up item by item, and the motion prevailed. The report was adopted item by item, and then adopted as a whole, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 2

Report No. 11 on
Epworth
Leagues
adopted

Your committee had before it a paper of suggested General Conference legislation, prepared by a subcommittee composed of L. H. Estes and Paul Kern, for the General Epworth League Board. We recommend *concurrence* in the following:

1. That paragraph 403, which reads "Let Epworth Leagues be organized," be changed, to read, "It shall be the duty of the pastor to organize Epworth Leagues," so that the amended paragraph will read as follows: "It shall be the duty of the pastor to organize Epworth Leagues for the cultivation of Christian fellowship among young people," etc.

2. In paragraph 90, after the words "Woman's Missionary Society," add "the District Secretary of the Epworth League,"

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Report No. 2 on
Epworth
Leagues
adopted

so that the amended paragraph will read: "The District Conference shall be composed of all the preachers in the district," etc.

3. In paragraph 435, subsection (3), substitute the word "Treasurer" for "Secretary," so that the amended paragraph shall read: "The President of the Conference Board and the Treasurer shall be, *ex officio*, members of the Cabinet of the Conference Epworth League."

4. Amend paragraph 423 by inserting in the third line, after the word "Chapters," the words "and Unions." The paragraph as amended will then read as follows: "On application the Central Office shall issue to Chapters and Unions of these several classes charters in English or in the languages of the mission fields."

5. Amend paragraph 425 as follows: In the second line change "is" to "are." The first sentence shall then read as follows: "Epworth League Unions may be formed in all places where there are more than one chapter."

6. Amend paragraph 428 as follows: In line three, after the word "meeting," add "of Regional and Conference Field Secretaries." The amended paragraph will then read as follows: "There shall be held annually at such time and place as the Board may determine a meeting of Regional and Conference Field Secretaries, the Presidents of Annual Conference Epworth League Boards, Conference Epworth Leagues, Epworth League Unions, and the Junior and Intermediate Superintendents of Conference Epworth Leagues."

7. Add the following paragraph to Section II., Chapter XIII.: "Wherever a Conference Field Secretary is employed, the policy shall be outlined jointly by the General Secretary, the President of the Conference Epworth Leagues, and the Epworth League Boards. The same shall apply to Regional Secretaries."

An amendment was adopted to add to paragraph 419 the following words: "Each Chapter may organize a Book-a-Month Club, or Circle, the members agreeing to read at least one book each month and report the same to the Secretary of the Club or Circle. Details of such organization may be worked out by our Central Office, including suggested books to be read." The entire paragraph as amended will then read as follows: "The Board shall determine what courses and books shall be adopted for the local Chapters, and no others than those approved by the Board shall be officially recommended. Each Chapter may organize a Book-a-Month Club, or Circle, the members agreeing to read at least one book each month and report the same to the Secretary of the Club, or Circle. Details of such organization may be worked

out by our Central Office, including suggested books to be read."

GEORGE POHLMAN, *Chairman*;
W. W. HOLMES, *Secretary*.

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J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that we do now adjourn, and the motion prevailed. The doxology was sung, and the Conference adjourned with the benediction pronounced by Bishop Hay.

Adjournment

TWELFTH DAY, TUESDAY, MAY 18

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TWELFTH DAY

The Conference convened at 9 A.M., Bishop Hay in the chair.

The Bishop announced and the Conference joined in singing Hymn 317, "More love to thee, O Christ." Bishop Hay led in the recital of the Apostles' Creed, after which A. Frank Smith, clerical delegate from the Texas Conference, led in prayer. The Conference sang Hymn 386, "Stand up, stand up for Jesus."

Devotional
service

Bishop Hay read the Scripture lesson from the third chapter of Colossians.

The minutes of Monday evening's session were read and approved.

Minutes read
and approved

Bishop Hay resigned the chair to Bishop Dobbs.

The roll of the Conferences was corrected by recording the following substitutions and return of delegates:

Substitutions,
etc., noted

MISSISSIPPI CONFERENCE.—*Lay*: T. M. Evans, alternate, in place of S. L. McLaurin.

LITTLE ROCK CONFERENCE.—*Clerical*: A. C. Mil-
lar, alternate, in place of James Thomas.

NORTH TEXAS CONFERENCE.—*Clerical*: F. M. Richardson, alternate, in place of C. A. Spragins.

WEST OKLAHOMA CONFERENCE.—*Lay*: H. D. Henry, alternate, in place of Russell B. Brown.

R. G. Mood, clerical delegate from the North Texas Conference, introduced the following resolution, which was adopted:

MAY 18
TWELFTH DAY

Resolved, That the hour for final adjournment be set at the close of the morning session of Friday, May 21, 1926.

R. G. MOOD,
W. ASBURY CHRISTIAN.

Tellers ap-
pointed

The order of the day having arrived, Bishop Dobbs announced the nature of the order to be the election of connectional officers. The Bishop also announced the following tellers: J. T. Ellison, A. J. Cauthen, W. R. Odell, Clem Baker, J. L. Neill, R. H. Harper, T. F. Sessions, S. P. Cresap, and O. V. Hanger.

Ballot for Book
Editor and
Editor of the
Methodist
Quarterly
Review

The Conference was directed to prepare a ballot for Book Editor and Editor of the *Methodist Quarterly Review*. When the ballot was ready, the roll of the Conferences was called and the ballots were deposited in the tellers' hands. The tellers retired with G. S. Harmon, Secretary of Ballots and Tally Sheets, to count the ballots.

Bascom Anthony, Chairman of the Committee on Missions, asked permission for the Committee to retire for a brief conference, and the permission was given.

The roll of the Standing Committees was called and the following papers went to the Calendar: Missions, Nos. 16 and 17; Education, No. 12; Temperance and Social Service, Nos. 8 and 9; Church Relations and Bible Cause, No. 6.

W. A. Cooper, Chairman of the Committee on Church Relations and Bible Cause, moved that Report No. 5 be taken from the Calendar and put upon its immediate passage. The rules were suspended and the report was adopted, as follows:

Report No. 5 on
Church
Relations
adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 5

Your committee had before it the report of the Commission on Church Union. We gave it careful and prayerful consideration and report as follows:

1. We express ourselves as most favorable to closer co-operation with the United Brethren Church. We hold that

Church in very high esteem in the Master's name. Our doctrine and polity are closely akin and our historic relation to them is full of spiritually laden memories.

They have borne testimony to a living experience in Christ and proclaimed an atonement sufficient for all men.

2. We request the College of Bishops and empower them to appoint a committee to negotiate with the United Brethren Church when that Church may appoint a similar one to treat with us.

W. A. COOPER, *Chairman*;
J. A. B. FRY, *Secretary*.

The list of Special Committees was called. F. P. Culver, clerical delegate from the Central Texas Conference, presented the report from the Sifting Committee appointed yesterday, which report was adopted, as follows:

Your Committee on Sifting the Calendar makes the following report:

Report of Sifting Committee adopted

We recommend that for the present the Conference go forward with the regular Calendar, as progress is now being made, and that the chairman of any committee, when his report is called, shall have the right to exchange places with any other of his reports on the Calendar.

F. P. CULVER, *Chairman*;
W. ASBURY CHRISTIAN, *Secretary*.

Secretary Watkins was recognized and read the following resolution, which was adopted by a standing vote:

Be it resolved by the General Conference of the Methodist Episcopal Church, South, now in session at Memphis, Tenn., That we send greetings to our Publishing Agent Emeritus, Mr. D. M. Smith, who for a number of years has been confined to his home, expressing our sincere sympathy and earnest prayers for his recovery, and our appreciation of his service to the Church.

Greetings to D. M. Smith

CHARLES D. BULLA,	MARTIN E. LAWSON,
JAMES A. ANDERSON,	CHARLES H. IRELAND,
W. P. KING,	W. ASBURY CHRISTIAN,
J. S. FRAZER,	B. F. LIPSCOMB,
W. R. ODELL,	S. L. DOBBS,
W. P. FRED,	R. E. L. MORGAN.

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TWELFTH DAY

James Kilgore, clerical delegate from the Texas Conference, asked permission to present a matter of importance relating to Southern Methodist University. Permission was given, and the following nominations were approved:

Trustees for
 S. M. U.

TRUSTEES FOR SOUTHERN METHODIST UNIVERSITY

To the General Conference of the Methodist Episcopal Church, South,
 assembled in Memphis, Tenn., May, 1926.

Inasmuch as the charter of Southern Methodist University provides for the election of trustees at large for this institution by the General Conference, we present the following names: W. W. Fondren, Houston, Tex.; Joseph E. Cockrell, Dallas, Tex.; Bishop John M. Moore, Dallas, Tex.; E. Gordon Perry, Dallas, Tex.; Lynn P. Talley, Dallas, Tex.; W. D. Bradfield, Dallas, Tex.

Respectfully submitted.

CHARLES C. SELECMAN,
 J. KILGORE,
 J. W. MILLS,
 R. G. MOOD.

R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the Commission on Budget, moved to suspend the rules and to put Report No. 2 of the Budget Commission upon its immediate passage. The rules were suspended. W. A. Cooper, clerical delegate from the Florida Conference, moved to amend by providing that out of the amount assessed for the Federal Council of the Churches of Christ in America the expenses of our members on Federal Council Commission be paid. The amendment prevailed.

The report, as amended, was adopted, as follows:

Report No. 2 on
 Budget
 adopted

COMMISSION ON BUDGET, REPORT NO. 2

We beg leave to report as follows:

Upon careful estimates of the work and plans of the Federal Council of the Churches of Christ in America, with which our Church has been associated in the past, we have deemed it proper, in consideration of the other interests of our Church, to add to the budget for the next quadrennium the sum of \$10,000 annually, to be collected with the other assessments.

It is understood that the expenses of our members serving on Federal Council Commissions shall be paid out of this assessment. This will make the total assessment for all purposes \$2,130,000 annually, instead of \$2,120,000.

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Respectfully submitted. ROBERT A. CLARK, *Chairman*;
H. LYNN WADE, *Secretary*.

R. A. Clark, Chairman of the Commission on Budget, presented a resolution, which was adopted, as follows:

RESOLUTION FROM COMMISSION ON BUDGET

Asbury
Memorial
Fund

Resolved, That the Treasurers of the General Conference expense fund be requested to pay the unpaid balance on the Asbury Memorial Fund. ROBERT A. CLARK, *Chairman*;
H. LYNN WADE, *Secretary*.

Report No. 3 of the Commission on Budget was presented and went to the Nonconcurrence Calendar:

Arthur J. Moore, clerical delegate from the West Texas Conference and Chairman of the Special Committee on the Spiritual State of the Church, moved to suspend the rules to hear a report from the committee. The motion did not prevail.

Report No. 2 of the Committee on Sunday Schools was taken from the Calendar and read. Andrew Sledd, clerical delegate from the Alabama Conference, for the committee, offered amendments, and moved the incorporation of these amendments in the report. The report, with the incorporated amendments, was adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 2

Report No. 2 on
Sunday
Schools
adopted

Your committee had before it a joint memorial from the General Sunday School Board and the General Board of Missions touching the revision of paragraph 392 of the Discipline of 1922, and after due consideration and amendment we recommend concurrence in the following report:

Amend paragraph 392 (1) by striking out the words "and social service" in lines 2, 4, and 8, and the word "and" in line 3, and inserting the word "to" in its place, so that the paragraph when amended will read:

"¶392 (1) Let every Sunday school be regarded as a mis-

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TWELFTH DAY

Report No. 2 on
 Sunday
 Schools
 adopted

sionary organization to promote education in missions; and let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions."

Amend paragraph 392 (2) by striking out the words "and social service" in line 3, and by striking out the remainder of the paragraph after the word "missions" in line 5, and inserting the words, "jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of the Sunday school work under the General Sunday School Board in missionary areas at home and abroad." So that the paragraph when amended will read:

"(2) Let one Sunday in each month, preferably the fourth, be observed as Missionary Day, and let the offering taken on this day, as the Workers' Council may elect in advance, be a special for missions jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of Sunday school work under the General Sunday School Board in missionary areas at home and abroad."

And also to amend Chapter XII., Section I., by adding a paragraph which shall be known as ¶378, and which shall read as follows:

"The General Sunday school Board, in harmony with the provisions of ¶365, Item (3), shall have authority to enter into agreements with Conference Sunday School Boards in accord with the policies of the General and Annual Conference Sunday School Boards whereby an Annual Conference Sunday School Board may employ a Sunday School Extension Secretary working in the rural and missionary areas of the Conference. When such agreement is reached and the Conference Sunday School Board has employed a Sunday School Extension Secretary, then one-half of the Missionary Day offering from the Sunday school shall be devoted to the promotion of Sunday school work in the missionary areas of the Conference and one-half to the promotion of Sunday school work in the foreign fields until the budget authorized by the Conference Board for this work in the Conference and the budget authorized by the General Sunday School Board for Sunday school work in the foreign fields shall have been provided. All funds raised for missions on Missionary Day in the Sunday school in excess of the budget for the home and foreign Sunday School Extension Work shall go to the general missionary work of the Church. To conserve the results of the work of the Sunday school extension and rehabilitation in home mission areas, the Board shall have authority to co-

operate with the General Board of Missions in securing pastoral supervision of the newly organized charges under the provisions of ¶477 of the Discipline."

Also change the following paragraphs of the Discipline to conform to the act by the omission of the words "and social service" in each case, to-wit:

1. ¶365, Item II, which now reads, "To provide for education in missions and social service in all our Sunday Schools"; which will then read, as amended, "To provide for education in missions in all our Sunday schools."

2. ¶398, line 3 and again, line 5, which now reads, "It shall be the duty of the preacher in charge to see that a Committee on Missions and Social Service is appointed in each Sunday school, that one Sunday in each month is observed as Missionary and Social Service Day, and that an offering is taken on that day, in accordance with the provisions of ¶392," which will then read, as amended: "It shall be the duty of the preacher in charge to see that a Committee on Missions is appointed in each Sunday school, that one Sunday in each month is observed as Missionary Day, and that an offering is taken on that day," etc.

ANDREW SLEDD, *Chairman*;

W. ASBURY CHRISTIAN, *Secretary*.

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Report No. 2 on
Sunday
Schools
adopted

Report No. 3 of the Hospital Board was read. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved an amendment to paragraph 536, providing that the Board shall have power to fill vacancies. The amendment was accepted. The report as amended was adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 3

Report No. 3 on
Hospitals
adopted

Your committee has considered a memorial from the General Hospital Board proposing a chapter in the Discipline to be numbered XIX. and defining the duties and responsibilities of the General Hospital Board. This report covers Section I. of the memorial, which is as follows:

CHAPTER XIX

GENERAL HOSPITAL BOARD

SECTION I

Constitution of the General Hospital Board

¶534. The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the

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Report No. 3 on
Hospitals
adopted

Lord Jesus, who "went about doing good and healing all manner of diseases." Accordingly, the Church believes that hospitals should be established and maintained by our denomination for the care of the sick and wounded. For promoting this cause, let the following provisions and regulations be made:

¶535. There shall be a Board to be known as the General Hospital Board of the Methodist Episcopal Church, South. This Board shall consist of fifteen members, to be constituted as follows: There shall be six clerical and seven lay members elected by the General Conference, on nomination of the General Conference Committee on Hospitals; a Bishop appointed by the College of Bishops; and the General Secretary of the Board. These shall constitute the General Hospital Board until their successors are elected and seated. Eight members shall constitute a quorum.

¶536. All vacancies caused by death, resignation, or otherwise, during the interval between General Conferences, shall be filled by the Board, the members so elected to serve until the ensuing General Conference, except that the College of Bishops shall fill the vacancy in case the Episcopal member of the Board should be removed by death, resignation, or otherwise. Two unexcused absences from the regular annual sessions of the Board may cancel membership on the Board. The Board shall have power to fill all vacancies *ad interim*, including that of the General Secretary.

¶537. The work of the General Hospital Board shall be conducted under such rules and regulations as may be prescribed from time to time by the General Conference. Under the provisions of the charter granted by the State of Georgia to Warren A. Candler, Charles C. Seecman, and others, and approved on July 8, 1922, and amended July 23, 1924, or such other charter as may be hereafter granted, the Board shall have power to contract and to be contracted with, to sue and to be sued, to receive and to apply donations, devises, and bequests, to own, buy, and sell real estate, and to do all other things required in the charter and subject to the provisions of the charter under which the Board operates.

¶538. The Board is empowered to study the hospital situation in the Church; to make surveys with a view to locating institutions wisely; to create literature; to devise plans for promoting the hospital movement throughout the connection, and to assist in locating, building, and financing hospitals.

¶539. Upon the call of the General Secretary, the Board shall meet as soon as practicable after its election and shall organize by electing from its membership a President, two

Vice Presidents, a Recording Secretary, and a Treasurer; provided that the Recording Secretary and the Treasurer need not be members of the Board.

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¶540. The General Secretary shall be elected by the General Conference, and shall serve for a term of four years. His salary shall be fixed and paid by the Board.

Report No. 3 on
Hospitals
adopted

¶541. The General Secretary shall be the executive officer of the Board. He shall conduct its correspondence, carry out its decisions, and execute its policies. He shall travel throughout the connection in the interests of the work, visiting Conferences and hospitals. He shall report annually to the Annual Conferences and to the General Hospital Board, and quadrennially to the General Conference. He shall reside where the Board is located.

¶542. The Board shall determine what departments shall be created for carrying on its work and what other salaried officers, in addition to the General Secretary, may be necessary for office and field administration. The Board shall prescribe their duties and fix their support.

¶543. The Board shall appoint an Executive Committee of such number as it may determine and commit to it such duties as it may see fit. The Executive Committee shall keep a record of all its proceedings and submit the same to the Board.

¶544. The work of the Board shall be carried on through appropriations by the General Conference. It shall be the duty of the Board, through its General Secretary, to indicate to the Commission on Budget the amounts that will be needed annually for the work of the Board.

¶545. The Board shall be located at Atlanta, Ga., as provided in its charter. The Board shall meet annually at such times and places as it may itself determine, and oftener if necessity should require.

¶546. The Board may from time to time adopt by-laws for the regulation of its affairs not inconsistent with its charter or with General Conference legislation.

¶547. It shall be the policy of the Board to encourage and promote the hospital movement, rather than to own and operate hospitals in its own name. Such hospitals as are essentially connectional in character may be owned and operated by the Board in such manner as it may think best. Where it seems best to the Board and to an Annual Conference, the Board may assume ownership of an institution and operate the same until such time as it may seem best to the Board and to the Annual Conference for that institution to be transferred to Annual Conference ownership and control. In like manner the Board may initiate a hospital enterprise with

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a view to transferring it ultimately to Annual Conference ownership and control. No hospital enterprise shall be undertaken in the bounds of an Annual Conference without the consent, authority, and support of that Conference, except that an institution distinctly connectional in character may be undertaken by the General Board on its own motion.

We recommend concurrence.

CHARLES C. JARRELL, *Chairman*;
ALBERT ANDERSON, *Secretary*.

Arthur J. Moore, Chairman of the Committee, submitted a report from the Special Committee on the Spiritual State of the Church, for reference to the Calendar. F. P. Culver, clerical delegate from the Central Texas Conference, having previously voted against suspending the rules for the hearing of this report, now moved to reconsider that action. The motion prevailed by a vote of 219 for to 84 against. Arthur J. Moore moved that the rules be suspended to consider the report. L. E. Heath, lay delegate from the South Georgia Conference, moved a substitute, which was ruled out of order. The rules were suspended and the report presented.

The tellers reported the result of the ballot for Book Editor and Editor of the *Methodist Quarterly Review* as follows: Votes cast, 362; necessary to elect, 182.

G. T. Rowe
elected Book
Editor and
Editor of
Review

G. T. Rowe received 200 votes; W. S. Hammond, 137; P. B. Wells, 5; W. A. Christian, 4; R. H. Bennett and W. S. Henry, 2 each; R. A. Meek, T. H. Lipscomb, E. B. Chappell, W. J. Young, H. T. Carley, J. D. Hammond, J. W. Miller, J. W. Moore, J. A. Burrow, R. E. L. Morgan, W. G. Cram, and Andrew Sledd, 1 each.

Gilbert T. Rowe, having received a majority of the votes cast, was declared elected.

Arthur J. Moore read the report of the Special Committee on the Spiritual State of the Church. T. D. Ellis, clerical delegate from the South Georgia

Conference, moved the adoption of the report.
The report was unanimously adopted, as follows:

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REPORT OF THE COMMITTEE ON THE SPIRITUAL
STATE OF THE CHURCH

Report on Spir-
itual State of
the Church
adopted

Your committee have carefully examined the several papers which were referred to us: Sections of the Episcopal Address, resolution signed by Bascom Anthony and A. J. Lamar, a recommendation from Trinity Methodist Episcopal Church, South, Los Angeles, and a paper presented by R. P. Shuler and L. N. Stuckey. In the judgment of your committee, all of these papers call for a statement and reaffirmation of our loyalty to the time-honored and universally accepted doctrines of our Church. In the report herein submitted we have embodied the essential points contained in all of these papers.

The spiritual state of the Church should be our chief concern, for only as we preserve the integrity of the faith once delivered to the saints and safeguard the ideals of our holy religion will the Church continue to receive the Divine favor and be the instrument of God's power in the evangelization of a sinful world.

We would direct the mind of the Church to those things which make for peace and harmony and that unite our people in the bonds of brotherly affection. As we face a new quadrennium, let it be our prayer and purpose to give ourselves with all diligence to the work of the kingdom of our Christ, losing sight of all unworthy considerations and devoting ourselves to the things which are vital and essential to the success and highest usefulness of our Church.

Our bishops, in their address to this Conference, have set forth the doctrinal standards of our Church in clear and unmistakable terms. There can be no doubt as to what we as Methodists believe and what our preachers should proclaim. As a part of our report we beg to quote the following paragraphs from the Bishops' Address concerning "our faith," as well as the dangers of the hour and the remedies they suggest:

"Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all, and through all, and in all, and who fills, preserves, and governs the universe which he created; that there is one only-begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who be-

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adopted

fore all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth on the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ. This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come into the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

"Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which if we love him we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

"In brief, this is the mold of doctrine whereunto worldwide Methodism has been delivered, and to which to this day it is authoritatively committed.

"We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our Conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place

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itual State of
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adopted

among us for those who do not believe our authoritative standards. This action is not due to a certain narrowness, certainly not to the denial of right of any man who possesses the ability to think for himself, and bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us."

We earnestly request that our Annual Conferences, the Connectional Boards, Trustees of our educational institutions, editors of all our Church literature, and all other responsible officers of our Church guard with care our doctrinal standards, that the integrity of our faith may be preserved and the spiritual life of our people promoted.

In the sections of our Bishops' Address on "Prevalent Worldliness" and "Dangers and Remedies" your attention is directed to things that hinder the development of the spiritual life of our people and which also give the means for correcting such evils. While we believe that the heart of our Church is sound, we recognize, as our General Superintendents have pointed out, that there are things within as well as without the pale of the Church which tend to weaken its spiritual life and destroy its highest usefulness. We therefore call upon all ministers and laymen to guard against all sinister influences, false doctrines, and compromises which would result in loss of faith and purity of life.

We have reason for great thanksgiving for the successes with which God has blessed our efforts during the past quadrennium. Revivals have been characteristic of our work throughout this period, resulting in a net gain of approximately 250,000 members to our Church.

We call our entire membership to earnest and continued prayer that God may bless our beloved Church with a great spiritual revival. The evangelistic note has sounded clear and strong through our whole history, and in this hour of world confusion may we give it renewed emphasis. With our doctrines of sin and repentance, of regeneration and the witness of the Spirit, let us devoutly pray that, under the leadership of the Holy Ghost, God will give us a revival of power

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itual State of
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adopted

that will sweep throughout the bounds of our entire Church, turning back the tides of skepticism and worldliness, healing all of our divisions, and resulting in the salvation of untold multitudes. To this task may we dedicate our best; and as we go forward, may our God lift up within our souls the light of the morning, and strengthen us by the might of his power.

C. W. TADLOCK, *Chairman*;

ARTHUR J. MOORE, *Secretary*.

G. W. Read, clerical delegate from the North Alabama Conference, moved that the report be published in the Discipline. The motion was laid on the table. Frank S. Onderdonk explained that, while the delegates from the Missions of the Church had no vote, they were in hearty sympathy with the report just passed. Paul B. Kern, clerical delegate from the East Oklahoma Conference, suggested that our Church papers give wide publicity to the report.

Personnel of
Board of
Missions

The Committee on Missions asked permission to present their report nominating members of the General Board of Missions. On motion of R. G. Mood, clerical delegate from the North Texas Conference, the request was granted. The Report of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 7

Your committee appointed to nominate the members of the Board of Missions for the ensuing quadrennium, report as follows:

We nominate for President of the Board Bishop W. B. Beauchamp.

We nominate for Vice President P. D. Maddin.

We nominate for Managers one from each Annual Conference, thirteen of whom are women, thirteen laymen, and twelve traveling preachers, as follows: Alabama, O. S. Welch; Arizona, C. Raymond Gray; Baltimore, Mrs. T. J. Copeland; Central Texas, W. Erskine Williams; Denver, A. P. Harley; East Oklahoma, M. L. Butler; Florida, W. F. Dunkle; Holston, L. M. Thomas; Illinois, C. C. Markham; Kentucky, David Davies; Little Rock, E. R. Stéel; Louisiana, J. G.

Snelling; Louisville, Mrs. W. J. Piggott; Memphis, Mrs. C. W. Nichols; Mississippi, G. L. Harrell; Missouri, Robin Gould; New Mexico, Mrs. K. C. Childers; North Alabama, Ira F. Hawkins; North Arkansas, O. E. Goddard; North Carolina, F. S. Love; North Georgia, Mrs. Luke G. Johnson; North Mississippi, John W. Kyle; North Texas, W. B. Hamilton; Northwest, Mrs. E. J. Harper; Northwest Texas, Mrs. Nat G. Rollins; Pacific, Nathan Newby; St. Louis, Louis Boeger; South Carolina, A. J. Cauthen; South Georgia, Mrs. E. P. Peabody; Southwest Missouri, Mrs. Fred A. Lamb; Tennessee, J. J. Gray, Jr.; Texas, Mrs. J. W. Mills; Upper South Carolina, Mrs. D. N. Bourne; Virginia, Mrs. Lee Britt; West Oklahoma, Mrs. R. E. L. Morgan; West Texas, M. A. Childers; Western North Carolina, J. F. Shinn; Western Virginia, H. L. Clay.

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Personnel of
Board of
Missions

Respectfully submitted,

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

W. Asbury Christian, clerical delegate from the Virginia Conference, presented a resolution providing for three daily sessions of this Conference, and moved a suspension of the rules. The motion did not prevail.

Report No. 3 of the Committee on Itinerancy was taken from the Calendar. B. F. Lipscomb, clerical delegate from the Virginia Conference, acting under the resolution passed earlier in the session, substituted Report No. 11 of the Committee for Report No. 3. Report No. 11 was read and adopted, as follows:

Personnel of
Committee
on Appeals

COMMITTEE ON ITINERANCY, REPORT NO. 11

Your committee makes the following nominations for the Committee of Appeals for the ensuing quadrennium, to hold office until their successors are elected:

Clerical: W. W. Peele, W. E. Arnold, C. A. Spragins, I. P. Martin.

Lay: E. R. Malone, B. H. Hiner, M. E. Lawson.

We recommend concurrence.

B. F. LIPSCOMB, *Chairman*;
W. F. DUNKLE, *Secretary*.

Report No. 8 of the Committee on Itinerancy was taken from the Calendar. A minority report

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Ballot for
Editor of
*Christian
Advocate*

Alfred F. Smith
elected Edi-
tor of *Chris-
tian Advoca-
cate*

was also read. W. P. King, clerical delegate from the North Georgia Conference, moved to substitute the minority report for the majority report.

At this point in the proceedings the tellers reported the result of the ballot for the election of the Editor of the *Christian Advocate* as follows: Votes cast, 374; necessary to elect, 188.

A. F. Smith received 270 votes; Charles Brooks, 38; W. S. Hammond, 14; M. E. Lazenby and W. H. Nelson, 11 each; T. H. Lipscomb, 6; R. H. Bennett and P. E. Riley, 4 each; I. P. Martin, 3; R. P. Shuler, M. S. Clark, R. A. Meek, and A. C. Millar, 2 each; G. B. Winton, W. A. Shelton, A. J. Weeks, J. A. Burrow, and J. L. Neill, 1 each.

Alfred Franklin Smith, having received a majority of the votes cast, was declared elected.

Ballots were prepared for the election of Sunday School Editor, and the tellers retired to count the votes.

Consideration of Report No. 6 of the Committee on Itinerancy was resumed. W. P. King, clerical delegate from the North Georgia Conference, F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, Jackson B. Cox, clerical delegate from the Mexico Conference, and F. P. Culver, clerical delegate from the Central Texas Conference, spoke to the report. W. A. Cooper, clerical delegate from the Florida Conference, moved a substitute for the whole matter. The substitute did not prevail. T. F. Temple, lay delegate from the Central Texas Conference, moved the previous question, and the motion prevailed. B. F. Lipscomb, Chairman of the Committee, closed the debate for the majority report. The minority report was adopted, as follows:

Report No. 6 on
Itinerancy
(minority)
adopted

COMMITTEE ON ITINERANCY, REPORT NO. 6 (Minority Report)

We, a minority of the Committee on Itinerancy, having considered Report No. 6, respectfully dissent from the ma-

majority of the committee, and recommend concurrence, as follows:

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In Chapter III., Section IV., paragraph 146, line 5, follow the words "administer baptism" with the words "and sacrament of the Lord's Supper," so that the amended paragraph shall read as follows:

Report No. 6 on
Itinerancy
(minority)
adopted

"*Question.* What are the duties of preacher who has the charge of a circuit, station, or mission?

"¶146, *Answer* 1. To preach the gospel (¶¶677, 680, and 681), to celebrate the rite of matrimony, provided it does not conflict with civic laws, in the absence of an elder or bishop to administer baptism and the sacrament of the Lord's Supper with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements, and in the absence of the presiding elder or bishop to control the appointment of all services to be held in the Churches in his charge. (¶718.) Unordained preachers in charge shall have authority to celebrate the rite of matrimony only within their own pastoral charge, provided it does not conflict with civil laws."

W. H. WISEMAN,	B. W. CROUCH,
S. P. CRESAP,	MRS. R. E. L. MORGAN,
A. M. MAYO,	H. F. LEWIS,
W. B. RICKS,	FORNEY HUTCHINSON.

A freewill offering amounting to \$200 was taken for the young ladies who had served as pages and information clerks. Later on during the session C. C. Grimes rose to a question of privilege and stated that the pages desired to express their thanks and appreciation and to request that the money go to the Hospital at Changchow, China.

Collection for
pages and
clerks

R. G. Mood, clerical delegate from the North Texas Conference, moved that when we adjourn it be to meet at 3:30 P.M. W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that we meet at 8 P.M. V. C. Curtis, clerical delegate from the North Mississippi Conference, moved the previous question. The motion prevailed. The substitute did not prevail. The motion for a session at 3:30 P.M. prevailed.

The tellers reported the result of the ballot for

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Ballot for Sun-
day School
Editor

E. B. Chappell
elected Sun-
day School
Editor

Sunday School Editor as follows: Votes cast, 373; necessary to a choice, 187.

E. B. Chappell received 320 votes; W. G. Henry, 17; J. S. French and O. T. Cooper, 4 each; E. Hightower and E. M. Glenn, 3 each; C. D. Bulla and J. L. Neill, 2 each; J. M. Glenn, R. A. Meek, J. A. Burrow, V. A. Godbey, A. Frank Smith, P. B. Wells, C. A. Bowen, A. J. Weeks, T. C. Ragsdale, T. H. Lipscomb, and W. T. Whiteside, 1 each.

E. B. Chappell, having received a majority of the votes cast, was declared elected.

Ballots were prepared for Secretary of the General Board of Church Extension, and the tellers retired to count the votes.

Report No. 3 of the Committee on Sunday Schools was taken from the Calendar, read, and adopted, as follows:

Report No. 3 on
Sunday
Schools
adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO. 3

Your committee had before it a memorial from the General Sunday School Board touching the revision of paragraphs 367 and 365 (10) of the Discipline of 1922, and, after due consideration and amendment, recommend concurrence in the following report:

1. Amend paragraph 367 by placing a period after the word "curriculum" in line 6, eliminating the words "whose duty it shall be to recommend to the Board all courses provided for in ¶365 (5)," in lines 6, 7, and 8, and substituting in their places the following sentences: "It shall be the duty of this committee to consider such matters in regard to the Sunday School Curriculum, as defined in ¶365 (5), as the Sunday School Editor and the General Secretary may jointly bring before it and to make such recommendations to the Editor and General Secretary as it may agree upon. Care shall be exercised by the Sunday School Editor that all material accepted shall be conformed to our existing and established standards of doctrine as stated in the Discipline."

The paragraph when amended will read:

"The Sunday School Editor and such assistant editors as he may designate, the General Secretary, the officers in charge of leadership training, department superintendents, and such other persons as the Board may elect shall constitute a Committee on Curriculum. It shall be the duty of this committee

to consider such matters in regard to the Sunday School Curriculum, as defined in ¶365 (5), as the Sunday School Editor and the General Secretary may jointly bring before it, and to make such recommendations to the Editor and the General Secretary as it may agree upon. Care shall be exercised by the Sunday School Editor that all material accepted shall be conformed to our existing and established standards of doctrine as stated in the Discipline."

2. Amend paragraph 365 (10) by striking out "A Department of Intermediate-Senior Work, a Department of Young People's and Adult Work (or a Department of Young People's Work and a Department of Adult and Home Work)," and inserting the following: "A Department of Intermediate, Senior, and Young People's Work, a Department of Adult Work, and a Department of Home and Parent-Teacher Work."

The paragraph when amended will read:

"10. To maintain a Department of Elementary Work, a Department of Intermediate, Senior, and Young People's Work, a Department of Adult Work, a Department of Home and Parent-Teacher Work, and a Department of School Administration, to determine the scope of the work of each department, and to provide for the several departments such supervision as it may deem necessary."

ANDREW SLEDD, *Chairman*;

W. ASBURY CHRISTIAN, *Secretary*.

Report No. 3 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 3

Report No. 3 on
Conference
Claimants,
etc., adopted

Your committee has considered a memorial from the Commission on Budget asking that paragraph 335 of the Discipline be amended to read as follows:

"There shall be a Commission on Budget constituted as follows: Six ministers and seven lay members, none of whom shall be a member of any Connectional Board, to be nominated by the College of Bishops and elected by the General Conference.

"Vacancies occurring during the quadrennium shall be filled by the Commission.

"The General Secretary of each of the Boards having charge of interests for which assessments are made, or some one appointed by the Board to represent the Board, and one

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TWELFTH DAY

Report No. 3 on
Sunday
Schools
adopted

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Publishing Agent shall appear before the Commission to represent the interests for which they are responsible.

"The Commission elected at each General Conference may meet annually on the call of the President, and shall serve until the adjournment of the next succeeding Quadrennial General Conference.

"Eight members of the Commission shall constitute a quorum.

"The expenses of this Commission shall be paid by the Treasurer of the General Conference Expense Fund."

We recommend concurrence.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

Report No. 4 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

Report No. 4 on
Conference
Claimants,
etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 4

Your committee has considered memorials from the Commission on Budget and the Central Texas Conference relating to the Conference Commission on Budget, and we recommend the following:

"There shall be in each Annual Conference a Commission on Budget, composed of five ministers and six lay members, none of whom shall be a member of any Conference Board. The five ministers and six laymen shall be elected at the first Annual Conference following the General Conference.

"The Chairman of each Conference Board or Commission, or some one appointed by the Board or Commission to represent the same, shall have opportunity to represent the claims of his Board or Commission before the Budget Commission.

"This Conference Commission on Budget shall serve for a quadrennium."

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

Report No. 9 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

Report No. 9 on
Conference
Claimants,
etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 9

Your committee has had before us the quadrennial report of the Board of Trustees. Certain recommendations were

made in the report and these recommendations have been carefully considered by this Committee. These recommendations are as follows:

"In three instances in which bequests have been made to the Board of Trustees of the Methodist Episcopal Church, South, during the past quadrennium, the terms are more or less general and should be given direction by the General Conference. Therefore we, the Board of Trustees of the Church, most respectfully make the following recommendations, stating reasons therefore:

"In case of the bequest of the late T. C. Ellerbee, of North Carolina, the terms are not specific, but to 'the General Conference of the Methodist Episcopal Church, South.' The amount of this bequest on June 1, 1926, will be \$1,179.02.

"After thoughtful deliberation, we respectfully recommend that this money be placed in the Superannuate Endowment Fund of the M. E. Church, South.

"In the will of the late P. F. Morgan, of Pulaski County, Va., the following words occur: 'I prefer that it (the money) be used by said Church (M. E. Church, South) for the support of an orphanage of said Church, but leave this to the sound judgment and discretion of the constituted authorities of the said Methodist Episcopal Church.'

"Supposing that the testator had in mind the Holston Conference Orphanage, at Greeneville, Tenn., in the bounds of his Conference, we therefore respectfully recommend that the General Conference direct this money to be paid to the said Holston Conference Orphanage. The amount of this bequest on next first day of June will be \$2,054.73.

"A bequest of the late Miss Lula Gay Earhart, also of Pulaski County, Va., was made in the following terms: 'I give, devise, and bequeath all my personal property, money, notes, or other evidences of debt due me at the time of my death, to the poor, and to the Methodist Episcopal Church, South, to be equally divided between the poor and the said Church.' The amount of this bequest is \$804.48.

"We respectfully recommend that the one-half of this bequest designed for 'the poor' be used for the benefit of poor children of Pulaski County, Va., in the Holston Orphanage at Greeneville, Tenn.

"We recommend that the one-half going to the 'Church' be held and used by the Board of Trustees of the M. E. Church, South, as an expense fund. This suggestion is made because the Board has no reserve funds with which to defend, or even investigate the value of bequests and to take steps to save bequests to the various causes for which they are made."

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TWELFTH DAY

Report No. 9 on
Conference
Claimants,
etc., adopted

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Report No. 9 on
Conference
Claimants,
etc., adopted

We recommend concurrence.

In this connection we recommend that the Conference vote its appreciation of the work of the Board of Trustees for their painstaking care to the duties assigned to them and the efficient management of each and every detail.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

Report No. 4 of the Committee on Hospitals was taken from the Calendar. D. H. Hotchkiss, clerical delegate from the Texas Conference, moved that the report be considered by paragraphs. The motion prevailed. The report was read and adopted, paragraph by paragraph.

While the report was pending the tellers reported the result of the ballot for Secretary of the General Board of Church Extension as follows: Votes cast, 371; necessary to a choice, 186.

T. D. Ellis received 245 votes; J. W. Mills, 102; J. W. Hunt, 5; J. R. T. Major and C. L. Brooks, 4 each; Frank Barrett, R. H. Bennett, and J. A. Baylor, 2 each; C. D. Bulla, H. H. Sherman, W. J. Sims, J. W. Perry, and C. W. Tadlock, 1 each.

T. D. Ellis, having received a majority of the votes cast, was declared elected.

L. H. Estes, clerical delegate from the Memphis Conference, moved that the ballot for the General Secretary of the Board of Missions be taken and sealed, and not counted until the afternoon session. The motion prevailed.

Consideration of Report No. 4 of the Committee on Hospitals was resumed. The report having been adopted paragraph by paragraph, it was now adopted as a whole, as follows:

Report No. 4 on
Hospitals
adopted

COMMITTEE ON HOSPITALS, REPORT NO. 4

Your Committee on Hospitals has carefully considered the memorial from the General Hospital Board proposing legislation for the Golden Cross Society and Annual Conference Hospital Board, and requesting that it be inserted in Chapter XIX. of the Discipline, as follows:

SECTION II

The Golden Cross Society

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Report No. 4 on
Hospitals
adopted

¶548. The Golden Cross Society is hereby authorized as an Annual Enrollment of our members and adherents with a view to securing their interest in and support for the cause of hospitals. The Constitution of the Golden Cross Society is as follows:

¶549. The name of this movement shall be "The Golden Cross Society of the Methodist Episcopal Church, South."

¶550. The purpose of the Golden Cross Society shall be to promote the hospital work of the Church; and it shall be auxiliary to the General Hospital Board of the Methodist Episcopal Church, South.

¶551. Anyone desiring to aid needy and suffering humanity may be enrolled annually in the Golden Cross Society by the payment of \$1. Those under fourteen years of age may be enrolled as Junior Members by the payment of twenty-five cents.

¶552. The Board is authorized to arrange an ascending scale of higher memberships for those who are able and willing to contribute more largely to the cause of hospitals.

¶553. The Annual Enrollment shall take place during Hospital Week and be completed as soon thereafter as possible. Hospital Week shall include the second and third Sundays in May. Members may be enrolled, however, at any time and place.

¶554. A local chapter of the Golden Cross Society shall be organized in every congregation.

¶555. The pastor shall appoint a Church Director of the Golden Cross, subject to confirmation by the first Quarterly Conference. The pastor and the director shall select a suitable committee and carefully organize the same for the work of the enrollment.

¶556. Every Sunday school, Epworth League, Missionary Society, and Board of Lay Activities shall be a recruiting station for the Golden Cross. The pastor, the lay leader, the Sunday school superintendent, president of the Epworth League, and president of the Woman's Missionary Society shall be recruiting officers of the Golden Cross; and they shall render the director and his committee all reasonable assistance in the work of the enrollment.

¶557. All funds raised by the Annual Enrollment in the Golden Cross Society shall be used for the erection, endowment, or support of hospitals having connection with patronizing Annual Conferences and indorsed by the General Hospital Board.

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Report No. 4 on
 Hospitals
 adopted

¶558. The Golden Cross button, as already adopted and in use by the Board, is hereby recognized as the official badge of the Society. The name, button, and general enrollment plans of the Golden Cross Society are hereby declared to be the property of the General Hospital Board. No institution inside or outside of the Methodist Episcopal Church, South, is authorized to use the same except by agreement with that Board. The Board is authorized to create literature, devise plans, and accumulate other material for the Golden Cross Enrollment and furnish the same to the officer or the institution authorized by the Annual Conference to direct the Golden Cross Enrollment.

¶559. (a) The enrollment shall be under the direction of the Annual Conference Hospital Board. A hospital under the control of the Conference may be authorized to promote for itself the enrollment. Such an institution shall apply to the General Hospital Board for Golden Cross material, and said material shall be furnished at reasonable cost. The hospital shall receive the entire proceeds of the enrollment.

(b) Where there is no hospital in an Annual Conference, the Conference shall, through its Hospital Board, promote the enrollment. The Conference Director of the Golden Cross, or, if there be no such officer, the Secretary of the Annual Conference Hospital Board, shall apply to the General Hospital Board for Golden Cross material, and the same shall be supplied by the General Hospital Board. The Conference shall see that the funds accumulating from the enrollment are sent to the General Hospital Board, as provided for in ¶567 until such time as the Conference may see fit to enterprise a hospital in its own territory.

(c) Where there is a hospital and it elects not to promote for itself the enrollment, the Annual Conference Hospital Board shall direct the same as in ¶559 (b), for the benefit of the hospital. In this case the funds arising from the enrollment shall be sent by the Conference Treasurer to the said hospital; and the cost of Golden Cross material used in the enrollment shall be charged against and paid by the hospital benefiting by the same.

¶560. Any Annual Conference may appoint a Conference Director of the Golden Cross to work within its bounds and promote the enrollment. If entire time is given to this work, the Conference shall provide a support for such officer.

¶561. Each presiding elder shall appoint a District Director of the Golden Cross, subject to confirmation by the District Conference.

SECTION III.

The Annual Conference Hospital Board

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Report No. 4 on
Hospitals
adopted

¶562. Each Annual Conference, at the session next succeeding the General Conference, shall constitute for the quadrennium a Conference Hospital Board composed of one lay member from each presiding elder's district and an equal number of traveling preachers to be selected without regard to district lines; *provided, however*, that no Conference shall have a Board of less than six members, composed of an equal number of lay and clerical members. Vacancies in the Board shall be filled by the Conference. Two consecutive unexcused absences from the sessions may cancel membership in the Board. Under the provisions of this chapter, and in harmony with the policies of the General Hospital Board, the Conference Board shall have power to determine the scope of its operations.

¶563. The Board shall organize by the selection of a Chairman, a Vice Chairman, a Secretary, a Treasurer, and an Executive Committee; *provided*, that a majority of members shall be present at the organization meeting. Meetings of the Board shall be held annually during the sessions of the Conference, but a meeting may be called at any time by the Executive Committee. The Executive Committee shall transact the business of the Board between its meetings, but its actions shall be subject to the approval of the Board. The Chairman of the Board shall be a member of the Executive Committee and shall be its Chairman. A majority of the committee shall constitute a quorum.

¶564. The Board is authorized, with the consent of the Conference, to employ an Executive Secretary, who shall be the Conference Director of the Golden Cross Society. He shall have general supervision of the work committed to the Board, under such regulations as the Board may adopt. Funds to meet the expenses of the Board shall be provided (a) through the regular Conference budget, (b) through any other available sources.

¶565. The Conference Board shall have oversight of the Golden Cross Enrollment throughout the Conference and under the General Hospital Board. The Board may ask the Conference to authorize a hospital belonging to the Church and patronized by the Conference to direct for itself the enrollment and receive all moneys raised by such effort. Such hospital shall apply to the General Hospital Board for Golden Cross material and the same shall be furnished at reasonable cost.

¶566. The Board shall assist in securing a proper ob-

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Hospitals
adopted

servance of Hospital Week; in using this week not only for enrollment in the Golden Cross, but, in bringing before our people the cause of hospitals, the nursing profession as a field of Christian service, and the call of the poor for surgical and medical attention.

¶567. The moneys contributed during the Golden Cross Enrollment shall be sent to the Conference Treasurer and by him remitted to the hospital for which they were raised. In case there is no hospital in the Conference the money shall be sent by the Conference Treasurer to the General Hospital Board; twenty per cent of these funds shall be the property of the General Hospital Board and eighty per cent shall be the property of the Annual Conference raising the same. The General Board may use said Conference funds as a loan fund to hospitals under such safeguards as it may see fit to employ. The funds are the property of the Annual Conference raising them and can be called for at any time by the Annual Conference and used for hospital purposes by giving reasonable notice to the General Board.

¶568. Where there is a hospital and it elects not to promote for itself the Golden Cross Enrollment, the Conference Board shall direct the enrollment, as in ¶559 (b), for the benefit of the hospital. In this case the funds arising from the enrollment shall be sent by the Conference Treasurer to said hospital; and the cost of Golden Cross material used in the Enrollment shall be charged against and paid by the hospital benefiting by the same.

¶569. The Conference Board shall advise the Conference in reference to locating, financing, erecting, and operating hospitals. They shall make a written report each year to the Annual Conference on the state of the work and the condition of such hospitals as may be in the bounds of the Conference.

Your committee recommends concurrence.

CHARLES C. JARRELL, *Chairman*;
D. H. HOTCHKISS, *Secretary*.

R. G. Mood, clerical delegate from the North Texas Conference, asked permission to present Report No. 11 of the Committee on Education out of its order. The permission was granted. The report was read. W. Asbury Christian, clerical delegate from the Virginia Conference, moved to substitute the name of R. E. Blackwell for that of W. H. Stansell on the General Board of Education. J. W. Mills, clerical

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delegate from the Texas Conference, made the point of order that the rule binds the committee, in nominating members of the various Boards for election by the General Conference, to the list of those submitted by the Annual Conference delegations. Bascom Anthony, clerical delegate from the South Georgia Conference, made the point of order that the rule which binds the committees does not bind the General Conference. The record giving the rule of nominations was read, and the amendment was declared to be in order. L. H. Estes, clerical delegate from the Memphis Conference, moved to extend the time to complete the matter under consideration. The motion prevailed. W. Asbury Christian joined in Bascom Anthony's point of order. G. T. Fitzhugh, lay delegate from the Memphis Conference, moved to lay the amendment on the table. The motion was lost by a vote of 81 for to 189 against. The amendment was adopted. The report as amended was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 11

Personnel of
General
Board of
Education

Your committee begs to submit the following nominations for the General Board of Education: Bishop Edwin D. Mouzon, Bishop James Cannon, Jr., Bishop Hoyt M. Dobbs; H. N. Snyder, Spartanburg, S. C.; D. O. Terrell, San Antonio, Tex.; R. E. Blackwell, Ashland, Va.; J. H. Reynolds, Conway, Ark.; R. G. Mood, McKinney, Tex.; R. L. Flowers, Durham, N. C.; G. W. Read, Birmingham, Ala.; Ivan Lee Holt, St. Louis, Mo.; J. S. Candler, Atlanta, Ga.; W. F. Quillian, Macon, Ga.; J. L. Clark, Fort Thomas, Ky.; Andrew Sledd, Decatur, Ga.; J. S. French, Bristol, Tenn.; Robert Selby, Hattiesburg, Miss.; R. J. Yoak, Fairmont, W. Va.; L. W. Duval, Ocala, Fla.; R. H. Wynn, Lake Charles, La.; C. H. Booth, Waco, Tex.; E. P. Puckett, Fayette, Mo.; J. E. Cockrell, Dallas, Tex.; H. H. Sherman, Nashville, Tenn.; C. C. Grimes, Memphis, Tenn.; Carl Hollis, Warren, Ark.; the General Secretary.

R. C. MOOD,
J. H. REYNOLDS,
B. H. MOSS,
J. A. B. FRY,
G. W. SARVER.

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Adjournment

L. H. Estes moved that we do now adjourn, and the motion prevailed. The doxology was sung, and the Conference stood adjourned with the benediction pronounced by Dr. W. I. Haven of the American Bible Society.

AFTERNOON SESSION

Pursuant to adjournment, the Conference convened at 3:30 P.M., Bishop Dobbs in the chair.

Devotional
service

The Bishop announced and the Conference joined in singing Hymn 490, "Saviour, more than life to me." J. W. Price, clerical delegate from the South Brazil Conference, led in prayer, after which he read from Ephesians iv. The Conference sang Hymn 508, "Take the name of Jesus with you."

Minutes read
and approved

The minutes of the morning's session were read and approved.

Bishop Dobbs resigned the chair to Bishop Boaz.

The roll of the Conferences was perfected by noting the following substitutions:

Substitutions
noted

NORTH ALABAMA CONFERENCE.—*Clerical*: J. E. Morris, alternate, in place of W. E. Morris.

NORTH MISSISSIPPI CONFERENCE.—*Clerical*: J. B. Randolph, alternate, in place of T. H. Dorsey.

NORTH ARKANSAS CONFERENCE.—*Lay*: Mrs. Lucy Crites, alternate, in place of J. M. Williams.

A resolution was presented by W. A. Langley, clerical delegate from the Polish and Danzig Mission. Bishop Beauchamp was called on and made a brief statement concerning the state of things in that distressed and far-away land. The resolution was adopted, as follows:

RESOLUTION

Whereas the political situation in Poland at the present time is very critical; and whereas the clouds of war, both domestic and foreign, are fast gathering over that country; and whereas the safety of our missionaries there is not entirely assured because of these conditions; and whereas our central building in Warsaw, where our missionaries live, has

been considerably damaged during the present revolution; therefore be it

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Resolved: 1. That the General Conference cease from its business duties for a few moments in order to pray for the safety of our faithful missionaries, and for the peace of the people among whom they labor.

2. That the Secretary be instructed to send a cable message to our missionaries in Poland assuring them of our earnest prayers and abiding sympathy during these days of strife.

In accordance with the resolution Bishop Boaz called on the Conference to stand, while Bishop Beauchamp led in prayer for Poland.

Prayer for
Poland

The tellers reported the ballot for General Secretary of the Board of Missions, as follows: Number of votes cast, 362; necessary to elect, 182.

Ballot for
General Sec-
retary of
Board of
Missions

W. G. Cram received 138 votes; C. C. Grimes, 59; J. W. Perry, 27; O. E. Goddard and J. W. Mills, 24 each; R. E. L. Morgan, 19; W. F. Dunkle, 15; Arthur J. Moore, 12; R. L. Russell, 11; W. W. Pinson, 10; E. H. Rawlings, 6; M. T. Plyler, C. W. Tadlock, and J. L. Neill, 3 each; W. A. Shelton, 2; J. W. Moore, C. C. Selecman, F. S. Onderdonk, George E. Booker, J. S. French, and Bascom Anthony, 1 each.

No one having received a majority of the votes cast, there was no election.

No election

A second ballot was taken, and the tellers retired to count the votes.

Second ballot
for Secretary
of Board of
Missions

W. Erskine Williams, lay delegate from the Central Texas Conference, presented resolutions from the Committee on Missions.

T. D. Ellis, clerical delegate from the South Georgia Conference, moved to suspend the rules to receive Report No. 8 from the Committee on Church Extension. The rules were suspended. The report was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 8

Report No. 8 on
Church Ex-
tension
adopted

Your Committee on Church Extension nominate for officers and members of the Board of Church Extension for the next quadrennium the following persons:

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President, J. W. Johnson; Vice President, W. F. Boggess; Treasurer, J. Adger Stewart. Managers: James Thomas, J. H. Eakes, J. H. Wells, O. F. Williams, J. R. T. Major, W. L. Scarborough, M. H. Norton, J. W. Hunt, C. S. Wallace, E. E. McMillan, R. N. Allen, S. E. Allison, S. H. Meyer, M. A. Beeson, T. C. Ragsdale, E. B. Hawk, A. P. Lyon, W. J. Sims, Keith Snyder, J. A. Baylor.

T. D. ELLIS, *Chairman*;

M. H. NORTON, *Secretary*.

Report No. 15 of the Committee on Sunday Schools was taken up, under the suspension of the rules, read, and adopted, as follows:

Report No. 15
on Sunday
Schools
adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO. 15

Your committee beg leave to submit the following nominations for the Sunday School Board during the next quadrennium:

Ex-officio members: E. B. Chappell, Editor; John W. Shackford, General Secretary.

Bishops: J. M. Moore, U. V. W. Darlington, W. B. Beauchamp.

Clerical: H. M. Canter, Baltimore Conference; C. H. Greer, Kentucky Conference; M. T. Haw, Missouri Conference; R. T. Webb, Western Virginia Conference; C. T. Talley, Texas Conference; I. C. Jenkins, Florida Conference; Henry M. Barton, New Mexico Conference; W. E. Morris, North Alabama Conference; W. M. Pearce, Northwest Texas Conference; J. H. Graves, South Carolina Conference; W. B. Ricks, Tennessee Conference; W. A. Christian, Virginia Conference.

Lay: J. T. Ellison, Alabama Conference; W. P. Few, North Carolina Conference; C. E. Hayes, Little Rock Conference; W. S. Holmes, Louisiana Conference; J. H. Ledyard, North Mississippi Conference; J. R. Pepper, Memphis Conference; A. E. Bonnell, East Oklahoma Conference; F. A. Carter, Holston Conference; Hiram Gardner, North Georgia Conference; J. D. Gardner, South Georgia Conference; L. B. Rogers, Western North Carolina Conference; Mrs. H. E. Jackson, West Texas Conference.

Respectfully submitted.

ANDREW SLEDD, *Chairman*;

W. ASBURY CHRISTIAN, *Secretary*.

J. B. Winn, clerical delegate from the Virginia Conference, moved a suspension of the rules to hear

Reports Nos. 17 and 18 of the Committee on Conference Claimants, Finance, and Boundaries. The rules were suspended. Report No. 17 was read and adopted, as follows:

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COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 17

Report No. 17
on Conference
Claimants,
etc.,
adopted

Your committee beg leave to nominate the following as the Board of Finance for the ensuing quadrennium:

Officers: Bishop W. F. McMurry, President; Senator X. P. Wilfley, Vice President; John W. Fristoe, Treasurer.

Bishops: W. N. Ainsworth, U. V. W. Darlington, S. R. Hay.

Clerical: R. A. Clark, Memphis Conference; Frank P. Culver, Central Texas Conference; James Kilgore, Texas Conference; D. F. Ellisor, Alabama Conference; T. S. Hamilton, Western Virginia Conference; W. A. Cooper, Florida Conference; J. T. Leggett, Mississippi Conference; H. E. Draper, West Texas Conference; C. W. Tadlock, St. Louis Conference.

Lay: S. P. Cresap, Nebraska City, Nebr.; Addison Maupin, Atlanta, Ga.; J. R. Dominick, Kansas City, Mo.; R. P. Brewer, Tulsa, Okla.; J. T. Catlin, Sr., Danville, Va.; W. Stackhouse, Marion, S. C.; G. W. Donaghey, Little Rock, Ark.; W. E. Brock, Chattanooga, Tenn.; W. G. Hardy, Winchester, Va.

Respectfully submitted, J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

Report No. 18 of the Committee on Conference Claimants, Finance, and Boundaries was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 18

Report No. 18
on Conference
Claimants,
etc.,
adopted

Your committee nominated the following Board of Trustees of the Methodist Episcopal Church, South, for the ensuing quadrennium: A J. Lamar, John R. Stewart, Goodloe Cockrill, R. L. Kennedy, D. C. Scales, all of Nashville, Tenn., and W. H. Wiseman, of McKinnon, Tenn.

Respectfully submitted. J. B. WINN, *Chairman*;
JOHN W. BARTON, *Secretary*.

W. Erskine Williams, lay delegate from the Central Texas Conference, moved a suspension of the

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Resolutions on
Centenary
Commission

rules to hear the reading of resolutions from the Committee on Missions. The rules were suspended. The resolutions were read and adopted, as follows:

COMMITTEE ON MISSIONS, RESOLUTIONS ON CENTENARY COMMISSION

Your Committee on Missions, having before it the report from the Centenary Commission reviewing the work of the Commission from its initiation until the present time, and having fully considered the same, present the following resolutions:

Be it resolved: 1. That the Centenary Commission be discontinued.

2. That the records and uncollected pledges of the Centenary Commission be turned over to the Board of Missions as a continuing agency to collect and distribute Centenary funds.

3. That the Board of Missions be authorized to take such steps as may be necessary finally to liquidate all Centenary assets which are turned over to it by the Centenary Commission.

4. That the Treasurer of the Board of Missions be the Treasurer of the Centenary fund: *provided, however*, that the Board of Missions may designate an Assistant Treasurer to handle the Centenary business.

5. That, upon the adjournment of the General Conference, the Chairman of the Centenary Commission, W. B. Beauchamp, be authorized to employ a competent auditor to audit the books of the Centenary Commission, and that the Chairman of the Commission, the Directing Secretary (W. G. Cram), and the General Treasurer (John E. Edgerton), be constituted a committee of three to make final settlement of all Centenary accounts and to turn over all Centenary records and assets to the agency authorized by the General Conference to receive them.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

H. L. Wade, clerical delegate from the North Arkansas Conference, submitted a resolution concerning membership on Quadrennial Boards and Commissions. Two amendments, one excepting the members of the Board of Trustees of the Methodist Episcopal Church, South, and another excepting the General Secretaries, were separately accepted.

M. H. Norton, clerical delegate from the Florida Conference, moved to lay the resolution on the table. The motion to lay on the table did not prevail. The resolution was then adopted, as follows:

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CONCERNING MEMBERSHIP ON GENERAL BOARDS

Resolution on
membership
on General
Boards

Be it resolved, That it is the sense of this General Conference that one person should not serve upon more than one Quadrennial Board or Commission at the same time; and that when one is appointed or elected to two or more such Boards or Commissions, he should immediately resign from all except one; *provided*, that this resolution does not apply to Trustees of the Church, Bishops, and those who are members *ex officio*.

H. LYNN WADE,
R. L. RUSSELL,
WILLIAM SHERMAN.

Reports Nos. 17 and 18 were received from the Committee on Revisals and placed on the Calendar.

The list of the Special Committees was called for reports. There were no reports.

Report No. 5 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 5

Report No. 5 on
Hospitals
adopted

Your committee had before it a resolution signed by H. C. Sprinkle, D. Atkins, Ashley Chappell, J. H. Barnhardt, and G. T. Rowe, asking the General Conference to recommend to the General Hospital Board the establishment of a hospital for tuberculosis patients at Asheville, N. C.

Your committee look with favor upon Asheville or its vicinity as a suitable location for such a hospital, but recommends that the resolution be referred to the General Hospital Board for consideration.

CHARLES C. JARRELL, *Chairman*;
D. H. HOTCHKISS, *Secretary*.

Report No. 4 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 4

Report No. 4 on
Publishing
Interests
adopted

Your committee has considered a resolution signed by C. W. Sarver and others, as follows:

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"Inasmuch as we have at Nashville a great printing plant, one of the best in the whole country, and in consideration of the fact that the profits of our Publishing House are given to the relief of our superannuated preachers and widows and orphans; therefore be it

"Resolved: 1. That the General Conference direct that all Boards of our Church located at Nashville, in awarding their printing contracts, shall always give our own House an opportunity to bid on the same, and that, all things being equal, they shall have their work done by our own Publishing House.

"2. That we request our Boards located elsewhere to follow the same policy as far as may be practicable."

We recommend concurrence. W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

W. A. Cooper, clerical delegate from the Florida Conference and Chairman of the Committee, moved that Report No. 7 of the Committee on Church Relations and Bible Cause be substituted for Report No. 5 of the same committee on the Calendar. The motion prevailed.

Bascom Anthony, clerical delegate from the South Georgia Conference, presented a resolution concerning the publication of the Report of the Special Committee on the Spiritual State of the Church, which was adopted, as follows:

Report of Committee on
Spiritual
State of
Church to be
published in
tract form

Resolved, That the Publishing Agents are requested to publish in tract form for free distribution that most excellent report from the Committee on the Spiritual State of the Church adopted by this body to-day. A. J. LAMAR,
BASCOM ANTHONY.

C. M. Hay, lay delegate from the St. Louis Conference and Chairman of the Committee, moved that Report No. 4 of the Committee on Temperance and Social Service be substituted for Report No. 1 on the Calendar from the same committee. The motion prevailed. Report No. 4 was taken up. C. M. Hay moved that the report be considered by paragraphs, and the motion prevailed. Paragraph 528 was read. The committee asked permis-

sion to make an amendment in this paragraph by adding after the word "designate" the words, "and at such times as the Board shall determine." The amendment was adopted. The paragraph as amended was adopted.

The tellers reported the second ballot for General Secretary of the Board of Missions as follows: Votes cast, 361; necessary to a choice, 181.

W. G. Cram received 187 votes; C. C. Grimes, 97; J. W. Perry, 22; J. W. Mills, 21; R. E. L. Morgan, 20; O. E. Goddard, 5; W. F. Dunkle, C. W. Tadlock, W. W. Pinson, J. L. Neill, C. C. Selecman, J. S. French, R. H. Bennett, and R. L. Russell, 1 each.

W. G. Cram, having received a majority of the votes cast, was declared elected.

A ballot was taken for General Secretary of the Sunday School Board, and the tellers retired to count the votes.

Consideration of Report No. 4 of the Committee on Temperance and Social Service was resumed. Paragraphs 529, 530, 531, 532, 533, and 534 were read separately and adopted. The report was then adopted as a whole, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 4

Your committee beg leave to submit Report No. 4. We recommend that in lieu of Section II., Chapter XVIII., of the Discipline of 1922, there be inserted the following:

BOARD OF TEMPERANCE AND SOCIAL SERVICE

¶528. There shall be a Board of Temperance and Social Service of the Methodist Episcopal Church, South, to be composed of seventeen members: one bishop, five traveling preachers, five lay members (at least one of whom shall be a woman), who shall be nominated by the Committee on Temperance and Social Service and elected by the General Conference, together with the General Secretary of the Board, the Editor of Sunday School Literature, the General Secretary of the Epworth League Board, the General Secretary of the Board of Lay Activities, the General Secretary of the Board of Missions, and the Superintendent of Social Service of the Woman's Missionary Council.

MAY 18
TWELFTH DAY

Second ballot
for Secretary
of Board of
Missions

W. G. Cram
elected Gen-
eral Secre-
tary of Board
of Missions

Ballot for Sun-
day School
Secretary

Report No. 4 on
Temperance
and Social
Service
adopted

MAY 18
TWELFTH DAY

Report No. 4 on
Temperance
and Social
Service
adopted

¶—. The Board shall assemble within sixty days after its election by the General Conference for organization at the call of the Bishop who is a member, or at the call of three members of the Board. It shall organize by the election of a President, a Secretary, a Treasurer, and such other officers as it deems necessary. It shall appoint such standing committees as are needed. The Board shall meet annually at such time and place as it may designate, and shall determine the place of its headquarters.

¶529. The General Secretary shall for the ensuing quadrennium be elected by the Board, and by the General Conference thereafter. He shall be the executive officer of the Board and see that its plans and programs are faithfully carried out. The Board shall elect such assistants as are necessary to carry out its program. It shall fill all vacancies occurring *ad interim*, including that of the General Secretary.

¶530. The Board shall have authority to arrange its own proceedings, determine its program, and formulate its by-laws, which shall be in harmony with its Constitution. It shall present to the Committee on Budget the amount estimated to be necessary to carry on its work, and shall fix the salaries of all of its officers. It shall make a quadrennial report to the General Conference. The funds for the expense of this Board shall be derived from the allotment in the assessment recommended by the Commission on Budget and authorized by the General Conference and from voluntary contributions.

¶531. It shall be the function of this Board to formulate the principles of temperance and Christian social service, to carry on a comprehensive program of education for the Church in these principles, to point out the practical application of these principles to particular social problems and conditions, to make careful study and surveys of social conditions as it may deem wise, to prepare such literature as is needed to create and cultivate interest in the whole Church in temperance and social service, to coöperate with the other Boards and agencies in the Church in advancing human social welfare by every legitimate Christian way and means, and to coöperate with other denominational and interdenominational agencies for the same purpose.

¶532. Each Annual Conference shall organize a Board of Temperance and Social Service auxiliary to the General Board, with which it shall coöperate and to which it shall report annually. It shall consist of one layman and one clerical member from each district; *provided*, that each Annual Conference shall be entitled to at least eight members, who shall be elected quadrennially by the Annual Conference,

at the first session after the General Conference. The Superintendent of Social Service of the Conference Woman's Missionary Society shall be a member *ex officio*. This Board shall formulate a program for advancing the cause of temperance and social service in the Conference, subject to the approval of the Conference, and devise ways and means for carrying out such a program.

¶533. There shall be in each district, auxiliary to the General Conference Board, a District Board of Temperance and Social Service, composed of one lay and one clerical representative from each pastoral charge. The presiding elder of the district shall be, *ex officio*, a member, and shall call the Board together for organization. It shall be the duty of this Board to promote temperance and social service in the district and coöperate with the Conference Board in carrying out its programs.

¶534. There shall be elected a Committee on Temperance and Social Service in each congregation auxiliary to the District Board, which shall be confirmed by the Quarterly Conference. The pastor shall be, *ex officio*, a member of this Board. The committee shall advance as far as possible the interest of temperance and social service in the bounds of the congregation.

CHARLES M. HAY, *Chairman*;
W. G. HENRY, *Secretary*.

On motion, the rules were suspended, and Report No. 10 of the Committee on Temperance and Social Service was put upon its immediate passage, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 10

Your committee recommend for election as members of the Board of Temperance and Social Service the following:

Clerical: Bishop James Cannon, Jr., W. A. Lambeth, C. M. Woodward, W. G. Henry, J. S. Peters, E. L. Crawford.
Lay: Mrs. Mary Harris Armour, Morris Sheppard, George L. Hackney, J. N. Hillman, Charles M. Hay.

CHARLES M. HAY, *Chairman*;
W. G. HENRY, *Secretary*.

J. H. Wells, clerical delegate from the Baltimore Conference, presented a resolution, which was read and adopted, as follows:

MAY 18
TWELFTH DAY

Report No. 4 on
Temperance
and Social
Service
adopted

Report No. 10
on Temper-
ance and
Social Serv-
ice adopted

MAY 18
TWELFTH DAY

Baltimore Con-
ference to
meet in fall
of 1927

Whereas the Baltimore Conference has voted to change the time of holding its session to the fall of the year; and whereas, in order to meet its budget, it desires to hold its next session in September or October, 1927, agreeing to adjust its budget on this basis; therefore be it

Resolved, That the General Conference hereby grants the bishop in charge the authority, in a possibly doubtful case, to fix the time of the next session of the Baltimore Conference for the fall of 1927.

J. HOWARD WELLS,	H. SYDENSTRICKER,
H. M. CANTER,	L. B. DAVIS,
E. L. WOOLF,	JOHN BRAYSHAW,
C. D. HARRIS,	B. H. HINER,
H. H. SHERMAN,	W. G. HARDY.

M. E. Lawson, lay delegate from the Missouri Conference, asked concerning the membership of Lay Leaders on Connectional Boards. By common consent it was agreed that the rule limiting a person to the holding of membership on only one Quadrennial Board or Commission at the same time does not apply to Lay Leaders.

Report No. 4 of the Committee on Itinerancy was taken from the Calendar and read. At the time of the presentation of the report a motion from the committee to substitute "concurrence" for "nonconcurrence" had taken the report to the Calendar. W. A. Cooper, clerical delegate from the Florida Conference, moved to amend by striking out the word "First" and adding "in order of the election." J. S. French, clerical delegate from the Holston Conference, raised a question as to the constitutionality of the paper. The Chair ruled that the question was one of law. A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the question.

In the midst of the discussion the tellers reported the result of the ballot for General Secretary of the Sunday School Board as follows: Votes cast, 362; necessary to a choice, 182.

J. W. Shack-
ford elected
Secretary of
Sunday
School Board

J. W. Shackford received 187 votes; W. G. Henry, 121; E. Hightower, 23; Paul B. Kern, 13; R. E. L.

Morgan, 7; J. S. French and V. A. Godbey, 4 each; C. D. Bulla, 3; M. T. Haw, W. A. Lambeth, J. W. Mills, and Andrew Sledd, 1 each.

J. W. Shackford, having received a majority of the votes cast, was declared elected.

J. B. Winn, clerical delegate from the Virginia Conference, moved that a ballot be taken for the General Secretary of the Epworth League Board, and sealed until to-morrow morning's session. The motion did not prevail. The ballot was cast for General Secretary of the Epworth League Board, and the tellers retired to count the votes.

MAY 18
TWELFTH DAY
Ballot for Sec-
retary of Ep-
worth League
Board

Consideration of Report No. 4 of the Committee on Itinerancy was resumed. T. M. Evans, lay delegate from the Mississippi Conference, spoke to the report. S. L. Dobbs, clerical delegate from the North Alabama Conference, moved to lay the motion to substitute "concurrence" on the table. The motion did not prevail. The motion to substitute "concurrence" for "nonconcurrence," prevailed. The report, as amended, was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 4

Report No. 4 on
Itinerancy
adopted

Your committee had before it the following memorial from the Florida Annual Conference:

"We, the Florida Annual Conference, in regular session assembled, respectfully memorialize your honorable body to change paragraph 33 so as to make it read:

"The clerical representatives shall be elected by the clerical members of the Annual Conference; *provided*, that such representatives have been traveling preachers at least four years next preceding their election, and are in full connection with the Annual Conference which elects them when elected, and also at the time when holding the General Conference.

"The lay representatives shall be elected by the lay members of the Annual Conference; *provided*, that such representatives be twenty-five years of age and shall have been members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference; *provided*, that if such representative elected shall change his membership to another congregation outside the boundaries of the Annual Conference

MAY 18
TWELFTH DAY

Report No. 4 on
Itinerancy
adopted

which elected him, the alternate shall take the seat in the General Conference in order of election.'"

We recommend concurrence.

B. F. LIPSCOMB, *Chairman;*

W. F. DUNKLE, *Secretary.*

John C. Hawk, clerical delegate from the China Conference, moved to suspend the rules to hear a resolution concerning episcopal supervision in the foreign fields. The motion prevailed. A. P. Lyon, clerical delegate from the Louisville Conference, and Bascom Anthony, clerical delegate from the South Georgia Conference, spoke to the report. J. A. Anderson, clerical delegate from the North Arkansas Conference, rose to a question of privilege and stated that the matter is a constitutional question, but was not in proper form for passage as such. H. C. Morrison, clerical delegate from the Louisville Conference, and W. A. Christian, clerical delegate from the Virginia Conference, spoke to the report. L. E. Heath, lay delegate from the South Georgia Conference, made a point of order, which was not sustained.

At this juncture in the proceedings the tellers reported the result of the ballot for General Secretary of the Epworth League Board as follows: Votes cast, 352; necessary to elect, 177.

F. S. Parker received 282 votes; R. E. Nollner, 25; E. N. Broyles and W. L. Blackburn, 6 each; Paul B. Kern, 4; Raymond Kimbrell, E. E. Wiley, W. W. Scott, and J. A. Burrow, 3 each; W. A. Lambeth, G. B. Sanford, W. G. Henry, W. A. Cooper, J. L. Neill, and M. J. Clark, 2 each; W. P. King, G. M. Davenport, Mrs. E. R. Steele, A. J. Cauthen, and C. K. Wingo, 1 each.

F. S. Parker
elected Sec-
retary of Ep-
worth League
Board

F. S. Parker, having received a majority of the votes cast, was declared elected.

F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, asked for and was granted leave

of absence for the remainder of this session, on account of sickness in his family.

MAY 18
TWELFTH DAY

A motion to adjourn prevailed. The doxology was sung, and the Conference stood adjourned with the benediction pronounced by Bishop Boaz, the resolution of J. C. Hawk pending and W. Asbury Christian having possession of the floor.

Adjournment

THIRTEENTH DAY, WEDNESDAY, MAY 19

MAY 19
THIRTEENTH
DAY

The Conference convened according to rule Wednesday morning, May 19, at 9 o'clock, Bishop Boaz in the chair.

The Bishop announced and the Conference joined in singing Hymn 506, "I need thee every hour." Z. T. Kiaung, clerical delegate from the China Conference, led in prayer. Bishop Boaz read from Matthew xxviii., and summed up in a sentence the supreme mission of the Church to make all men disciples of Jesus Christ.

Devotional
service

The minutes of Tuesday afternoon's session were read, corrected, and approved.

Minutes read,
corrected,
and approved

A. P. Lyon, clerical delegate from the Louisville Conference, gave notice that he would, at the proper time, move to reconsider Report No. 4 of the Committee on Itinerancy.

Bishop Boaz resigned the chair to Bishop Candler.

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Pensions of the Methodist Episcopal Church, was introduced to the body.

W. A. Christian, clerical delegate from the Virginia Conference, moved to rescind the action whereby we are to adjourn *sine die* at the conclusion of Friday morning's session.

A. J. Lamar made the point of order the roll had not been corrected. The point of order was sustained.

The roll of the Conferences was corrected, as follows:

ALABAMA CONFERENCE.—*Lay*: T. D. Samford was granted leave of absence on account of illness,

Leaves of ab-
sence and
substitutions

MAY 19
THIRTEENTH
DAY

and J. A. Chambliss, alternate, was seated in his place.

NORTH ALABAMA CONFERENCE.—*Clerical:* W. E. Morris resumed his seat.

NORTH GEORGIA CONFERENCE.—*Clerical:* Elam F. Dempsey, alternate, in place of J. H. Eakes.

TEXAS CONFERENCE.—*Clerical:* S. S. McKenney, alternate, in place of A. Frank Smith.

VIRGINIA CONFERENCE.—*Lay:* J. T. Catlin, Sr., was granted leave of absence.

WEST TEXAS CONFERENCE.—*Clerical:* S. L. Bachelor, alternate, in place of Arthur J. Moore.

W. Asbury Christian renewed his motion to rescind the action of the Conference in fixing the time for final adjournment, and the motion prevailed. Dr. Christian moved that the time for final adjournment be fixed for Thursday at the conclusion of the morning's session. P. B. Kern, clerical delegate from the East Oklahoma Conference, introduced a resolution concerning the procedure of final adjournment. The Chair ruled that the resolution was not germane to the pending question. The motion of W. A. Christian, fixing Thursday at the conclusion of the morning's session as the time for final adjournment, prevailed.

Time for final
 adjournment
 set

A. P. Lyon, of the Louisville Conference, rose to a point of order that we had adjourned with a matter pending. The point was sustained.

W. A. Christian, clerical member of the Virginia Conference, made the point of order that we are under the order of elections, and the point was sustained. A ballot for General Secretary of the Board of Education was taken, and the tellers retired to count the vote.

Ballot for Sec-
 retary of
 Board of
 Education

J. S. French, clerical delegate from the Holston Conference, rose to a question of privilege, and requested an opinion from the College of Bishops as to the constitutionality of the action taken yesterday with reference to the status of delegates elect who

had been transferred, or who had removed from the bounds of the Conference which elected them as delegates to the General Conference. The Chair ruled that the request was not in order.

A. P. Lyon, clerical delegate from the Louisville Conference, moved to reconsider the action by which the Conference adopted Report No. 4 of the Committee on Itinerancy. T. F. Temple, lay delegate from the Central Texas Conference, moved to lay the motion on the table. The motion prevailed.

J. S. French, clerical delegate from the Holston Conference, moved to suspend the rules, to consider a formal request for an opinion from the College of Bishops as to the constitutionality of the status of delegates elected to the General Conference and who had been transferred or who had removed from the bounds of the Conference by which they had been elected. The motion did not prevail.

The College of Bishops submitted the following nominations:

Nominations

President of the Hospital Board, Bishop W. A. Candler.

President of the Epworth League Board, Bishop H. M. Du Bose.

Chairman of the Committee on Appeals, Bishop Edwin D. Mouzon.

COMMITTEE ON EXCHANGE OF TERRITORY.—Bishop W. F. McMurry, Chairman; W. A. Cooper, W. E. Arnold, Frank Barrett; Nathan Newby, Secretary; E. L. Woolf, W. E. Brock.

COMMISSION ON BUDGET.—D. H. Hotchkiss, Chairman; W. M. Alexander, Secretary; T. A. Smoot, J. T. McClure, Vice Chairman; J. M. Dannelly, H. B. Trimble, C. B. Lewis, H. O. Thornburg, F. M. Weiss, J. G. Brown, W. W. Lastinger, J. M. Williams, Charlton Durant.

L. J. Cox, Chairman of the Special Committee on the Tucson Hospital, asked that the committee be excused for a few minutes. The request was granted.

J. C. Hawk, clerical delegate from the China Conference, made a point of order which was not sustained.

MAY 11
THIRTEENTH
DAY

On motion of C. C. Jarrell, Chairman of the Committee on Hospitals, the rules were suspended to hear Report No. 9 of the Committee on Hospitals. The report was read and adopted, as follows:

Report No. 9 on
 Hospitals
 adopted

COMMITTEE ON HOSPITALS, REPORT NO. 9

Your committee begs to offer the following nominations for the General Hospital Board, to serve during the coming quadrennium:

Bishop Warren A. Candler.

Clerical: F. W. Brandon, North Alabama Conference; W. J. Young, Virginia Conference; A. F. Smith, St. Louis Conference; R. H. Harper, Louisiana Conference; S. H. C. Burgin, West Texas Conference; J. R. Jones, Mississippi Conference.

Lay: S. J. Hilburn, Florida Conference; L. J. Cox, Arizona Conference; G. A. Neuffer, Upper South Carolina Conference; J. B. Ivey, Western North Carolina Conference; R. J. Guinn, North Georgia Conference; M. M. McCall, Alabama Conference; H. L. Ott, Kentucky Conference.

The General Secretary of the Board.

Respectfully submitted.

CHARLES C. JARRELL, *Chairman*;
 D. H. HOTCHKISS, *Secretary*.

Upon motion, the rules were suspended in order to hear Report No. 8 of the Committee on Epworth Leagues. The report was read and adopted, as follows:

Report No. 8 on
 Epworth
 Leagues
 adopted

EPWORTH LEAGUE COMMITTEE, REPORT NO. 8

Your committee makes the following nominations for the General Epworth League Board:

Clerical: Paul B. Kern, East Oklahoma Conference; W. W. Holmes, Louisiana Conference; L. H. Estes, Memphis Conference; E. L. Wolfe, Baltimore Conference; V. G. Clifford, Mississippi Conference; J. N. R. Score, Pacific Conference; C. S. Kirkpatrick, Western North Carolina Conference.

Lay: George Pohlman, Missouri Conference; C. W. Sarver, North Alabama Conference; J. H. Therrill, Florida Conference; Orville Zimmerman, St. Louis Conference; J. C. Smith, Upper South Carolina Conference; S. H. Short, Virginia Conference; Miss Catherine Tatum, East Oklahoma Conference.

Respectfully submitted. GEORGE POHLMAN, *Chairman*;
 W. W. HOLMES, *Secretary*.

I. C. Jenkins, clerical delegate from the Florida Conference, moved to suspend the rules to hear a report from the Committee on Episcopacy. The rules were suspended. Report No. 5, Section 2, which had been delayed, was read and adopted, as follows:

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THIRTEENTH
DAY

COMMITTEE ON EPISCOPACY, REPORT NO. 5
(Section 2)

Report No. 5 on
Episcopacy
adopted

Your Committee on Episcopacy, in order to complete our records, beg leave to submit to the Conference the revised list of Episcopal Districts as promised in our Report No. 5, previously submitted:

District No. 1: Louisiana, Mississippi, North Mississippi, Cuba.

District No. 2: Baltimore, Virginia.

District No. 3: Western North Carolina, North Carolina, South Carolina, Upper South Carolina.

District No. 4: New Mexico, West Texas, Northwest Texas, Central Texas.

District No. 5: Denver, Missouri, Southwest Missouri, St. Louis.

District No. 6: Belgian Mission, Czechoslovak, Polish and Danzig.

District No. 7: Holston, Tennessee, Memphis.

District No. 8: Korea, Siberian-Russian, China, Japan, Korean-Siberian.

District No. 9: Brazil, Central Brazil, South Brazil, Congo.

District No. 10: North Georgia, South Georgia, Mexico, Texas Mexican Mission, Western Mexican Mission.

District No. 11: Illinois, Western Virginia, Kentucky, Louisville.

District No. 12: Northwest, Pacific, Arizona, North Texas, Texas.

District No. 13: Florida, North Alabama, Alabama.

District No. 14: Indian Mission, West Oklahoma, Little Rock, North Arkansas, East Oklahoma.

Respectfully submitted. I. C. JENKINS, *Secretary*.

C. M. Hay, Chairman of the Committee on Temperance and Social Service, moved a suspension of the rules in order to hear a report from that committee concerning Near East Relief. The motion prevailed. The report was read and adopted, as follows:

MAY 19
THIRTEENTH
DAY

**COMMITTEE ON TEMPERANCE AND SOCIAL
SERVICE, REPORT NO. 1**

Report No. 1 on
Temperance
and Social
Service
adopted

Your committee had before it the report of the Near East Relief Advisory Committee, which was referred to it by the General Conference, and begs leave to submit the following report:

The Near East Relief Advisory Committee was appointed by the last General Conference and has directed the relations of our Church to the work of Near East Relief. The Chairman of the committee, Bishop James Cannon, Jr., has kept in close touch with the Near East Relief National Headquarters, as well as the many State offices, and has visited annually the Near East Relief work overseas in Greece and Syria and has made addresses in a number of towns and cities. Our Churches have been very steady in their loyalty to this benevolence. Most of the Annual Conferences have made a place for Near East Relief in their program year after year and have given it their support and hearty indorsement. The Sunday schools have responded generously as a result of appeals made by Dr. E. B. Chappell through the Sunday school literature and by Dr. J. W. Shackford, the Sunday School Secretary. Dr. F. S. Parker has led the Epworth League in active Golden Rule Observance with the aid of Dr. D. L. Mumpower.

Our Methodist people have been greatly interested in the problem of justice to the Armenian people, and their hearts go out to the need of these suffering martyrs. The pledges made by our own Government to protect these people from the inhumanity and barbarity of the cruel Turks and to procure for them proper reparation for the great injuries they have suffered should be kept.

Any treaty with Turkey which does not specifically require such reparation would be an open violation of the pledges of our government and of our people and a shameful betrayal of an ancient Christian nation which has been persecuted for centuries by Turkey because these Christians have been too loyal to deny their faith in Christ, which they have maintained even though they have suffered the loss of all things else.

Religious training of the children overseas, added to their regular school and trade training, has opened up a coöperation with the Eastern Churches that is new and which offers a valuable missionary opportunity. The Chairman of the Near East Advisory Committee has actively coöperated in the building up of this program, and has been elected Vice Chairman of the General Advisory Council of the Near East

Relief, which handles all matters of Church coöperation in this great work by all denominations in this country and in religious education overseas. We believe that it is exceedingly important to hold the support of our people for this work that is now so constructive, and we trust that our people will continue their prayers, coöperation, and gifts. We recommend the adoption of the following resolution:

Be it resolved: 1. That the General Conference approve the work of its Advisory Committee on Near East Relief in its aid to that benevolent organization in formulating the principles on which the work is proceeding, in bringing to our people the knowledge of that work and in giving us the opportunity to contribute to it. It is an opportunity to repay part of the debt that our country and people owe to the land which gave us the Bible and our Saviour.

2. We recommend that the present Advisory Committee be continued to coöperate with the Near East Relief in its community campaign and Golden Rule Observance and in the formulation of plans and policies, and that it be given powers to add to its membership as it may see fit. It is anticipated that it will be necessary for this work to continue during the coming quadrennium in order that the present orphans may be brought to the age of self-support or otherwise taken care of. We pledge our continued support to this great benevolence. We call special attention to one of the more recent methods adopted by Near East Relief in arranging for the support of the individual orphans by the payment of \$100 per annum for this purpose. The following compose the present Advisory Committee, who were nominated above for reappointment: James Cannon, Jr., John M. Moore, H. M. Du Bose, W. A. Shelton, W. W. Pinson, C. M. Woodward, W. P. Few, R. T. Burge, C. E. Hayes, Mrs. J. H. Dickey, Mrs. Luke Johnson, Mrs. F. F. Stephens, E. B. Chappell, F. S. Parker, and J. H. Reynolds.

CHARLES M. HAY, *Chairman*;
W. G. HENRY, *Secretary*.

The tellers reported the ballot for General Secretary of the Board of Education as follows: Votes cast, 341; necessary to elect, 171.

Stonewall Anderson received 185 votes; R. H. Bennett, 120; W. M. Alexander, 13; W. A. Shelton, 6; John W. Frazer, 4; Andrew Sledd, 3; W. G. Henry and Robert Selby, 2 each; John Durrett, E.

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Report No. 1 on
Temperance
and Social
Service
adopted

MAY 19
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DAY

Stonewall
Anderson
elected
Secretary of
Board of
Education

Ballot for Sec-
retary of
Board of
Finance

F. Dempsey, R. L. Flowers, H. H. Sherman, G. W. Read, and W. W. Peele, 1 each.

Stonewall Anderson, having received a majority of the votes cast, was declared elected.

A ballot was taken for the General Secretary of the Board of Finance, and the tellers retired to count the votes.

Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Methodist Church, was recognized and spoke felicitous farewell words. Bishop Candler responded aptly.

The matter pending at the time of adjournment on yesterday afternoon was resumed, with W. A. Christian on the floor. He moved that the paper be referred to the Commission on Constitution. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the paper be referred to the Board of Missions.

At this point in the proceedings the tellers reported the result of the ballot for General Secretary of the Board of Finance, as follows: Votes cast, 339; necessary to elect, 170.

L. E. Todd received 327 votes; W. E. Morris, 4; W. W. Scott and S. L. Dobbs, 2 each; I. F. Hawkins, W. G. Henry, C. C. Jarrell, and S. P. Wiggins, 1 each.

L. E. Todd, having received a majority of the votes cast, was declared elected.

A ballot was taken for General Secretary of the Hospital Board, and the tellers retired to count the votes.

T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the matter pending be referred to the Board of Missions, with the request that they work out a plan and refer it to the Committee on Constitution. The amendment was accepted by Dr. Christian. C. H. Booth, clerical delegate from the Central Texas Conference, moved to lay the motion on the table. The motion to table did not prevail. The motion to refer to the Board

L. E. Todd
elected Sec-
retary of
Board of
Finance

Ballot for Sec-
retary of
Hospital
Board

of Missions to work out a plan, said plan to be referred to the Committee on Constitution, prevailed.

J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to reconsider the action by which the members of the Epworth League Board were elected. The motion to reconsider prevailed. He then moved that J. C. Smith be substituted for J. K. Hodges on the General Epworth League Board. The motion prevailed. The report as amended was then adopted.

Report No. 7 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 7

Report No. 7 on
Revisals
adopted

Your committee had before it a memorial from the Washington, D. C., pastors, as follows:

To amend the 1922 Discipline by adding another section to Chapter XXIII., which will be known as Section III., concerning affiliated membership. The present numbers of the paragraphs will be 596 and 597, thus causing the numbers of all succeeding paragraphs to be increased by two. The new section will then read as follows:

"SECTION III.

"Of Affiliated Membership in the Church

"Question. What directions are given concerning affiliated membership in the Church?

"¶596. When any of our young people who are Church members are absent from home attending school, they may, with their consent, be enrolled as affiliated members in the Methodist Episcopal Church, South, where the school is located, and by such membership shall be entitled to the regular privileges of such Church, and to its pastoral oversight, and to engage in its active service, and to hold office therein; but they shall be counted and reported only in the membership of their home Churches.

"¶597. When any of our adults who are Church members are absent from home attending as members of the Congress at Washington, D. C., they may, with their consent, along with the members of their families and their secretaries, be enrolled as affiliated members in the Methodist Episcopal Church, South, of any of our Churches in Washington or vicinity, and by such membership shall be entitled to the

MAY 19
THIRTEENTH
DAY

Report No. 7 on
Revisals
adopted

regular privileges of such Church, and to its pastoral oversight, and to engage in its active service, and to hold office therein; but they shall be counted and reported only in the membership of their home Churches."

We recommend concurrence.

E. B. CHAPPELL, *Chairman*;

F. A. CARTER, *Secretary*.

J. B. Winn, clerical delegate from the Virginia Conference, moved that the rules be suspended to hear a report from the Committee on Conference Claimants, Finance, and Boundaries. The motion prevailed. The report was read and adopted, as follows:

Report No. 19
on Conference
Claimants, etc.,
adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 19

Your committee has had before us the Quadrennial Report of the Board of Finance. We desire to express our high appreciation of the faithful, efficient, and economical way in which Dr. L. E. Todd, the Secretary of the Board of Finance, is administering the affairs of the Board.

We feel sure that the Church made a wise selection in securing him for the task. It was a glorious privilege to be permitted to lead in this campaign to raise ten million dollars for our Conference claimants. The responsibility upon Dr. Todd has been great, but he has met the responsibility with courage and enthusiastic devotion. He has given himself to this service in such a way as to merit the high commendation not only of the members of the Board, but of our entire Church.

We are pleased to note that in doing this work he is pursuing the policy of rigid economy. Already more than two million of the ten million dollars has been raised. This record speaks eloquently.

We ask for this Board the earnest prayers and sympathetic coöperation of all our Methodist people to the end that the full ten million dollars may be secured in the shortest possible time.

Respectfully submitted.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

The tellers reported the result of the ballot for General Secretary of the Hospital Board as follows: Votes cast, 335; necessary to elect, 168.

C. C. Jarrell received 310 votes; I. B. Sargent, 3; F. W. Brandon, J. H. Groschlose, H. H. Sherman, and J. B. Randolph, 2 each; L. H. Estes, M. C. Magers, D. H. Hotchkiss, C. W. Webdell, B. L. Nance, J. R. Jones, W. B. Ricks, W. H. Matthews, S. E. Allison, and J. W. Mills, 1 each.

C. C. Jarrell, having received a majority of the votes cast, was declared elected.

A ballot was taken for the election of the General Secretary of the Board of Lay Activities, and the tellers retired to count the votes.

W. T. Whiteside, clerical delegate from the North Texas Conference, asked consent to consider the Report of the Special Committee on the Tucson Hospital. The rules were suspended and the report was read and adopted, as follows:

REPORT OF SPECIAL COMMITTEE ON TUCSON HOSPITAL

Your committee appointed by the bishops to investigate the advisability of purchasing for the Church the hospital property at Tucson, Ariz., known as the General Hospital and Tuberculosis Sanitarium of that city, beg to report as follows:

We believe said property to be desirable and is situated in a most fortunate location for a hospital for those afflicted with tuberculosis. We believe also that the offer of \$25,000 guaranteed by the Chamber of Commerce and the citizens of Tucson, and the bequest amounting to at least \$20,000 by a friend interested in this enterprise, will make it entirely possible for our Church to take over this property and conduct it for the present with very little immediate outlay on the part of the Church.

We therefore recommend the appointment by the General Conference of a commission of seven—L. J. Cox, Phoenix, Ariz.; W. P. Dudgeon, Tucson, Ariz.; Frank Barrett, Chickasha, Okla.; C. D. Bulla, Los Angeles, Calif.; D. E. Hawk, San Antonio, Tex.; the General Secretary of the Hospital Board, and the Bishop presiding over the Arizona Conference—who shall, as early as possible, take over said property for the M. E. Church, South, for a General and Tubercular Hospital; provided that, in the judgment of said Commission, such resources are now available, or may be made available,

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DAY

C. C. Jarrell
elected Sec-
retary of
Hospital
Board

Ballot for
Secretary of
Board of Lay
Activities

Report of Com-
mittee on
Tucson
Hospital

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as shall warrant the said Commission to take said action; and provided, further, that the General Hospital Board shall approve.

L. J. COX, *Chairman*;

S. E. ALLISON, *Secretary*.

Report No. 8 of the Committee on Revisals was taken from the Calendar and read. A motion to lay on the table prevailed.

Report No. 9 of the Committee on Revisals was read. J. W. Bergin, clerical delegate from the Central Texas Conference, moved to lay the report on the table. The motion did not prevail. T. D. Ellis, clerical delegate from the South Georgia Conference, R. P. Shuler, clerical delegate from the Pacific Conference, G. T. Fitzhugh, lay delegate from the Memphis Conference, J. T. Ellison, lay delegate from the Alabama Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and W. F. Dunkle, clerical delegate from the Florida Conference, spoke to the report.

In the midst of the discussion the tellers reported the result of the ballot for the General Secretary of the Board of Lay Activities as follows: Votes cast, 324; necessary to elect, 163.

G. L. Morelock received 268 votes; J. M. Way, 12; Herbert Holmes, 8; C. P. Hammond, 6; W. L. Knight, 4; H. O. Thornburg and Fred T. Barnett, 3 each; E. Williams and George Pohlman, 2 each; Clem Baker, R. L. Flowers, J. E. Crawford, E. A. Hammett, M. O. Shivers, Wiley Jones, F. B. Yeilding, C. F. Fuller, C. H. Ireland, C. A. Hatch, G. E. Mood, John Brayshaw, Elmer T. Clark, C. M. Hay, and P. B. Kern, 1 each.

G. L. Morelock
 elected Secretary of Board
 of Lay Activities

G. L. Morelock, having received a majority of the votes cast, was declared elected.

The pending question was resumed. W. F. Dunkle, clerical delegate from the Florida Conference, moved to amend by adding to the end of the paragraph, "*Provided, further*, that the number of Church members in each district shall be determined by the

statistics of the district reported to the preceding Annual Conference." The amendment was accepted by the committee. T. F. Temple, lay delegate from the Central Texas Conference, moved the previous question. The motion prevailed. E. B. Chappell, Chairman of the Committee on Revisals, closed the debate. The report was adopted, as follows:

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COMMITTEE ON REVISALS, REPORT NO. 9

Report No. 9 on
Revisals
adopted

Your committee, having had before it various memorials praying for increased lay representation in the Annual Conference, begs leave to recommend as follows:

Amend paragraph 44 of the Discipline of 1922 by striking out all of said paragraph after the word "and," at the beginning of the third line, and substituting thereof the words, "one lay representative for every eight hundred Church members, or majority fraction thereof—one of whom may be a local preacher—in each presiding elder's district. *Provided, however,* that no District shall have less than eight lay representatives to the Annual Conference; and *provided, further,* that the number of Church members in each district shall be determined by the statistics of the district reported to the preceding Annual Conference."

The paragraph as amended will read:

"¶44. *Ans.* 1. All the traveling preachers in full connection with it, and one lay representative for every eight hundred Church members, or majority fraction thereof—one of whom may be a local preacher—in each presiding elder's district. *Provided, however,* that no district shall have less than eight lay representatives to the Annual Conference; and *provided, further,* that the number of Church members in each district shall be determined by the statistics of the district reported to the preceding Annual Conference."

Lay delegates
to Annual
Conference

E. B. CHAPPELL, *Chairman*;
F. A. CARTER, *Secretary*.

W. A. Cooper, clerical delegate from the Florida Conference, moved to advance on the Calendar Report No. 6 of the Committee on Church Relations and Bible Cause for immediate consideration, and the motion prevailed. The report was read. A. J. Lamar, clerical delegate from the Alabama Conference, moved to amend by substituting the name

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of Sid Blan for that of L. C. Branscomb on the Federal Council. The motion prevailed. Several other changes were proposed, and a motion to recommit the report to the committee prevailed.

Bishop Beauchamp was recognized and made a call for a meeting of the General Board of Missions on June 15 in the Lambuth Building at Nashville, Tenn.

W. A. Christian, clerical delegate from the Virginia Conference, moved that when we adjourn it be to meet at 3: 30 P.M. The motion prevailed.

E. B. Chappell, clerical delegate from the Tennessee Conference and Chairman of the Committee on Revisals, moved that Reports Nos. 55 and 56 on the Calendar be considered out of their order. W. A. Christian, clerical delegate from the Virginia Conference, made the point of order that the Chairman of a committee could, under our rule, make changes only when the regular order reached a bill from his committee. The point was sustained.

Report No. 10 of the Committee on Missions was read and adopted, as follows:

Report No. 10
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 10

Your committee had before it a memorial from the Board of Missions praying that the General Conference give earnest attention to the movement known as "nationalism" in the rising Churches abroad, and authorize the Board of Missions to organize a quadrennial committee to study the movement and report with recommendations to the next session of the General Conference. Your committee had before it a memorial from the Board of Missions asking for the appointment of a special committee on our work in Mexico, to give full hearing to those desiring to appear before it and thorough consideration to the facts presented, and make report to the General Conference for action. Accompanying the memorial was a copy of resolutions adopted by the Board of Missions regarding our Mexican work, which resolutions are presented herewith:

RESOLUTIONS OF THE BOARD OF MISSIONS

"Be it resolved: 1. That the Board looks with favor upon any movement among our Mexican Methodists which has

for its purpose the development of a nationalist spirit of self-reliance, and the Board desires to assist in the cultivation of self-direction and self-support on the part of our Mexican Church.

"2. That the Board recommends no legislation for adoption by the General Conference at this time, as it is our conviction that the powers given in the Discipline to the Annual Conference afford opportunity for the largest necessary autonomy.

"3. That the Board favors the general policy of the appointment of Mexican presiding elders, except when the bishop in charge is convinced that the adjustment of the appointments for the best interest of the whole work requires a different arrangement.

"4. That the Board appoint a treasurer of the General Work in Mexico, who, in addition to this responsibility, shall also travel in the interest of the work of the Board, holding institutes and otherwise stimulating the work. He shall also be the property agent of the Board.

"5. That the Board of Missions hereby memorializes the General Conference that it instruct the Committee on Missions to appoint a special committee which shall give a full hearing to those desiring to appear before it, and thorough consideration to the facts presented, and make report thereon to the Committee on Missions, for final action by the General Conference.

"6. That there be a Finance Committee, composed of the bishop in charge, the presiding elders, and the treasurer, of which the bishop shall be the Chairman, and the Finance Committee, together with the heads of institutions receiving funds from the Board, shall constitute an Estimate Committee for the Conference."

Your committee reports that such Committee on Mexico was appointed, there appeared before the committee certain deputations of Mexican Methodists, as did missionaries, the bishop in charge, the Secretaries, and others, and after full and unhurried consideration, your committee recommends the following action:

1. That the General Conference expresses its appreciation of the vigorous growth of our work in Mexico, and looks with favor upon any movement among our Mexican Methodists that has for its purpose the development of the spirit of efficiency and self-reliance. The General Conference desires to assist in every way in developing the principle of self-direction and self-support in the Mexican Conference, and to that end expresses the hope that leadership in the work of the Church shall pass into Mexican hands as rapidly as may

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DAY

Report No. 10
on Missions
adpoted

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Report No. 10
 on Missions
 adopted

be possible; for while in the propagation of the gospel there is no distinction of country or race, we hold as a cardinal principle of expediency and efficiency in missionary administration that foreign control, alike with foreign support, shall continually decrease, to make room for native growth, and giving place to the moral play of native responsibility and initiative.

2. That the General Conference wishes to encourage our brethren in Mexico to the freest and fullest exercise of the privileges and functions provided in the organization of their Annual Conferences, believing that the powers given in the Discipline to the Annual Conference afford opportunity for the largest working autonomy, whether at home or abroad.

3. That the General Conference hereby instructs the Board of Missions in the development of its plan of work in Mexico to proceed in harmony with the foregoing policy.

4. That the General Conference authorizes the Board of Missions to appoint a commission, composed of members of the Church, both at home and abroad, which through the ensuing quadrennium shall study the whole question of "nationalism" as related to the larger development of our foreign work, coming together from time to time to compare viewpoints and information regarding the needs of the work, and reporting to the next General Conference a plan for the better organization and government of our work abroad.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

Bascom Anthony, clerical delegate from the South Georgia Conference and Chairman of the Committee on Missions, asked that Report No. 11 take the place of Report No. 9 of that committee. The report was read and adopted, as follows:

Report No. 11
 on Missions
 adopted

COMMITTEE ON MISSIONS, REPORT NO. 11

Your committee had before it a memorial from the Siberia Mission requesting a division of the work of the Mission, and we recommend that the Board of Missions memorialize the General Conference to make of the present Siberia Mission two missions—one for Koreans in Siberia and Manchuria, and the other for Russians in Siberia, Manchuria, and Russia proper, to be known as Siberia Mission and Russian Mission, respectively.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

Bascom Anthony asked that Report No. 12 of the Committee on Missions also be advanced, and the request was granted. The report was read and adopted, as follows:

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COMMITTEE ON MISSIONS, REPORT NO. 12

Report No. 12
on Missions
adopted

Your committee had referred to it the section of the Episcopal Address recommending the organization of Central Conferences, and the committee recommends as follows:

1. The General Conference hereby authorizes the organization into a central directive body to be known as the Central Conference, such regional units, whether as Missions or Conferences, as by race, or language, or territorial relationship might find joint deliberation and coöperation desirable.

2. The Central Conference shall have supervision of such general matters as may be agreed upon, and such special interests as may be referred to it by the constituent Conferences or Missions in harmony with the regulations of the Discipline.

3. Within one year from the adjournment of the General Conference steps may be taken to organize Central Conferences—

(1) In Europe, the constituent bodies being the Belgian Mission, the Polish and Danzig Mission, and the Czechoslovak Conference.

(2) In Brazil, the constituent bodies being the Brazil Conference, the Central Brazil Conference, and the South Brazil Conference.

(3) In such other regions as in the judgment of the Board of Missions such Central Conferences may be desirable.

4. The first meeting for organization shall be called by the bishop in charge at such time and place and upon such basis of representation as he may decide after consultation with the presiding elders and superintendents of the Conferences and Missions. In the first meeting the Conference shall consider such matters as it may elect and shall adopt a plan of permanent organization, all within the regulations of the Discipline.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, rose to a question of privilege and moved a suspension of the rules, and the motion

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Substitutions

Report No. 9
on Missions
considered

prevailed. Dr. Morgan presented the resignation of W. J. Sims from the General Board of Missions and nominated C. Raymond Gray, of the Arizona Conference, for the vacancy. The motion prevailed. Under a suspension of the rules, on motion of I. C. Jenkins, clerical delegate from the Florida Conference, Henry M. Barton, of the New Mexico Conference, was substituted for C. R. Gray, of the Arizona Conference, on the Sunday School Board.

Report No. 9 of the Committee on Missions, with a minority report, was read. M. M. Eakes, lay delegate from the East Oklahoma Conference, moved to amend by striking out, in the majority report, all of the second paragraph except the last two lines. M. M. Eakes, lay delegate from the East Oklahoma Conference, S. P. Cresap, lay delegate from the Missouri Conference, J. L. Neill, clerical delegate from the Czechoslovak Mission, J. W. Moore, clerical delegate from the Virginia Conference, J. A. Anderson, clerical delegate from the North Arkansas Conference, and Z. T. Kiaung, clerical delegate from the China Conference, spoke to the pending matter. J. L. Neill was permitted to read a paper and give notice that, at the proper time, he would offer it as a substitute for the whole matter. On motion, the previous question was ordered. M. M. Eakes, lay delegate from the East Oklahoma Conference, on behalf of the committee, closed the debate. Bishop Cannon and Bishop Darlington, rising separately to questions of privilege, stated that neither of them had been consulted in the preparation of the paper read by J. L. Neill.

Minority
Report
adopted

The minority report was adopted by a vote of 164 for to 138 against.

The report was reconsidered at the afternoon session and recommitted, to be reported on at the night session. Both majority and minority reports were submitted at the night session, and both failed of adoption.

Announcements were made, the doxology was sung, and the Conference stood adjourned with the benediction pronounced by Dr. Joseph B. Hingeley, of the Methodist Episcopal Church.

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DAY
Adjournment

AFTERNOON SESSION

Pursuant to adjournment, the Conference convened at 3: 30 P.M., Bishop Candler in the chair.

The Conference joined in singing Hymn 312, "O happy day, that fixed my choice." G. L. Beale, of the Tennessee Conference, led in prayer, after which the Conference sang Hymn 309, "Amazing grace! how sweet the sound."

Devotional
service

The minutes of the morning session were read and approved.

Minutes read
and approved

S. L. Dobbs, clerical delegate from the North Alabama Conference, gave notice that he would, at the proper time, move a reconsideration of the action of the Conference whereby Report No. 9 of the Committee on Missions was adopted.

Bishop Candler resigned the chair to Bishop Denny.

S. L. Dobbs, clerical delegate from the North Alabama Conference, moved to reconsider the action of the Conference by which Report No. 9 of the Committee on Missions was adopted. J. W. Moore, clerical delegate from the Virginia Conference, made the point of order that the motion to reconsider was out of order, because the minutes had been read. The chair ruled that the point was not well taken.

Motion to re-
consider ac-
tion on
Report No. 9
on Missions

The call was made for the correction of the roll by substitutions or otherwise. There were no changes.

C. K. Wingo, clerical delegate from the Holston Conference, moved to lay the motion on the table. The motion to table did not prevail. M. M. Eakes, lay delegate from the East Oklahoma Conference, spoke to the motion to reconsider. Bascom Anthony, clerical delegate from the South Georgia Conference, made the point of order that the action in adopting the substitute was incorrect, as the

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amendment to the minority report had not been voted on, the Chair having been under the impression that there was no amendment. The point of order was not sustained.

S. E. Allison, clerical delegate from the New Mexico Conference, asked for a reading of the report. The report was read.

Motion prevails The motion to reconsider prevailed by a vote of 166 for to 141 against.

J. A. Anderson, clerical delegate from the North Arkansas Conference, stated his purpose, when in order, to offer a substitute.

M. M. Eakes, lay delegate from the East Oklahoma Conference, stated his purpose, when he could be recognized as in order, to offer an amendment to the minority report.

Motion to re-
commit

S. E. Allison, clerical delegate from the New Mexico Conference, moved that the report be recommitted. J. A. Anderson, clerical delegate from the North Arkansas Conference, made the point of order that a motion to recommit is not debatable. The point was not sustained. R. H. Bennett, clerical delegate from the Virginia Conference, spoke to the question. J. W. Moore, clerical delegate from the Virginia Conference, made the point of order that the speaker was not discussing the motion to recommit. The point was not sustained. S. E. Allison moved the previous question. The previous question was ordered. The motion to recommit prevailed by a vote of 176 for to 134 against.

Previous ques-
tion ordered

M. M. Eakes, lay delegate from the East Oklahoma Conference, moved that the Committee on Missions be instructed to report on the matter re-committed to them at the next session of this body. The motion prevailed.

W. F. Dunkle, clerical delegate from the Florida Conference, moved that the consideration of the matter just recommitted be made the special order of the day immediately after the reading of the

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DAY

minutes at our next session. J. B. Craven, clerical delegate from the Western North Carolina Conference, moved to lay the motion for special consideration on the table. The motion to lay on the table was lost by a vote of 119 for to 189 against. The motion to make consideration of the recommitted report the order of the day immediately after the reading of the minutes at our next session prevailed.

W. A. Christian, clerical delegate from the Virginia Conference, moved that when we adjourn it be to meet at 8 o'clock to-night.

W. A. Christian, clerical delegate from the Virginia Conference, rose to a question of personal privilege and corrected a statement concerning W. H. Stansell, of the Virginia Conference, made at the time of his motion to substitute R. E. Blackwell for W. H. Stansell on the Board of Education.

A. L. Moore, clerical delegate from the Northwest Texas Conference, moved to suspend the rules, to consider reports from the Committee on Education. The motion did not prevail.

F. P. Culver, Chairman of the Sifting Committee, presented the following report, which was adopted:

REPORT OF COMMITTEE TO SIFT THE CALENDAR

Sifting Committee reports

Your committee makes the following report: At the request of the Chairmen of Committees, we recommend that the following papers now on the Calendar be brought forward for action: No. 86, Itinerancy; Nos. 43, 44, 45, 46, 47, 48, and 49, Education; Nos. 70 and 74, Publishing Interests; No. 65, Sunday Schools; No. 61, Epworth Leagues; No. 50, Hospitals; No. 76, Lay Activities. Move to the bottom of the Calendar: No. 53, Episcopacy; No. 54, Education; No. 63, Itinerancy.

Respectfully submitted.

F. P. CULVER, *Chairman*;

W. ASBURY CHRISTIAN, *Secretary*.

L. H. Estes, of the Secretarial force, read the following cablegram, which had been sent in accordance with previous Conference action:

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DAY

Wire to Poland

To South, Danzig—

Communicate to Warsaw following: We assure all workers of prayers and sympathy of Conference and entire Church. Read Second Thessalonians three and sixteen.

A. F. WATKINS, *Secretary General Conference.*

MAY 18, 1926.

Bascom Anthony, clerical delegate from the South Georgia Conference, rose to a privileged question and stated that J. L. Neill had been inadvertently misled into a statement that bishops in charge of foreign mission fields had approved his proposed resolution.

J. A. B. Fry, clerical delegate from the Pacific Conference, moved that Report No. 6 of the Committee on Church Relations and Bible Cause, which was recommitted this morning, be now taken up. The motion prevailed. The report was read and adopted, as follows:

Report No. 6 on
Church Rela-
tions adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSES, REPORT NO. 6

We nominate the following for members of the Federal Council of Churches of Christ in America:

Bishops: W. A. Candler, John M. Moore, J. E. Dickey, James Cannon, Jr., H. A. Boaz, S. R. Hay.

At large: Plato Durham, Emory University, Ga.; R. M. Weaver, Corinth, Miss.; R. E. Dickenson, Dallas, Tex.; F. H. Shuler, Sumter, S. C.; Henry Jackson, San Angelo, Tex.; R. Ira Barnett, Miami, Fla.; J. A. Bays, El Paso, Tex.; W. E. Brock, Chattanooga, Tenn.; M. O. Shivers, Colorado Springs, Colo.

From the Annual Conferences: J. E. Northcutt, Montgomery, Ala.; H. M. Bruce, R. F. D. 2, Phoenix, Ariz.; C. D. Harris, Baltimore, Md.; O. F. Sensabaugh, Cleburne, Tex.; V. P. Atkinson, Pueblo, Colo.; D. H. Aston, Tulsa, Okla.; C. B. Peeler, Jacksonville, Fla.; F. A. Carter, Sweetwater, Tenn.; Robert Quail, Salem, Ill.; W. W. Ball, Mayesville, Ky.; A. C. Millar, Little Rock, Ark.; F. N. Parker, Emory University, Ga.; J. G. Akin, Hopkinsville, Ky.; J. T. Leggett, Vicksburg, Miss.; R. C. Holliday, Mexico, Mo.; J. D. Johnson, Jackson, Tenn.; J. H. Walker, East Las Vegas, N. Mex.; L. C. Branscomb, Birmingham, Ala.; S. R. McWhirter, Greenville, Tex.; G. C. Hardin, Fort Smith, Ark.;

M. T. Plyler, Raleigh, N. C.; R. G. Smith, Augusta, Ga.; Carroll Varner, Winona, Miss.; E. J. Harper, Corvallis, Oregon; A. J. Weeks, Nashville, Tenn.; C. D. Bulla, Los Angeles, Calif.; R. L. Russell, Nashville, Tenn.; Peter Stokes, Sumpter, S. C.; J. C. G. Brooks, Dublin, Ga.; W. R. Eckles, Lexington, Mo.; J. W. Barton, Nashville, Tenn.; M. L. Carlisle, Spartanburg, S. C.; S. H. Babcock, Oklahoma City, Okla.; S. H. C. Burgin, San Antonio, Tex.; D. B. Coltrane, Concord, N. C.; L. S. Cunningham, Fairmont, W. Va.; R. E. Blackwell, Ashland, Va. W. A. COOPER, *Chairman*;
J. A. B. FRY, *Secretary*.

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THIRTEENTH
DAY

Report No. 11 on
Church Relations adopted

I. C. Jenkins, Secretary of the Committee on Episcopacy, submitted Report No. 10 of that Committee, which was received as being final under the law. The report is as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 10

Report No. 10
on Episcopacy received

Your committee begs leave to report that we have fixed the salaries of the bishops who are active at the same amount as during the last quadrennium, and the allowance for rent, office expenses, secretarial expenses, and traveling expenses the same as during the last quadrennium, except that in the case of the bishop who serves the district along the Pacific Coast an extra five hundred dollars be allowed for traveling expenses.

The salary for superannuate bishops is fixed at the same amount as during the last quadrennium. The allowance for widows of bishops, and for children under eighteen of deceased bishops, is fixed at the same amount as during the last quadrennium.

The same allowance is continued to the two daughters of Bishop Wilson.

An allowance of seventy-five dollars per month is made to Miss Fannie Early, daughter of Bishop Early.

All allowances for beneficiaries are to be paid monthly and on a monthly basis.

F. P. CULVER, *Chairman*;
I. C. JENKINS, *Secretary*.

R. G. Mood, clerical delegate from the North Texas Conference, moved that it be the sense of the Conference that the rule against duplication of membership on Boards and Commissions be understood as not applicable to membership in the Federal Council of Churches of Christ in America. The motion prevailed.

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J. W. Mills, clerical delegate from the Texas Conference, presented a resolution on completing the lay representation in Annual Conferences under the new rule of representation adopted to-day, and moved that the rules be suspended for consideration of the matter. The rules were suspended.

J. B. Craven, clerical delegate from the Western North Carolina Conference, moved as a substitute that the new rule become operative in 1927. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved to amend the substitute by providing that presiding elders be authorized to fill in the lists of lay delegates in accordance with the new rule, but did not press his motion and it was not put. S. L. Dobbs, of the North Alabama Conference, spoke to the question. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The motion prevailed. The vote was taken on the substitute, which was adopted.

Resolution of
appreciation

George E. Booker, clerical delegate from the Virginia Conference, moved that the Conference, by a rising vote, extend thanks to the persons and organizations named in a paper presented by S. H. C. Burgin, of the Committee on Location and Entertainment, and that the thanks of the Conference include the committee also. The motion prevailed by a unanimous standing vote. The list is as follows: Dr. Grimes and the Local Committee on Entertainment; Mrs. Reeves, head of the Ladies' Committee on Entertainment; the Chamber of Commerce; the press and the Associated Press, with a special appreciation of the *Commercial Appeal* for large space given and also for broadcasting; the Editor and force of the *Daily Advocate*; the railroads; the bank at the Auditorium; the Hotel Peabody and other hotels, and their managements; all pastors and laymen as well as citizens of hospitable Memphis; the Conference pages; the pianist; members of the General Conference for their fine coöperation; members of

the retiring Committee on Location and Entertainment.

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Andrew Sledd, clerical delegate from the Alabama Conference, moved that it be the sense of the Conference that membership on the Educational Commission does not bar one from membership on Boards and Commissions.

Leave of absence was granted S. H. Short, lay delegate from the Virginia Conference.

J. W. Weldon, clerical delegate from the Louisville Conference, moved that we do now adjourn, and the motion prevailed.

Announcements were made, the doxology was sung, the benediction was pronounced, and the Conference stood adjourned.

Adjournment

EVENING SESSION

Pursuant to adjournment, the Conference convened at 8 P.M., Bishop Denny in the chair.

The Bishop announced and the Conference joined in singing Hymn 183, "Come, Holy Spirit, heavenly dove." R. E. Stackhouse, clerical delegate from the Upper South Carolina Conference, led in prayer.

Devotional
service

The minutes of the afternoon session were read, corrected, and approved.

Minutes read
and approved

Bishop Denny resigned the chair to Bishop Mouzon.

T. B. King, lay delegate from the Memphis Conference, rose to a privileged question and, on behalf of Memphis, thanked the General Conference for all that it had meant to the city in spiritual uplift.

The roll of the Conference was corrected as follows:

MISSOURI CONFERENCE.—*Clerical:* M. T. Haw, alternate, in place of Robin Gould.

Substitutions,
etc.

TEXAS CONFERENCE.—*Clerical:* A. Frank Smith resumed his seat; S. S. McKenney, alternate, in place of James Kilgore.

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THIRTEENTH
DAY

Report No. 9 on
Missions
considered

WEST TEXAS CONFERENCE.—*Clerical:* Arthur J. Moore resumed his seat.

The pending question, the recommitted Report No. 9 of the Committee on Missions, was taken up. The committee presented a majority and a minority report. S. L. Dobbs, clerical delegate from the North Alabama Conference, moved that the minority report be adopted. M. M. Eakes, lay delegate from the East Oklahoma Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and Jackson B. Cox, clerical delegate from the Mexico Conference, spoke to the question. Stonewall Anderson, clerical delegate from the Little Rock Conference, moved the previous question. The previous question was ordered. The minority report was lost by a vote of 115 for to 168 against. The majority report was lost by a vote of 138 for to 168 against.

Bishop Denny presented the decision of the College of Bishops concerning the right of membership in the General Conference of delegates who have removed or have been transferred, as follows:

Episcopal de-
cision

EPISCOPAL DECISION

To the General Conference of the Methodist Episcopal Church, South, assembled, in Memphis, Tenn., May 19, 1926.

Dear Brethren: Yesterday you passed the following Report of the Committee on Itinerancy to change paragraph 33 of the Discipline of 1922:

"The clerical representatives shall be elected by the clerical members of the Annual Conference; *provided*, that such representatives have been traveling preachers at least four years next preceding their election, and are in full connection with the Annual Conference which elects them when elected, and also at the time when holding the General Conference.

"The lay representatives shall be elected by the lay members of the Annual Conference *provided*, that such representatives be twenty-five years of age, and shall have been members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference; *provided*, that if such representative elected shall change his membership to another congregation outside the boundaries of the Annual Conference which elect-

ed him, the alternate shall take the seat in the General Conference in order of election."

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Sixteen clerical and lay representatives in the General Conference have written to the College of Bishops stating that, "under the conviction that their constitutional rights are being endangered, and exercising the right of any minister or lay member to appeal under such circumstances, they do hereby appeal to the College of Bishops, the body which alone has jurisdiction regarding constitutional questions to decide upon the constitutionality of the legislation" referred to. As is our duty, on the question set forth, and also in response to the call of these honored brethren, we submit the following statement:

Episcopal
decision

This paragraph was inserted in our law after receiving the vote of two-thirds of the General Conference with the concurring vote of three-fourths of the members of the several Annual Conferences who were present and voted. It affects the qualifications of the representatives of the Annual Conferences in the General Conference, and puts a limit on the action of the Annual Conferences to which those Conferences have not agreed.

It is our duty, yours and ours, to guard all the rights of the Annual Conferences of which they have not divested themselves. From the beginning of the delegated General Conference in 1808 each Annual Conference has possessed, and in more than one instance has exercised, the right to be represented in the General Conference by representatives who were not members at the time of the session of the General Conference of the Annual Conference that elected them.

When lay representation in the Annual and General Conferences was legalized in our Church by constitutional process, the qualifications of those eligible to election as representatives was in a number of points specifically set forth. For example, each lay representative "must be twenty-five years of age, and shall have been members of our Church for at least six years next preceding the time of their election, and also at the time of holding the General Conference." The Annual Conferences also consented that one lay delegate from each Annual Conference "may be a local preacher."

Unless the Annual Conferences agree to a change in the qualifications of its representatives, the change cannot legally be made. If it be your desire to make the change contained in your action taken yesterday, it will be our duty, as it will be our pleasure, after favorable action by a two-thirds vote of this body, a quorum being present and voting,

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to submit it to the Annual Conferences for their determination.

For the College of Bishops:

COLLINS DENNY, *Secretary*.

Motion to clear
 the Calendar

W. A. Christian, clerical delegate from the Virginia Conference, moved that we now take up the Calendar and proceed to clear it as rapidly as possible. The motion prevailed.

Report No. 12 of the Committee on Itinerancy was taken from the Calendar and passed to record, as follows:

Report No. 12
 on Itinerancy
 passed to
 record

COMMITTEE ON ITINERANCY, REPORT NO. 12

The Committee on Itinerancy submits its report on the Annual Conference Journals in the following order:

1. The Journals of those Conferences that are well kept, securely bound, properly signed, and upon which there is no criticism. They are as follows: Alabama, Arizona, Baltimore, Brazil, Central Texas, East Oklahoma, Florida, Holston, Kentucky, Korea, Louisiana, Memphis, Mississippi, Missouri, North Alabama, North Arkansas, North Carolina, North Georgia, North Mississippi, North Texas, Northwest, North-west Texas, Pacific, Siberia Mission, South Brazil, South Carolina, South Georgia, Southwest Missouri, Tennessee, Texas, Upper South Carolina, Virginia, West Texas, Western Mexican Mission, Western Virginia.

2. The Journals that are subject to the criticism of not being well bound or not properly signed: Cuba, Illinois, Little Rock, Louisville, New Mexico, St. Louis, Western North Carolina.

The Belgian Mission and the Czechoslovak Mission presented only the minutes of 1925.

3. Those Journals that were not submitted to the committee, as follows: Central Brazil, China Mission, Congo Mission, Denver, Indian Mission, Japan Mission, Mexico, Polish and Danzig Mission, Texas Mexican Mission, West Oklahoma.

Respectfully submitted.

B. F. LIPSCOMB, *Chairman*;
 W. F. DUNKLE, *Secretary*.

Report No. 3 of the Committee on Education was taken from the Calendar and read. H. H. Sherman, clerical delegate from the Baltimore Conference,

spoke to the question. W. A. Christian moved to amend by making March and April the special time for collecting the Christian Education Movement pledges. J. B. Winn, clerical delegate from the Virginia Conference, called attention to the fact that March and April had been given to the Superannuate Endowment Movement. W. W. Scott, clerical delegate from the North Alabama Conference, spoke to the question and moved as a substitute that we put the collection of the educational pledges in the hands of our colleges. W. G. Cram, clerical delegate from the Kentucky Conference, spoke to the question. W. A. Christian moved to refer the matter to the General Board of Education and the Board of Missions. W. W. Scott withdrew his substitute. R. L. Flowers, lay delegate from the North Carolina Conference, moved to amend by changing the time to end with January 31, 1927. The motion to refer the matter to the Board of Education and the Board of Missions prevailed.

Report No. 4 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 4

Your committee had before it a memorial from the General Board of Education bearing on the method of electing heads of departments of the Board of Education. The intent of this memorial is expressed in the following:

"The General Conference is hereby memorialized to amend paragraph 445 of the Discipline so that the General Secretary of the Board of Education shall have the right to nominate the heads of the several departments, by inserting in this paragraph the words, 'on nomination of the General Secretary,' so that the paragraph as amended will read:

"The Board shall determine the number of officers, in addition to the General Secretary, necessary to carry on the work committed to it by the General Conference, shall elect them, on nomination of the General Secretary, and shall prescribe their duties."

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman*;
PAUL B. KERN, *Secretary*.

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Report No. 3 on
Education
considered

Report No. 4 on
Education
adopted

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Report No. 5 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 5 on
Education
adopted

COMMITTEE ON EDUCATION, REPORT NO. 5

Your committee had before it a memorial from the General Board of Education relative to institutions established by the Educational Commission. The intent of this memorial is expressed in the following:

"Whereas the last proviso in paragraph 450 and also the last proviso in paragraph 61 of the Discipline have become obsolete, the General Conference is hereby memorialized to strike out these provisos, which read as follows: "Provided that this does not apply to any institutions that may be established or used by the Educational Commission ordered by the General Conference."

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman*;
PAUL B. KERN, *Secretary*.

Report No. 6 of the Committee on Education was taken from the Calendar and read. R. L. Flowers, lay delegate from the North Carolina Conference and Chairman of the Committee, spoke to the report. The report was adopted, as follows:

Report No. 6 on
Education
adopted

COMMITTEE ON EDUCATION, REPORT NO. 6

Your committee had before it memorials from the Upper South Carolina Conference, the South Carolina Conference, and the General Board of Education bearing on the classification of our educational institutions. The intent of these memorials is expressed in the following:

We hereby memorialize the General Conference to change the law dealing with the classification and support of educational institutions:

1. By striking out Section III., pages 210 and 211 of the Discipline.
2. Amend paragraph 459 by striking out the phrase, "in classifying these institutions," in the second line from the top of page 208.
3. Amend paragraph 460 by striking out proviso (4), beginning in the last line of page 208, which reads as follows: "No institution shall receive the financial support of the Church except those which are duly classified according to

the standards and requirements of the Commission on Education."

4. Amend Section I., Chapter XIV., by adding the following paragraphs after paragraph 449:

"¶450. No educational institution or educational foundation of the Methodist Episcopal Church, South, shall hereafter be established or receive support from the funds of the Church unless its plans and organization have been first submitted to the Board of Education for its counsel and advice.

"¶451. No institution of the Methodist Episcopal Church, South, shall change its type of organization—for example, from an academy to a college—without having first secured the approval of the Board of Education.

"¶452. All the educational institutions of the Methodist Episcopal Church, South, shall make provision in their curricula for the study of religious education, including courses in the Bible."

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman*;

PAUL B. KERN, *Secretary*.

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Report No. 6 on
Education
adopted

Report No. 7 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 7

Report No. 7 on
Education
adopted

Your committee had before it a memorial from the General Board of Education bearing on the establishment of new schools and foundations. The intent of this memorial is expressed in the following:

"The General Conference is hereby memorialized to amend paragraph 460 of the Discipline by inserting after the word "institutions," in proviso (2), the words, "below college grade," and make the corresponding change in proviso (1), paragraph 61, so that both of these provisos will read as follows:

"No new institutions below college grade may be established, nor one already existing be taken under the care of the Church, without first being adopted by the Annual Conference on the recommendation of the Conference Board of Education, after counsel with the General Secretary."

Also to amend proviso (3), paragraph 460, and proviso (2) in paragraph 61, by inserting the words, "or educational foundation" after the words "theological schools," so that both provisos as amended will read:

"No university or college or theological school or educa-

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Report No. 7 on
Education
adopted

tional foundation shall be established, nor existing one adopted, without the concurrent recommendation of the General Board.'"

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman*;

PAUL B. KERN, *Secretary*.

Report No. 8 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 8 on
Education
adopted

COMMITTEE ON EDUCATION, REPORT NO. 8

Your committee had before it a memorial from the General Board of Education relative to the United States Census Bureau endeavoring to take a census of religious bodies. The intent of this memorial is expressed in the following:

"Whereas the United States Census Bureau is endeavoring to take an accurate and thorough census of religious bodies; therefore be it

"Resolved, That all pastors and other officers of our Church who may receive blanks be requested to fill them out carefully and promptly with the information desired, and return them to the proper authorities."

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman*;

PAUL B. KERN, *Secretary*.

Report No. 9 of the Committee on Education was taken from the Calendar and read. J. W. Mills, clerical delegate from the Texas Conference, moved to lay the report on the table. R. L. Flowers, Chairman of the Committee, spoke to the report. The report was laid on the table.

Report No. 10 of the Committee on Revisals was taken from the Calendar and read. L. H. Estes, clerical member from the Memphis Conference, moved to amend by adding the name of the Assistant to the Book Editor, Curtis B. Haley. The amendment was accepted and the report adopted, as follows:

Report No. 10
on Revisals
amended and
adopted

COMMITTEE ON REVISALS, REPORT NO. 10

Your committee had before it a section of page 33 of the Episcopal Address, entitled "Committee on Style and Ar-

rangement of the Discipline." We recommend that the suggestion of the paragraph be approved and that Bishop Collins Denny, the Book Editor, the Assistant to the Book Editor, the Editor of the *Christian Advocate*, and the two Publishing Agents be appointed a committee to edit and issue the Discipline in the form upon which they may agree as best.

E. B. CHAPPELL, *Chairman*;
J. W. HUNT, *Secretary*.

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Report No. 11 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 11

Report No. 11
on Revisals
adopted

Your committee respectfully recommend that the College of Bishops be instructed to appoint a committee of five members to revise the statistical blanks and blank forms required by the law and customs of our Church.

E. B. CHAPPELL, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 8 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 8

Report No. 8 on
Publishing
Interests
adopted

Your committee having given careful consideration to the report of the Board of Managers of Tract and Evangelistic Literature, which shows that many thousands of valuable tracts have been published and distributed during the quadrennium, and that the Board has been able to meet all demands out of the appropriation granted them, each year having shown an increased circulation over the preceding year, and the indications being that the last year of the quadrennium will consume the appropriation, we respectfully recommend concurrence in the following:

We would recommend that you consider the advisability of transferring this tract work to the Publishing House, whose facilities we now use both in publishing and distribution. The only Disciplinary change necessary to effect this would be the elimination of Chapter XV. of the Discipline of 1922, as the powers and duties of the Book Committee and Publishing Agents as outlined in the Discipline cover the ground for which the Board was created. We recommend that the ap-

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appropriation made for the work be increased to not more than \$10,000 for the quadrennium, and that the same, or as much thereof as may be necessary, be set apart for this purpose by the Publishing Agents.

W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

Report No. 12 of the Committee on Publishing Interests was taken from the Calendar and read. I. C. Jenkins, clerical delegate from the Florida Conference, spoke to the report. The report was adopted, as follows:

Report No. 12
on Publishing
Interests
adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 12

Your committee begs leave to make the following report:

We have had under consideration the memorial from the Book Committee on connectional and Conference periodicals, also the report of the Commission on Connectional and Conference Periodicals. We think that the recommendation in the memorial of the Book Committee touching the Florida plan is worthy of study on the part of any Conference organ which might be interested in studying the plan.

We concur in the report of the Commission on Connectional and Conference Periodicals in so far as that report relates to the Conference organs. The value of the Conference organs to the various interests of the Church has been immeasurable, and we recommend that the Conference organs be given a position of importance equal to every other interest of the Church. Without them the Church would be shorn of its greatest medium of publicity and promotion.

We further recommend a change in paragraph 71, page 44, of the Discipline so as to have it read as follows: "Let every Annual Conference, at its first session after each General Conference, appoint a Board of Christian Literature, to consist of one lay member from each presiding elder's district and an equal number of preachers to continue in office four years. It shall be the duty of this Board to put into effect such plans as the Annual Conferences may adopt to promote the success and efficiency of the Conference organs. To this Board shall be referred all matters relating to the publication and distribution of current religious literature. This Board shall hold an anniversary at some time during the period of the Annual Conference and shall prepare a program therefor."

Let the General and Conference Boards duly recognize

the value of the Conference organs as a means of publicity and let them use them accordingly, being mindful at the same time that the Conference organs should receive such compensation as this service may deserve.

Inasmuch as the Commission on Connectional and Conference Periodicals suggest that the General Conference select a Commission to serve through the incoming quadrennium, in order that the study of this problem of our connectional and Conference periodicals may be continued for another four years, we recommend the nomination of the following: D. H. Aston, M. E. Lazenby, S. K. Cockrell, P. E. Riley, T. A. Sikes, Homer Thompson (of Atlanta, Ga.), G. A. Hanke (of St. Louis), and John W. Barton.

Respectfully submitted.

W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

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Report No. 12
on Publishing
Interests
adopted

Personnel of
Commission
on Connectional
and Conference
Periodicals

C. M. Hay, clerical delegate from the St. Louis Conference, asked to be relieved from the Commission on Periodicals as announced in the report just adopted, as he is on the Board of Temperance and Social Service. The request was granted.

Report No. 5 of the Committee on Sunday Schools was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 5

Report No. 5 on
Sunday
Schools
adopted

Your committee makes the following recommendations:

Amend Chapter XII., Section I., paragraph 365, by adding subdivision (15), to read as follows:

"15. To provide, in coöperation with the Stewardship Department of the General Board of Lay Activities, instruction and training in the principles of Christian stewardship, which shall include: (1) The consideration of Christian stewardship in connection with the regular expositions of the International Uniform Lessons; (2) the incorporation of suitable studies on this subject in any future revisions of the International Graded Lessons; (3) the preparation of one or more elective courses for Intermediates, Seniors, Young People, and Adults; (4) and the inclusion of a unit on Christian stewardship in the curriculum of the Sunday School Standard Training Course."

Amend Chapter XII., Section II., paragraph 381, subdivision (3), by inserting after the words "better organization and equipment" the words, "Instruction and training

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in the principles and practice of Christian stewardship," so that the paragraph when amended will read:

"(3) To promote evangelism through instruction, better organization, and equipment; instruction and training in the principles and practice of Christian stewardship; and more effective training in worship, and in missionary, social service, and other forms of religious activity."

Amend Chapter XII., Section III., by adding a new paragraph at the close of the section, as follows:

"¶394. Each Sunday school shall have a stewardship director, selected in the same manner as the other general officers of the school (¶387), who shall be the representative of the Sunday school on the Christian Stewardship Committee of the local Church, and whose duty it shall be to promote the knowledge and practice of the principles of Christian stewardship through the various organizations and departments of the Sunday school."

ANDREW SLEDD, *Chairman*;
 W. A. CHRISTIAN, *Secretary*.

J. W. Johnson, clerical delegate from the Louisville Conference, moved that we do now adjourn. The motion did not prevail.

Report No. 5 of the Committee on Epworth Leagues was taken from the Calendar and read. L. H. Estes, clerical member from the Memphis Conference, moved to strike out the third paragraph. The amendment prevailed. The report as amended was adopted, as follows:

Report No. 5 on
 Epworth
 Leagues
 amended and
 adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 5*

Your committee had before it similar memorials from the West Texas Conference and the Little Rock Annual Conference. We recommend concurrence in the following:

"We recommend that Epworth League Anniversary Day be observed the fourth Sunday in March.

"We request the General Conference to instruct the committee in charge of the Conference statistical blanks to add columns to the report blanks for the three classes of Epworth Leagues: Junior, Intermediate, and Senior.

"We oppose at this time the consolidation of the Board

*Amendment adopted at morning session of fourteenth day, page 284.

of Education and the Sunday School and Epworth League Boards."

GEORGE POHLMAN, *Chairman*;

W. W. HOLMES, *Secretary*.

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Report No. 6 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 6

Report No. 6 on
Hospitals
adopted

Your committee had before us memorials from the Methodist Preachers' Association of New Orleans and from the Shreveport District Conference of the Louisiana Conference asking the establishment of a Methodist Hospital at New Orleans, La., and we look with favor on the request. We recognize that the city of New Orleans, because of its large cosmopolitan population of nearly a half million, and because of its situation as a great port of entry to the South, to which an increasing number of our Latin-American neighbors come for hospital treatment, presents both the need and the opportunity for a great Methodist hospital, unequaled, we believe, by any other city in the territory of our Church. We recommend that the General Conference authorize the General Hospital Board, with a view to such coöperation as shall be necessary, to give every encouragement to any proposals and offers which may come from the citizens of New Orleans, the Louisiana Conference, or from any other interested persons, or bodies, that shall warrant the Board in undertaking said enterprise; and that with such warrant the Board proceed with the building and operation of a Methodist hospital in the city of New Orleans.

CHARLES C. JARRELL, *President*;

D. H. HOTCHKISS, *Secretary*.

Report No. 13 of the Committee on Missions was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 13

Report No. 13
on Missions
adopted

Your committee had before it a memorial from the Board of Missions, as follows: "That the work among the Koreans and Japanese in California be established as a mission, and that the same shall be named the California Oriental Mission."

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

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Report No. 9 of the Committee on Temperance and Social Service was taken from the Calendar. C. M. Hay, Chairman of the Committee, stated that the report contained no legislation, but had been published in the *Daily Advocate*, and moved that the report be adopted without reading. The motion prevailed and the report was adopted, as follows:

Report No. 9 on
Temperance
and Social
Service
adopted
without
reading

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 9

Your committee submits the following report:

We would emphasize the important relation which the work our Commission on Temperance and Social Service is doing bears to the three great temperance organizations of the nation and of the world—namely, the Anti-Saloon League of America, the Woman's Christian Temperance Union, and the World League against Alcoholism. We highly appreciate the great service which these organizations are rendering to humanity in the educative as well as in the legislative work which they are doing to destroy not only the legalized liquor traffic, but the lawless traffic as well.

We especially commend again the Anti-Saloon League of America as our approved agency for active, efficient co-operation with the members of other Churches and temperance organizations in the fight against the common enemy. Recent events have demonstrated that the work of the Anti-Saloon League was not finished when the Federal amendment was adopted. The same nation-wide organization which was necessary to secure the ratification of the Federal amendment is equally necessary to secure its proper enforcement. The fact that the greatest efforts of the enemies of the prohibition law are being made to discredit and, if possible, to destroy the Anti-Saloon League should convince every one that the agency which is most greatly feared by the lawless nullifying element is this same Anti-Saloon League, which is fundamentally "the Church in action against the saloon." Therefore we urge our people to continue to give to the Anti-Saloon League, both State and national organizations, that moral and financial support necessary for the successful and efficient work which it is doing, which work cannot be successfully carried on by any single denomination as such.

We are gratified to learn that the World League against Alcoholism, in the organization of which our Commission took part, is now well established, including in its member-

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Report No. 9 on
 Temperance
 and Social
 Service
 adopted
 without
 reading

ship the Woman's Christian Temperance Union and the Anti-Saloon League of America in our own land and similar leading temperance organizations in most of the leading countries of the world. The traffic in intoxicants is not a local problem. The advocates of the traffic decline to consider it a local problem, even should we so desire, and are endeavoring to smuggle into our country as much liquor as possible. While we cannot participate as citizens in the affairs of any other country, yet we can properly, especially when invited, carry the prohibition message to the people of other nations. We send our missionaries to proclaim the gospel of Christ to all people, whether they desire to hear it or not. That gospel, if accepted, revolutionizes a man's entire life. The gospel of temperance and sobriety and the duty to deny self-indulgence is a part of our great, all-embracing message. It is of vital concern to us that Mexico, Canada, and Cuba, which are at our doors, can greatly neutralize the benefits of the prohibition law by permitting the manufacture, the transportation, and the sale of intoxicants within their borders. The best methods to overcome such smuggling are by "peaceful penetration" and through coöperation with the temperance workers of all lands to give our own temperance message. We, therefore, most heartily indorse the World League against Alcoholism as a great international organization for the spread of the gospel of sobriety, and we commend to that organization the omnipartisan and interdenominational methods which have so successfully been adopted by the Anti-Saloon League in the United States as a wise policy for international operations.

We believe that our Commission should be a member of the League and should carry on its international temperance activity through the channels of the World League to as great an extent as possible.

It is a matter of gratification to your committee that the Chairman of the Executive Committee of the World League against Alcoholism for the past four years, indeed every year but one since the organization of the League, has been the Chairman of our own Commission, Bishop James Cannon, Jr., in which capacity he has carried the temperance gospel into many lands.

We recommend the adoption of the foregoing as the sentiments of the Conference.

CHARLES M. HAY, *Chairman*;
 W. G. HENRY, *Secretary*.

Report No. 3 of the Committee on Lay Activities was taken from the Calendar. The Secretary began

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reading and asked if the body desired to adopt the report item by item. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee, stated that the report simply provided for the necessary changes in the Discipline that had already been enacted into law when the Constitution of the Board of Lay Activities was adopted on Monday. L. N. Stuckey, clerical delegate from the Northwest Texas Conference, moved that, in view of this explanation, the report be adopted without reading. The motion prevailed and the report was adopted as follows:

Report No. 3 on
 Lay Activities adopted
 without
 reading

COMMITTEE ON LAY ACTIVITIES, REPORT NO. 3

Your committee begs leave to submit Report No. 3, requesting certain changes in the Discipline to conform with and make effective the provisions of the legislation adopted in Report No. 2, as follows:

1. Paragraph 117, Section VII., Chapter II., is hereby repealed.

2. In paragraph 116, division I., subdivision 7, strike out the items, "(3) From the Social Service Committee; (4) From the Evangelistic Committee; (5) From the Christian Education Committee; (7) From the Lay Speakers' Committee," and insert "(4) From any other Committee." Add subdivision 8 to read as follows: "8. From the Wesley Brotherhood." In division II. strike out the first question. The paragraph will then read:

"¶116. Ans. 4. The following shall be the general order of business:

"I. Receiving reports,

"1. From all the preachers in the Church of their labors since the last meeting.

"2. From the class leaders.

"3. From the Sunday schools.

"4. From the stewards.

"5. From the Epworth Leagues.

"6. From the Woman's Missionary Societies.

"7. From the Board of Lay Activities:

"(1) From the Lay Leader.

"(2) From the Missionary Committee.

"(3) From the Christian Stewardship Committee.

"(4) From any other Committee.

"8. From the Wesley Brotherhood.

"II. Question. Can anything more be done to strengthen and build up the Church in the community and to advance the cause of Christ?"

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3. Amend paragraph 112 as follows:

(a) In division I. add a new subdivision after subdivision (5) to read as follows: "(6) Lay Activities, including Christian stewardship and the Wesley Brotherhood." The paragraph will then read:

Report No. 3 on
Lay Activities adopted
without
reading

"1. Is there a written report from the preacher in charge on the general state of the Church?

"Let this report embrace the following:

"(1) Epworth Leagues.

"(2) Sunday schools.

"(3) Pastoral instruction of children.

"(4) Membership: (a) Names of those who have joined by vows, certificate, or otherwise; (b) names of those removed by death, certificate, withdrawal, expulsion, or otherwise.

"(5) Missions, including Woman's Missionary Societies, and Church Extension.

"(6) Lay Activities, including Christian stewardship and the Wesley Brotherhood.

"(7) Other items worthy of record.

"(8) Plans for future work."

(b) Strike out the questions in division 7 and substitute the following: "Have the Christian Stewardship and Missionary Committees been elected? Has any other committee been elected?"

(c) Insert after division 16 the following divisions:

"17. Who is the Chairman of the Christian Stewardship Committee, and what is the report from that Committee?

"18. Is there a report from the Wesley Brotherhood?"

(d) In division 24 strike out "have been" and insert "are," so that this division will then read:

"24. Who is elected Charge Lay Leader, and who are elected Church Lay Leaders? (In stations the Charge Lay Leaders should act as Church Leaders.)"

4. Amend paragraph 32, Section V., Chapter II., by adding, after division 29, the following divisions:

"30. What is the number of Wesley Brotherhoods and of Wesley Brotherhood members?

"31. What is the number of members enrolled in the Fellowship of Stewardship?"

5. Amend paragraph 100, Section VI., Chapter II., by striking out "The chairman of the Evangelistic Committee, the Chairman of the Social Service Committee" and inserting "the chairman of the Committee on Christian Stewardship, the chairman of the Missionary Committee, the chair-

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Report No. 3 on
 Lay Activi-
 ties adopted
 without
 reading

man of any other committee created by the Church Board of Lay Activities, and the President of the Wesley Brotherhood," so that the paragraph as amended will read:

"Question 1. Who shall compose a Quarterly Conference?

"¶100. *Ans.* All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders, of the respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the presidents of Senior Epworth Leagues, the Charge Lay Leader, the Church Lay Leaders, the chairman of the Committee on Christian Stewardship, the chairman of the Missionary Committee, the chairman of any other Committee created by the Church Board of Lay Activities, the president of the Wesley Brotherhood, the president of the Woman's Missionary Society, and none others."

6. Amend paragraph 104 by inserting, after the words "to elect superintendents of Sunday schools," the words "Charge and Church Lay Leaders," so that the paragraph as amended will read:

"¶104. *Ans.* 2. To superintend the interests of Sunday schools and the instruction of children; to elect superintendents of Sunday schools and Charge and Church Lay Leaders at the fourth Quarterly Conference of each year, on nomination of the preacher in charge; and to confirm the Presidents of Senior Epworth Leagues at the Conference next succeeding their election.

Respectfully submitted.

M. E. LAWSON, *Chairman*;
J. E. CRAWFORD, *Secretary*.

A. J. Lamar, clerical delegate from the Alabama Conference, obtained the floor and called the attention of the Conference to the peril of enacting legislation without reading and under conditions of fatigue and haste.

J. W. Mills, clerical delegate from the Texas Conference, moved that we do now adjourn, and the motion prevailed. After various announcements, the Conference stood adjourned with the benediction pronounced by Bishop Mouzon.

Adjournment

FOURTEENTH DAY, THURSDAY, MAY 20

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According to rule, the Conference convened at 9 A.M., Bishop Mouzon in the chair.

The opening devotional service was conducted by the Bishop. The Conference joined in singing Hymn 208, "I love thy kingdom, Lord." The Bishop read Psalm lxxxiv., and Dr. J. B. Hingeley, of the Board of Pensions, Methodist Episcopal Church, led in prayer.

Devotional
service

The minutes of Wednesday evening's session were read and approved.

Minutes read
and approved

W. G. Cram, clerical delegate from the Kentucky Conference, gave notice that, at the proper time, he would move to reconsider the action whereby Report No. 3 of the Committee on Education was adopted.

H. E. Draper, clerical delegate from the West Texas Conference, gave notice that he would, at the proper time, move to reconsider the action of the Conference in adopting Report No. 5 of the Committee on Epworth Leagues.

Bishop Mouzon announced the following to constitute the Committee on Statistical Blanks for the quadrennium: L. H. Estes, George L. Beale, W. E. Morris, D. H. Hotchkiss, and H. M. Canter.

Bishop Mouzon resigned the chair to Bishop Moore.

The roll of the Conference was corrected as follows:

NORTH ALABAMA CONFERENCE.—Leave of absence was asked for and granted to W. E. Morris, clerical delegate, and F. B. Yeilding, C. E. Fuller, E. A. Hammett, and C. W. Sarver, lay delegates.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* J. B. Randolph, alternate, in place of T. H. Lipscomb. *Lay:* J. G. McGowen resumed his seat. R. E. Wilburn, alternate, in place of Herbert Holmes.

Substitutions,
etc.

W. G. Cram, clerical delegate from the Kentucky Conference, moved a reconsideration of the action by which the matter contained in Report No. 3 of

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the Board of Education was referred to the Board of Education and the Board of Missions. The matter was reconsidered.

H. H. Sherman, clerical delegate from the Baltimore Conference, introduced a resolution, which was adopted as follows:

The Board of Education hereby memorializes the General Conference to approve the recommendation of its Administrative Committee to extend the time for completing the collection of the Christian Education pledges until December 31, 1927, and to set apart the period from August 1 to December 31 as limits within which two months shall be selected by each Annual Conference for intensive effort and to call upon bishops, presiding elders, pastors, and members to cooperate in completing this work.

Report No. 17 of the Committee on Revisals was taken from the Calendar, on motion of R. G. Mood, clerical delegate from the North Texas Conference. The report was read and adopted, as follows:

Report No. 17
 on Revisals
 adopted

COMMITTEE ON REVISALS, REPORT NO. 17

Your committee recommend that the following words in parenthesis be inserted after the words "inquiries made" in ¶112 in the Discipline of 1922, so that the paragraph shall read: "After religious service, let a Secretary be elected, the roll called, and the following inquiries made (the Quarterly Conference of an Annual Conference on a mission field may substitute for these such inquiries as may be directed by its own Annual Conference)."

E. B. CHAPPELL, *Chairman*;

F. A. CARTER, *Secretary*.

H. E. Draper, clerical delegate from the West Texas Conference, moved to reconsider the act by which Report No. 5 of the Committee on Epworth Leagues was adopted. The motion prevailed. H. E. Draper moved that the report be amended by substituting in paragraph 3 that the Anniversary Day offering should be divided as follows: 75% to the Annual Conference League Board and 25% to the Epworth League Central Office. The amendment

was adopted. The report as amended was adopted. (See minutes of Wednesday evening, page 276.)

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R. P. Shuler, clerical delegate from the Pacific Conference, moved a suspension of the rules to consider a paper on motion pictures. The rules were suspended. Nathan Newby, lay delegate from the Pacific Conference, spoke against the paper and R. P. Shuler for it. J. W. Mills, clerical delegate from the Texas Conference, moved the previous question. The motion prevailed. The paper was adopted, as follows:

RESOLUTIONS ON MOVING PICTURES

Resolution on
moving
pictures
adopted

Whereas there is now pending before the Congress of the United States a bill to establish national censorship of moving pictures; and whereas that bill is at the present time in the Committee on Education of that body; and whereas our College of Bishops have called to our attention, in their Address, the pernicious influence and baneful effect of the vile and suggestive upon the screen; therefore be it

Resolved: 1. That this, the twentieth session of the General Conference of the Methodist Episcopal Church, South, go on record as heartily favoring censorship of moving pictures by the Federal Government and that we deplore and condemn both the private lives of many who are engaged in the making of moving pictures as well as the vile and suggestive pictures which are offered the youth of the land by these producers and so-called artists. We hold that the stream can never rise above its source and that the pictures produced by moviedom can never outstrip or overcome the moral attitude and lack of idealism that seem to characterize the movie people. We deplore the fact that there are people in America who seem to be eager to commercialize the lusts and passions of men and who do not hesitate to sacrifice chastity and other priceless assets for the gate receipts. We call upon our representatives in Congress to do all within their power to check the pernicious influence of those among the moving picture people who are thus defiling and despoiling our land. We commend all moving picture people who are true to our moral standards and codes of ethics and who are earnestly endeavoring to produce clean, wholesome, and uplifting pictures.

2. That copies of this resolution be sent by the Secretary of this body to both Houses of Congress, the Committee on

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Education of the Lower House, and to the President of the United States.

R. P. SHULER,
 H. E. DRAPER,
 O. T. COOPER.

Resolution on
 moving
 pictures
 adopted

E. E. Clements, clerical delegate from the Cuba Conference, asked unanimous consent to move an amendment to Report No. 17 of the Committee on Revisals. The consent being given, Brother Clements asked that the word "may" be substituted for the word "shall" in the above mentioned report. The request prevailed.

E. M. Copenhaver resigned from the Hospital Board, and the resignation was accepted. H. L. Ott, of Kentucky, was elected to take his place.

W. A. Cooper, clerical delegate from the Florida Conference, moved that Report No. 4 of the Committee on Itinerancy, already adopted, and upon which the Bishops had rendered their opinion, now be voted upon to send down to the Annual Conferences for constitutional amendment. The Chair ruled that the rules would have to be suspended to consider the motion.

Standing
 Committees
 called

The Standing Committees were called and there were no reports.

The Special Committees were called and the report from the Special Committee to Nominate an Educational Commission was presented, read, and adopted, as follows:

Report of Special
 Committee
 adopted

REPORT OF SPECIAL COMMITTEE TO NOMINATE EDUCATIONAL COMMISSION

Your committee, instructed to nominate the Educational Commission which was created by the report of the Special Committee on the Reorganization of Boards (Section 4, paragraph 2), beg leave to report as follows:

1. We nominate the following for membership on this Commission, the names being arranged in alphabetical order: W. M. Alexander, Fayette, Mo.; Mrs. D. N. Bourne, Greenwood, S. C.; J. L. Cuningim, Nashville, Tenn.; J. L. Decell, Jackson, Miss.; J. S. French, Bristol, Va.; O. E. Goddard, Conway, Ark.; Paul B. Kern, Dallas, Tex.; Mrs. W. A. Newell,

Mount Airy, N. C.; W. F. Quillian, Macon, Ga.; C. M. Reves, Little Rock, Ark.; C. T. Talley, Beaumont, Tex.; Goodrich White, Emory University, Ga.

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2. We recommend that this Commission be authorized to fill any vacancy that may arise in it within the next quadrennium.

Report of Special Committee adopted

3. We recommend that the General Secretary of the Board of Education call this Commission in session for organization as soon as may be practicable.

ANDREW SLEDD, *Chairman*;

MRS. E. R. STEEL, *Secretary*.

W. A. Cooper, clerical delegate from the Florida Conference, was recognized and renewed his motion that the report adopted in reference to delegates from Annual Conferences to the General Conference be adhered to, and that it take the course necessary for a constitutional amendment. The motion prevailed by a vote of 176 for to 57 against. The majority of two-thirds obtaining, the matter goes down to the Annual Conferences.

The Calendar was taken up. F. P. Culver, clerical delegate from the Central Texas Conference, made a point of order, which was not sustained.

Report No. 8 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 8

Report No. 8 on Hospitals adopted

Your committee reports that it has considered a memorial from the Dallas District Conference of the North Texas Conference asking for action that will result in the expansion of our Orphanage work and the promotion of the building of Homes for Aged People, and we recommend, as is requested in the paper before us, the appointment of a committee of five persons to work out some plan to develop this great need of our Church, and to devise means to meet the same.

C. C. JARRELL, *Chairman*;

D. H. HOTCHKISS, *Secretary*.

Report No. 12 of the Committee on Revisals was taken from the Calendar. E. B. Chappell, Chairman of the Committee, asked that Report No. 16 be

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substituted and acted on. The request being granted, the report was read. A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the report. The report was adopted, as follows:

Report No. 16
 on Revisals
 adopted

COMMITTEE ON REVISALS, REPORT NO. 16

Your committee begs leave to make the following report:

Upon memorial from the Little Rock Conference requesting a change in the Discipline authorizing the execution of a mineral lease on Church property, and validating certain leases heretofore made, we recommend that paragraph 247 of the Discipline be amended by adding thereto the following additional section:

Section 2. The trustees, with the consent of the preacher in charge and the Quarterly Conference where property controlled by a circuit or station is involved, or with the consent of the presiding elder and the District Conference where property controlled by a district is involved, shall have power to execute a mineral lease of such property for the purpose of exploring and developing the same for oil, gas, and other minerals, and to receive or sell the royalties thereunder and apply the proceeds arising therefrom as may be directed by the Conference authorizing such lease.

E. B. CHAPPELL, *Chairman*;

F. A. CARTER, *Secretary*.

Report No. 11 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

Report No. 11
 on Conference
 Claimants,
 etc.,
 adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 11

Your committee has considered a memorial from the Las Vegas District Conference of the New Mexico Conference, as follows:

"Whereas a part of the State of New Mexico, according to present boundary or Conference lines, is in the Denver Conference, we respectfully request the General Conference to change the northern boundary line of the New Mexico Conference so that the line between the New Mexico and Denver Conferences will be the State line between these two States, with the exception of the counties of San Juan and Rio Aribba, which are in the extreme northwest corner of New Mexico and are now occupied by the Denver Conference, it

being desired that the Denver Conference retain these two counties.

"We respectfully ask the General Conference to give the matter due attention."

We recommend concurrence.

J. B. WINN, *Chairman*;

JOHN W. BARTON, *Secretary*.

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Report No. 11
on Conference
Claims,
ants, etc.,
adopted

Report No. 6 of the Epworth Leagues was reached on the Calendar, when the Chairman, George Pohlman, stated that the committee would yield its place on the Calendar for more important legislation. Report No. 7 of the Committee on Itinerancy was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 7

Report No. 7 on
Itinerancy
adopted

Your committee has given careful consideration to a memorial from the Upper South Carolina Conference and to the recommendation in the Bishops' Address touching the trial of a preacher on trial for admission into the Annual Conference.

Your committee recommends the following:

In paragraph 280, "Answer," line 2, strike out the words, "Quarterly Conference of the charge that he serves," and in their place insert the words, "District Conference within the bounds of which he serves."

The amended paragraph will then read:

"¶280. Ans. He shall be accountable to the District Conference within the bounds of which he serves." (The remainder of the paragraph to be unchanged.)

We recommend concurrence.

B. F. LIPSCOMB, *Chairman*;

W. F. DUNKLE, *Secretary*.

Report No. 8 of the Committee on Itinerancy was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 8

Report No. 8 on
Itinerancy
adopted

Your committee, having had referred to it for consideration certain parts of the Episcopal Address to this Conference, which have been considered, begs leave to report:

Whereas, under the present very complex state of our social order, many of our pastors are burdened with outside and conventional duties which consume much of their time,

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Report No. 8 on
 Itinerancy
 adopted

talents, and energies; and whereas our Bishops in their Address to this General Conference call attention to this condition of our ministry and suggest that some measures of relief be given to "lighten the burdens of our pastors" (page 5, paragraph 1, Bishops' Address, 1926); therefore be it

Resolved by the General Conference of the Methodist Episcopal Church, South, in session duly convened in Memphis, Tenn., May, 1926: 1. That the pastor's first duty is to administer in spiritual things, and our pastors are hereby solemnly enjoined: (a) To take ample time for meditation, study, prayer, and other approved means of and for their own spiritual and mental cultivation and development; (b) to arrange their pastoral and other activities so as to set apart certain hours each day (preferably in the forenoon) for meditation, study, prayer, and spiritual self-cultivation; (c) that they do not allow social duties or other programs of activities to interfere with preparation for and the execution of strict pastoral work and duties as set out and contemplated in our Discipline.

2. That we encourage local Churches and centers of local or group Church activities to employ assistant pastors and other Christian workers to assist our pastors and relieve them from such routine, detail, social, conventional, and other work as may properly be referred to them.

We recommend concurrence.

B. F. LIFSCOMB, *Chairman*;
 W. F. DUNKLE, *Secretary*.

Report No. 5 of the Committee on Temperance and Social Service was advanced on the Calendar at the request of the Chairman. The report was read and adopted, as follows:

Report No. 5 on
 Temperance
 and Social
 Service
 adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 5

Your committee, to which was referred a memorial from the Tennessee Conference Sabbath Crusade Committee, beg leave to report that we recommend *nonconcurrence* therein:

We recommend, however, on the same general subject matter referred to in said memorial, the adoption of the following resolutions:

Be it resolved: 1. That we call upon all of our ministers and other leaders and teachers to be emphatic in teaching and preaching Sabbath observance.

2. That we favor the vigorous enforcement of existing laws

designed to safeguard and preserve the holy Sabbath and the enactment of such additional legislation as may be necessary to that end.

CHARLES M. HAY, *Chairman*;
W. G. HENRY, *Secretary*.

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Report No. 6 of the Committee on Temperance and Social Service was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL
SERVICE, REPORT NO. 6

Report No. 6 on
Temperance
and Social
Service
adopted

On so much of the Address of the Bishops as referred to Christian citizenship your committee reports as follows:

1. That we approve and indorse the wise observations and sound utterances contained in that portion of the Address on pages 18-21, under the head of "Christian Citizenship."

The pronouncement of the bishops on the national prohibition law should be read from every pulpit in the Church. It is a clarion call which should ring throughout our borders and stir all supporters of temperance and prohibition to action.

Facts submitted to us from all the States confirm our faith in prohibition as a national policy. From every quarter comes but one report: that moral and civic conditions under prohibition, while not ideal, are incomparably better than under the old policy. These reports reassure us in the conviction that "prohibition at its worst is better than the license policy at its best."

We have taken note of the factors tending to prevent the due observance and proper enforcement of the law. Chief among them are these:

1. The campaign for the nullification of the Eighteenth Amendment under the guise of proposals to modify the Volstead law.

2. The patronizing of the lowest criminal classes by men of prominence and influence, resulting in the enriching of the former and the setting up of the latter as inciters of drunkenness and official corruption.

3. The appointment and election to office of men who prefer to demonstrate that the law cannot be enforced rather than that it can be enforced.

4. The disposition to shirk and evade local responsibility, resulting in a failure to exercise State and local authority with fidelity and vigor.

5. Overconfidence and lack of vigilance and diligence on

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Report No. 6 on
Temperance
and Social
Service
adopted

the part of the friends of temperance and prohibition. The peril of prohibition, as of all popular government, is "not so much the bad citizenship of bad men as the bad citizenship of good men."

These conditions challenge us to action.

The campaign for nullification must be answered by a crusade for observance and enforcement. Men of prominence and influence who strike hands with—patronize and enrich—the lowest criminals must be indicted at the bar of public opinion as their confederates and accomplices. The law must be administered by its friends. In our States—from constable to governor—and in the nation—from revenue agent to President—officials must be selected who believe in enforcement, not only because prohibition is the law, but because it ought to be the law.

The full power and authority of the States must be exercised in coöperation with the Federal Government.

For the attainment of these ends we call upon our preachers and teachers to give voice to the social creed of our Church and upon all our people to assert their full influence as Christians and patriotic citizens of our republic.

We recommend that these sentiments be declared to be the sentiments of the Conference.

CHARLES M. HAY, *Chairman*;
W. G. HENRY, *Secretary*.

Bascom Anthony, clerical delegate from the South Georgia Conference, moved to suspend the rules in order to consider a resolution relating to General Conference membership under the increased lay membership of the Annual Conferences as provided by our recent action. The motion did not prevail.

Report No. 7 of the Committee on Temperance and Social Service was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on
Temperance
and Social
Service
adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 7

Your committee, having had referred to it that portion of the Bishops' Address relating to the subject of divorce, wishes to reiterate the note of alarm sounded by our Chief Pastors, and to declare that the hour has struck for our branch of the Church of the Living God to speak in tones of emphasis and authority against this hydra-headed evil that is sapping away the very foundations of our social life and assaulting the cita-

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Report No. 7 on
Temperance
and Social
Service
adopted

del of the home. The nation does not face a problem in this matter, but rather faces a crisis—which is an overripe problem—and it should be met with promptness and effectiveness. The same disintegrating forces of social evils which sapped the life from the Roman Empire are eating insidiously into the foundations of our national life and threatening the home with its sacred ties and hallowed institutions; that destroyed, America will go into the trash heap of the nations that were.

Already this nation has touched the bottom in the ratio of divorces to marriages; in the face of the almost universal laxness in social life, divorce has increased to such an extent that national statisticians give out the alarming fact that there is one divorce to every seven marriages among the people of the United States, which is higher than in any other nation on the face of the earth.

We would adjure our preachers to draw a sharp distinction between the civil law and the Scriptural law and to take every precaution before solemnizing the marriage of a couple, either of whom has been divorced, by acquainting themselves with the facts in the case, and absolutely refuse to solemnize marriage between divorced persons unless it is fully established that the cause of separation was upon the one ground permitted by the Scripture and the book of Discipline of our Church.

Likewise we would urge the members of our Church to go the limit of endurance before resorting to the divorce courts; and, if there must finally be a separation, let them remain unmarried, unless they can stand before the judgment seat of Christ with a clear conscience as to their own innocence in the case. It should be remembered that the preservation of society is vastly more important than individual liberty or individual desire or individual welfare.

It is expedient that the Board of Temperance and Social Service, aided by our ministers and members and coöperating with other Churches, take active steps toward decreasing the divorce evil by endeavoring to have enacted, as far as possible, uniform divorce laws among the States, and the reduction to the *nth* degree of the grounds upon which divorces may be sought. And we also urge that every reasonable effort be made to have the marriage laws of the several commonwealths strengthened. It should be made impossible for couples to be married without certain preliminaries, such as the publication of the issuance of the license, and the publication of the bans in the newspapers or from the pulpit, or both, a reasonable time prior to the date of the marriage. Strengthen your marriage laws and immediately the ratio of divorces will decrease.

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DAY

Report No. 7 on
 Temperance
 and Social
 Service
 adopted

The rights of children to know and love and live with both their parents should be preserved; the sacredness of the home should be safeguarded; the foundations of the national life should be made secure. And in these things our great Church should be a leader, as in all other phases of righteousness and national betterment.

CHARLES M. HAY, *Chairman*;
 W. G. HENRY, *Secretary*.

Peter Stokes, clerical delegate from the South Carolina Conference, stated that as there is no divorce law in his State and will not be, the delegation refrained from voting on the foregoing report.

Report No. 7 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on
 Publishing
 Interests
 adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 7

Your committee, having given careful consideration to the report of the Book Committee and Publishing Agents, beg leave to submit the following:

The report discloses that the past quadrennium has been in many respects the most successful in the history of our Publishing House. We note that the Capital Account and Contingent Fund have increased during the quadrennium from \$2,159,233.61 to \$2,671,877.30, or \$512,643.69. In addition to this there has been appropriated out of the earnings of the House \$220,000 to the Superannuate Endowment Fund. This is in comparison with \$89,200 the previous quadrennium. It is interesting to note that this amount paid to the superannuates during the last quadrennium is more than one-third of what has been paid to superannuates during the entire history of the House.

We are pleased to note an increase in the sales of both uniform and graded literature of approximately \$80,000 over the previous quadrennium. This is an increase of approximately eleven per cent during the period.

We note with pleasure that during the quadrennium we have completely reorganized our system of accounting and records. This has been done under expert advice. We now have as complete set of records covering every phase of our work as can be found in any business anywhere. The books have been audited annually during the quadrennium by Ernst & Ernst, a firm of national repute.

During the quadrennium the old Publishing House in

Nashville has been sold, the money used in the building of our new factory. We have purchased a lot in Dallas and are making plans for the erection of a building there. Our examination of the report of the Publishing Agents leads us to congratulate them and the Book Committee on the splendid progress which has been made during the quadrennium.

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Report No. 7 on
Publishing
Interests
adopted

Respectfully submitted.

W. R. ODELL, *Chairman*;
J. W. PERRY, *Secretary*.

Report No. 13 of the Committee on Revisals was substituted by Report No. 18, which latter report was read. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend by adding the words "or recommends him," at the close of the two paragraphs mentioned in the report. The amendment was adopted. The report as amended was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 18

Report No. 18
on Revisals
amended and
adopted

Your committee recommends that in paragraph 134 of the Discipline the following words be added: "And he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him," so that the paragraph shall read as follows:

"He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference, at the time of such rejection, discontinuance, or location, shall give such liberty, and he shall not employ as a supply any preacher who has been previously expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him."

In paragraph 145 of the Discipline the following words shall be added: "And he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him"; so that the paragraph shall read as follows:

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Report No. 18
on Revisals
amended and
adopted

"He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference, at the time of such rejection, discontinuance, or location, shall give such liberty; and he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him."

E. B. CHAPPELL, *Chairman*;

F. A. CARTER, *Secretary*.

Report No. 11 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 11
on Publishing
Interests
adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 11

Your committee has had before us the report of the General Conference Commission on Connectional and Conference Periodicals, and have considered that part which relates to the *Christian Advocate* and the *Methodist Review*.

We find that each of these periodicals fills a place of its own in the publicity policy of our Church. We recommend that an earnest effort be made by those in charge to greatly increase the circulation of each of these periodicals. This will solve many problems of expense of circulation and increase their usefulness to our Church at large.

Respectfully submitted.

W. R. ODELL, *Chairman*;

J. W. PERRY, *Secretary*.

Report No. 16
on Missions
considered

Report No. 16 of the Committee on Missions was taken from the Calendar and read. Mrs. J. W. Piggott, lay delegate from the Louisville Conference, moved to amend by inserting after the word "laymen" the words, "two of whom shall be women." The amendment was accepted. Clem Baker, clerical delegate from the Little Rock Conference, moved to add "Home Extension Secretary of Sunday Schools." W. G. Cram, clerical delegate from the Kentucky Conference, moved to lay the report on the table. The motion prevailed.

Laid on the
table

W. S. Jones, clerical delegate from the South

Georgia Conference, moved that we adjourn. The motion did not prevail.

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Report No. 17 of the Committee on Missions was taken from the Calendar, read, and, on motion of W. Erskine Williams, lay delegate from the Central Texas Conference, was amended by placing in their proper place the words "referred to the committee already appointed." The report as amended was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 17

Report No. 17
on Missions
amended and
adopted

Your Committee on Missions, having before it a communication from Y. K. Woo and Peter S. T. Shih, in reference to our work in China, and also a paper from C. C. Bush, in reference to our work in Africa, recommend that these papers, and the subjects discussed in them, be referred to the committee already appointed by this General Conference on Nationalism in the Conferences outside of the United States.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

Report No. 12 of the Committee on Education was taken from the Calendar and read. J. D. Gardner, lay delegate from the South Georgia Conference, moved to lay the report on the table. The motion did not prevail. The report was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 12

Report No. 12
on Education
adopted

Having given thoughtful attention to the section of the report of the Board dealing with religious education and to the reports of the deans of our theological seminaries, your committee asks approval of the following recommendations adopted by the Board at the last annual meeting:

1. That the educational method of doing work among students in State institutions of learning be given priority in the policy of the Board.

2. That, in the order of their attested value, the following methods of work in State schools be approved:

- (a) Religious foundations, coöperatively supported.
- (b) Denominational Bible Chairs.
- (c) Student pastors, with teaching function.
- (d) Student assistants for part-time service.

3. That the name "Wesley Foundation" be chosen to designate distinctively Methodist work in State schools.

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Report No. 12
 on Education
 adopted

4. That a part of the budget for student work be used for aiding in the development of religious education in our own Church schools.

5. That the Secretaries of the Board prepare and submit to the Board for consideration a suggested plan for introducing religious instruction into the public schools.

6. That the budget for maintenance and extension asked by the Department of Religious Education be granted as far as available resources will permit.

7. With reference to the reports of the Theological Departments of Emory University and Southern Methodist University your committee desires to call attention to the encouraging progress made by these institutions and to commend the forward-looking plans which they have set on foot. We urge more sympathetic and effective coöperation with these schools in their faithful efforts to multiply a trained ministry for the Church.

8. We recommend that the Discipline be amended in regard to religious work in State schools by striking out, in paragraph 462, all that follows the words, "maintained by the State," in line 7, which reads as follows: "A Commission composed of two or three members nominated by the Board of Education of each Annual Conference in the State and elected by the Annual Conference, to serve at least four years, may be constituted for the purpose of providing for the religious education of Methodist students in the schools maintained by the State; and if the Annual Conference approve, this Commission shall have power to employ, subject to the appointment of the presiding bishop, a Director of Religious Education to supervise and conduct the work of religious education in the charges in which the State institutions are located, with special reference to the needs of the Methodist students in these institutions"; so that the paragraph when amended shall read:

"¶462. A Commission composed of two or three members nominated by the Board of Education of each Annual Conference in the State and elected by the Annual Conference, to serve at least four years, may be constituted for the purpose of providing for the religious education of Methodist students in the schools maintained by the State."

R. L. FLOWERS, *Chairman*;
 PAUL KERN, *Secretary*.

Report No. 8 on
 Temperance
 and Social
 Service
 read

Report No. 8 of the Committee on Temperance and Social Service was taken from the Calendar and read. A. R. Kasey, clerical delegate from the Louis-

ville Conference, moved that the word "murder" be stricken out. E. B. Chappell, clerical delegate from the Tennessee Conference, moved that the amendment be laid upon the table. The motion prevailed. M. A. Childers, lay delegate from the West Texas Conference, moved to amend by striking out the paragraph referring to the World Court. J. D. Randolph, clerical delegate from the Missouri Conference, moved to lay the report on the table. The motion did not prevail. R. W. Adams, clerical delegate from the Texas Conference, moved the previous question, and the previous question was ordered. The motion prevailed by a vote of 143 for to 102 against. M. M. Eakes, lay delegate from the East Oklahoma Conference, made a point of order that the previous question required a two-thirds majority. The point was not sustained under our rules. The amendment of M. A. Childers did not prevail. The report failed of adoption by a vote of 86 for to 200 against. Arthur J. Moore, clerical delegate from the West Texas Conference, explained his vote, having given notice at the proper time that he desired to do so.

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Report No 8 on
Temperance
and Social
Service read

Fails of
adoption

Report No. 10 of the Committee on Education, with a minority report, was taken from the Calendar. On request of the Chairman, R. L. Flowers, the report was withdrawn.

A. J. Lamar, clerical delegate from the Alabama Conference, was recognized and called the attention of the Conference to the fact that we had reached the danger point of hasty legislation, and therefore moved that we adjourn *sine die*. A moment later he withdrew the motion to hear the Fraternal Messenger from the C. M. E. Church.

Bishop J. C. Marshall, of the Colored Methodist Episcopal Church, was introduced to the body. J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced Rev. G. M. Noble, M.A., Fraternal Messenger from

Bishop Mar-
shall intro-
duced

Rev. G. M.
Noble intro-
duced

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the Colored Methodist Episcopal Church. His credentials were read, as follows:

Credentials
 from C. M.
 E. Church

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Greetings: The bearer, Rev. G. M. Noble, A.M., a graduate of Paine College and a brother beloved among us, has been appointed by our Bishops to convey to you a message of greetings. Dr. Noble will tell you of the growth and development of our own Church, in which we are sure you will rejoice with us. We congratulate you upon the splendid work at home and abroad which your great Church, under grace, is doing, and pray the blessings of our Heavenly Father to continue with you in all you may undertake for the building of the kingdom.

Yours very sincerely,

N. C. CLEAVES, *Secretary College of Bishops.*

Addresses the
 Conference

The Fraternal Messenger eloquently addressed the Conference. (See Appendix.) The Conference stood in applause at the conclusion of the address. Bishop Moore aptly responded.

Time extended

W. A. Christian, clerical delegate from the Virginia Conference, moved an extension of time until the work of the Conference should be completed, and the motion prevailed.

W. G. Thonger, clerical delegate from the Belgian Mission, rose to a question of personal privilege and pleaded for some statement against war. W. P. King, clerical delegate from the North Georgia Conference, moved to reconsider Report No. 8 of the Committee on Temperance and Social Service, and the motion prevailed. W. P. King, in the absence of the Chairman of the Committee, accepted the amendments offered to strike out the paragraphs in which war was termed "murder" and also the paragraph relative to the World Court. The report was then adopted, as amended, as follows:

Report No. 9 on
 Temperance
 and Social
 Service
 amended and
 adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 8

Your committee recommends the adoption of the following declarations on Christianity and War:

The United States is under obligation, to the extent of her power, to see to it that another war shall not happen. It is not worth while to indulge in the unprofitable speculation of whether another war could be justified, but we are to set ourselves steadfastly against the further recurrence of the military mania.

We must loathe war and hate war, and strip it of all its falseness and glamour and let it stand forth in its unveiled hideousness.

War robs the future. The financial cost of the war was \$337,000,000,000. This is enough money to build a school-house and a church within reach of every human being in the world, with a large surplus left for benevolences. About 14,000,000 soldiers were killed. No one can estimate what this means in the destruction of genius, art, literature, statesmanship, and religious leadership. War kills the best, the strongest, and the most heroic. Millions of children living have been cheated out of a father's care and a child's chance in the world. Through the smoke of battle in the World War the plain peoples of the earth, led by American's great prophet of peace, envisioned a world organized for the promotion of international peace and good will.

The Peace Commission gathered at Paris set up a plan for such an organization. Through that plan it was sought to commit the nations to the settlement of international disputes by arbitration or judicial determination; the reduction of armaments; guarantees for the preservation of the political independence and the territorial integrity of the several nations; and open treaties.

The plan has been accepted by more than fifty nations; and the League of Nations, set up pursuant thereto, is to-day a vital force in international life. But the Senate of the United States rejected the plan, and the United States has refused to join the League.

Without passing judgment at this time upon the wisdom of that course, and without now urging an entrance into the League, we declare it as our conviction that the United States should coöperate with the League in the setting up of agencies and the promotion of plans for the preservation of world peace. Neither narrow partisanship and provincialism, nor blind prejudice against a leader or a name, should prevent us from coöperating with any organization or people for the promotion of principles and ideals consistent with the spirit of Christianity and with the liberty and sovereignty of our beloved country.

We rejoice that our nation was a participant in the Naval Disarmament Conference held at Washington and express

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Report No. 9 on
Temperance
and Social
Service
amended and
adopted

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it as our hope and prayer that our full influence may be asserted in further conferences and movements looking to the reduction of armaments on both sea and land.

Above all, we adjure our preachers and leaders in every land to preach—evermore to preach—the gospel of peace, justice, and human brotherhood, that the world may be filled with the spirit of good will, as the waters cover the sea.

CHARLES M. HAY, *Chairman*;
 W. G. HENRY, *Secretary*.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Committee on Entertainment, was recognized and made several announcements. The following paper, offered by Dr. Grimes, was unanimously adopted by a rising vote:

Resolution of
 thanks to
 Secretaries

Whereas the Secretaries of this Twentieth General Conference have given evidence of unusual efficiency, having wrought with a spirit of willing service, faithfulness, and unflinching courtesy, and have done the work with remarkable accuracy; therefore be it

Resolved, That the General Conference extend a double portion of thanks and good will to the Secretaries, collectively and individually.

J. LOYD DECELL,
 J. R. JONES,
 C. C. GRIMES.

Vote of thanks
 to Publishing
 Agents

Clem Baker, clerical delegate from the Little Rock Conference, moved a vote of thanks to the Publishing Agents for the handy volume of Sunday School Lessons presented to the delegates by the Publishing House, and also for the use of the Hymn Books for the session. The motion prevailed.

The following telegram was read:

NEW ORLEANS, LA., May 20, 1926.

Congratulatory
 wire

General Conference, Methodist Episcopal Church, South, in session at Memphis, Tenn.

Accept sincere congratulations on your decision to erect in New Orleans a great hospital to be conducted under the auspices of the Methodist Episcopal Church, South. It is a most laudable and beneficent undertaking that I am confident

will have the good will and every encouragement of the people of this city.

A. J. O'KEEFE, Mayor of New Orleans.

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The following paper of thanks from Mrs. W. B. Russell was read and ordered to record:

May 18, 1926.

To the General Conference, Memphis, Tenn.

Mrs. W. B. Russell, of Changchow, China, wishes to thank the members of the General Conference for their beautiful response to her memorial offering to the Changchow General Hospital Fund, which had its beginning on her birthday, and to express her appreciation of the generous response of the pages at the General Conference in contributing the entire fund raised for their diligent services during the busy days of the General Conference to this fund. Her heart's appreciative gratitude is inexpressible at this time for this beautiful sacrifice.

Note of thanks
from Mrs.
Russell

Respectfully submitted,

ELIZABETH H. (MRS. W. B.) RUSSELL.

The following resolution of thanks to the *Commercial Appeal* was read and went to record:

Whereas prior to and during the sitting of this General Conference the *Commercial Appeal* has given a vast amount of space to the proceedings of the body, and has been absolutely fair and impartial in all its reports, studiously avoiding all sensational matters; and whereas we rejoice that our South has within the bounds of its territory a newspaper of the character of the *Commercial Appeal*—great in its editorial policy, great in its support of all moral issues, great in its widespread news sources, and great in advancing the religious, moral, educational, industrial, and financial interests of the South; therefore be it

Thanks to
Commercial Appeal

Resolved, That we express our sincere thanks to the *Commercial Appeal* for its gracious courtesies shown to our Conference, and wish for it continued success and long life.

G. S. HARMON,

R. G. MOOD,

W. ASBURY CHRISTIAN.

The organization of the following Boards, Commissions, and Committees was reported to the Conference:

Organization of
Boards,
Commissions,
and Committees

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Organization of
Boards,
Commissions,
and Com-
mittees

COMMISSION ON BUDGET.—D. H. Hotchkiss, Chairman; J. T. McClure, Vice Chairman; W. M. Alexander, Secretary.

ADVISORY COMMITTEE OF THE NEAR EAST RELIEF.—Chairman, Bishop James Cannon, Jr.; Joint Secretaries, E. B. Chappell and F. S. Parker. In conformity with authority granted by the General Conference, the following were added by the committee to its membership: C. D. Harris, Baltimore Md.; John W. Smith, Roanoke, Va.; W. W. Peele, Durham, N. C.; W. B. Garrett, Columbia, S. C.; R. H. Harper, New Orleans, La.; C. C. Selecman, Dallas, Tex.; R. P. Shuler, Los Angeles, Calif.

BOARD OF TEMPERANCE AND SOCIAL SERVICE.—Chairman, Bishop James Cannon, Jr.; Secretary *pro tempore*, J. N. Hillman.

SUNDAY SCHOOL BOARD.—President, J. R. Pepper; Vice Presidents, Bishops John M. Moore and U. V. W. Darlington; Secretary-Treasurer, A. L. Dietrich; Executive Committee, J. R. Pepper, E. B. Chappell, J. W. Shackford, J. H. Ledyard, W. B. Ricks, Marvin T. Haw, and Fred A. Carter.

COMMISSION ON EXCHANGE OF TERRITORY WITH METHODIST EPISCOPAL CHURCH.—Chairman, Bishop W. F. McMurry, St. Louis, Mo.; Secretary, Nathan Newby, 1108 Washington Building, Los Angeles, Calif.

EPWORTH LEAGUE BOARD.—President, Bishop H. M. Du Bose; Vice President, Paul B. Kern; Assistant Secretary and Treasurer, Ralph E. Nollner; Executive Committee: L. H. Estes, W. W. Holmes, Orville Zimmerman, and C. W. Sarver.

COMMITTEE ON RESEARCH AND INVESTIGATION IN REGARD TO UNIFICATION.—F. N. Parker, Chairman; V. C. Curtis, Secretary.

A committee to be named by the College of Bishops having been called for in Report No. 8 of the Committee on Hospitals adopted at the beginning of this morning's session, the Chair announced the following to constitute the committee: J. H. Groseclose, J. W. Norton, J. A. Anderson, R. H. Harper, and J. W. Vaughn.

Bishop Cannon was recognized and raised a question as to the meaning of "within one year" in Report No. 12 of the Committee on Missions, which had been previously adopted, with reference to the organization of Central Conferences in mission fields. W. G. Cram, General Secretary of the Board

of Missions, moved that the meaning be "at any time after one year." The motion prevailed.

D. H. Hotchkiss, clerical delegate from the Texas Conference, moved that the thanks of the body be extended the faithful pianist, Mrs. A. L. Dick; and Paul B. Kern, clerical delegate from the East Oklahoma Conference, moved the same with reference to the Editor and force of the *Daily Advocate*. Both motions prevailed separately.

The minutes of this session were read and approved.

The business of the Twentieth Session of the General Conference of the Methodist Episcopal Church South, having been completed, Bishop Moore, the chairman presiding at this morning's session, briefly addressed the body. He announced and the Conference sang Hymn 227, "And let our bodies part."

The Conference was then led in prayer by our Senior Bishop, Warren A. Candler, the doxology was sung, the benediction pronounced by Bishop Collins Denny, and the Twentieth General Conference of the Methodist Episcopal Church, South, stood adjourned, *sine die*.

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Thanks ex-
tended pian-
ist and Editor
of *Daily Ad-
vocate*

Minutes read
and approved

Closing
service

A. F. WATKINS, <i>Secretary</i> ;	WARREN A. CANDLER,
FITZGERALD S. PARKER,	COLLINS DENNY,
J. A. BURROW,	EDWIN D. MOUZON,
L. H. ESTES,	JOHN M. MOORE,
M. T. HAW,	W. F. McMURRY,
R. G. MOOD,	U. V. W. DARLINGTON,
R. S. SATTERFIELD,	HORACE M. DU BOSE,
E. L. CRAWFORD,	W. N. AINSWORTH,
W. ASBURY CHRISTIAN,	JAMES CANNON,
J. H. EAKES,	W. B. BEAUCHAMP,
G. S. HARMON,	JAMES E. DICKEY,
<i>Assistant Secetaries.</i>	S. R. HAY,
	HOYT M. DOBBS,
	H. A. BOAZ,

Bishops.

APPENDIX

I. THE BISHOPS' ADDRESS

To the General Conference of the Methodist Episcopal Church, South, assembled May 5, 1926, in Memphis, Tenn.,—Greeting.

Brethren: We, your General Superintendents called and set apart to this service by the authority of the Church, greet you in the name of the Father, and of the Son, and of the Holy Ghost. This God is our God, yours and ours, forever and ever; he will be our guide even unto death. Amen.

OUR SEVERAL RESPONSIBILITIES

While far from making light of our responsibility in connection with the work of the General Conference, we emphasize the fact that here your responsibility is far graver and heavier than ours. To you each of us is accountable for his life and administration. To you, not to us, are committed, under limitations, full powers to make rules and regulations for our Church. Our duties are to enforce the rules of order which you yourselves shall enact and to call your attention to any infraction of our constitution which inadvertently in the course of legislation may be committed.

PRAYER AND EXHORTATION

By the will of our Annual Conferences you are the delegates of our Church. To you has been given great honor because to you has been committed a great trust. We do not expect you to fail. We are continuing instant in prayer that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all. If you be willing that God shall answer this prayer, you cannot fail; but if you lean to your own understanding instead of seeking and following the guidance of the Holy Spirit, you will certainly fail and damage will befall the Church of God. As you have our prayers, so you have our confidence. Suffer us to remind you, as well as for ourselves to keep in mind, that oft-repeated word of our Lord's, which was also so frequently on the lips of his great apostle: Watch.

DEATH OF OUR COLLEAGUES

With sorrow we give official notice of the death during the quadrennium of four of our episcopal colleagues: John Carlisle Kilgo, Richard Green Waterhouse, James Atkins, and William Belton Murrah. According to our custom, it will doubtless be your pleasure to hold a memorial service for these brethren, at such time as you may appoint.

Of these colleagues we can truly say that in character and reputation they were unblemished, in courage undaunted, in love for the Church unfailing, in faith pure, in work for God constant and abundant. They have endured the fiery trials to which each of us is subject, and have entered into the presence of God, nor has the smell of fire passed on them. To them life presented no greater honor, because at the call of God it offered no wider field of usefulness than the Methodist ministry.

HEALTH AND ACTIVITY OF LIVING BISHOPS

Of your living bishops fourteen are active and in good health, so far as can be determined. During the quadrennium God has enabled us each year to hold every Annual Conference. In addition we have attended many District Conferences, and have constantly traveled at large to serve our people. Under the blessing of God upon our labors and upon the labors of our brethren, our beloved Church has had a period of prosperity, for which we, with you, give fervent thanks.

LIGHTENING THE BURDENS OF THE PASTORS

The daily life and work of the pastorate continually become more complex. Many of our pastors are burdened with obligations which we should seek to lighten. Every man ordained to the eldership is solemnly enjoined to give himself wholly to this office, whereunto it hath pleased God to call him: so that, as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way, and that he will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, he may wax riper and stronger in his ministry; and that he may so endeavor himself from time to time to sanctify the lives of himself and his, and to fashion them after the rule and doctrine of Christ, that he may be a wholesome example and pattern for the people to follow. These sacred obligations cannot possibly be met if the preacher is to be only a man of affairs, to lose himself in a multitude of details and, in the language of Scripture, become a server of tables. Let us see if it be not possible to make some provision that may enable every pastor to spend the whole or a generous part of each week day morning in his study. The need of well-furnished men for thought and spiritual leadership in the Church makes this a matter worthy of the most earnest consideration, and also of legislation which shall look to a less onerous order of pastoral administration, with this so great end in view.

BOUNDARIES OF OUR DUTIES

Every period is for its generation critical. What is true and good must be preserved in vigor, what is outworn must be abolished or adjusted, wrong and error must be uprooted, good must be assisted. The responsibility is on each living generation. Only the man or institution whose roots are buried deeply and firmly in the past can influence the future for good. As a Church we have a glorious past. To be severed from it would be not a loss only; it would be our death. To accept what our past has given us and then to deny the gift or to disparage the giver is akin to theft, and thieves are not welcomed into the kingdom of God. But those roots, however deep and firm they may be, do not exist simply for our admiration.

They are needed sources of the fruit intended for the sustenance of our generation and those that are to follow. Without fruit for present and future use and service those roots only cumber the ground. He who kindles his torch even at the pure fire of the past kindles it that he may light the present and all the way forward. The smoking flax is not without some fire, and we can say with a great poet, "E'en in their ashes live their wonted fires." To the Israelites of old Moses repeated the statement: Beware lest ye forget. We need the same warning, for our day is not without contempt for the lessons of the past. Life is a partnership, and such a partnership as includes all human and divine interests. Burke as impressively as eloquently said:

Life "is indeed a contract (partnership). Subordinate partnerships for objects of mere occasional interest may be dissolved; but" life "ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico and tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are dead and those who are to be born. Each effective relation of each particular life is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures each in its appropriate place."

OUR FAITH

Since Wesley's death Methodism the world over has had many divisions, but it has been our boast that no division over doctrine has yet occurred. To-day the world is in commotion. Not only does it suffer from the results of a war that involved the whole world; it also is poisoned by the causes that produced that war. Left in their train are all kinds of

corruption, moral depravity, and widespread crime. This commotion is not confined to a few of the relations and interests of life. It affects the whole life. Our day is another confusion of tongues around the ruined Tower of Babel; and not of tongues only, but of all intellectual and spiritual interests. Foundations confidently believed to be too deep to be shaken, eternal indeed, supporting a building whose top reached to heaven, are claimed to be untrustworthy and the building fast falling to ruin. It is claimed by some that the very ark of God is in the control of modern Philistines and is being desecrated. No doubt many professed Christians are departing from the faith, though not always from membership in the Church. Our Methodism is not unaffected by this worldwide commotion. That were impossible. We do not live in a watertight compartment. Influences from without touch us, tend to disintegrate us. Only our fidelity to God, only our coöperation with his mercifully offered power, can prevent us in this critical hour from a bastard creed.

We are glad to believe that with rare exceptions our preachers and people are true to the old faith for which our fathers without the slightest apology joyfully and successfully contended, the faith which is our heritage and glory; and in the words in which four hundred years ago the noble martyr Tyndale Englished the inspired words of that other noble martyr, St. Paul, we sing our psalm of praise: "God be thanked, that though ye were once the servaunts of synne, ye have yet obeyed with herte unto that forme of doctryne where unto ye were delyvered." So St. Paul wrote to the Romans, as may be seen in Wesley's Notes, in the Revised Version, and, what is even better, in the uncontested Greek text. As Wesley says in his "Notes upon the New Testament": "Literally it is the mold which, as it contains a beautiful allusion, conveys also a very instructive admonition: intimating that our minds, all pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mold into which they are cast." What is this mold of doctrine believed and proclaimed without variableness or shadow of turning by Methodism from its beginning, whose abandonment for any other mold would be the betrayal of the faith of our fathers; worse, the betrayal of our Lord?

Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all, and through all, and in all, and who fills, preserves, and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust,

neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth at the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ.

This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come unto the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which, if we love him, we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

In brief, this is the mold of doctrine whereunto world-wide Methodism has been delivered, and to which to this day it is authoritatively committed.

DANGERS AND REMEDIES

We have been alarmed because in some instances men have applied for admission into our ministry, or into full connection in our Conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place among us for those who do not believe our authoritative standards. This action is not due to sectarian narrowness, certainly not to the denial of the right of any man who possesses the ability to think for himself, and, bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organ-

ization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us.

In this connection sight must not be lost of an important fact. In a world whose recent wastes are now populous, at a time when applied science has immeasurably widened man's outlook and increased his power, amid the continuous crash of philosophies, and the burial and birth of new and strange scientific hypotheses, life, particularly for the uninformed and untrained Christian mind, is difficult. In addition, even a little knowledge of men and books shows a truth brought out by Bacon: the universal tendency to hasty and false generalizations. The one in error, all the more if he be young and immature, needs to be dealt with tenderly, patiently, wisely, lovingly. Harshness should be wholly avoided. Firmness must never be abandoned. We must not lose sight of the fact that hasty and harsh punishment damages the punisher more than the sufferer. The loving cultivation of sound sentiment and nourishment of truth does more good than hasty punishment.

But what must be done with any among us who for any reason holds another gospel? So far as the facts warrant, let us hope the number is few. If against an elder not even an accusation should be received but before two or three witnesses, certainly floating suspicions with no clear proof ought not to be received. Yet neither our hope nor our charity can make or change facts. Adam Clarke teaches us, "'To think no evil where no evil seems' is the duty of a Christian, but to refuse to see it *where* it most evidently appears is an imposition on the understanding itself."

We cannot forget that St. Paul said: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." St. Peter announced: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Especially do we recall that solemn admonition of our Lord's: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

Methodism has always been glad to recognize the right of its people and preachers to ample room in which to move around. It would not restrict proper liberty and advance of true thought or right action. It continues to agree with Wesley that spiritual life will preserve true creeds rather than true creeds spiritual life. While we rejoice that pure Methodism has never been narrow, we also rejoice that it has never been loose. Our real opponents, our dangers, are mostly within, not without. By the lessons of the ages we must profit. Heresy hunting destroys its professed purpose. It fails to cure, and it fails to protect. It begets suspicions, destroys charity, works evil.

Since false prophets do exist in the Church and have always existed,

and since we are charged to beware of them, what is the remedy? We need not be in despair, or, as Tyndale translated in terse Anglo-Saxon words, "we are not without shift." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Our purpose should be, in meekness, to instruct those that oppose themselves. Some of our brethren may have honest difficulties of which we are ignorant, or which we have never faced, may have been subjected to evil influences from which we have been saved. Each of us must be sure to make straight paths for his feet, lest that which is lame be turned out of the way; but let it rather be healed. Not destruction, but cure, is the object to be sought, and sought with patient tenderness and love. It is seldom easy to bring back a man who has gone wrong, impossible if we begin by condemning him. We must not therefore despair. Let us remember how the Lord has borne and worked with us. Let us not forget that except the limits we ourselves fix his pardoning mercy knows no limits. Not till we have made the last possible effort, used the last available resources, should we cease, and even then we must continue to pray. Paul may have been the answer to Stephen's dying prayer.

Should all our efforts fail, or, once more to use the strong and beautiful translation of Tyndale, "should the man not be willing to permit us to helpe to amende him," should the man we received into our house, commended to our people, and intrusted with our work, insist on burning the house, then we must act. Common honesty demands that on his own motion the man who holds another gospel, who will no longer be true to his solemn vows, should leave the house to whose interests and ideals he is opposed. We must not match his dishonesty by an equal dishonesty. We are keepers of the house. We are traitors if we fail to protect our trust. True, the burning bush cannot be consumed by the false fire of heresy, yet no shod foot must be allowed to defile that holy ground. If there be "a stain in the fabric of the temple deep and foul as that left by the streaks of leprosy on the walls of the infected houses of old" . . . we must "purify the fabric of the temple, and the unclean stones in which the plague is must be removed and cast out of the building." If we be too weak to defend and preserve our doctrine, we shall not be strong enough to preserve our Church as a branch of the true Vine. But let us be willing to see our faults and errors in the criticisms of our enemies, for on those faults and errors they focus all their light. "'Tis right even from our foe to learn." While we recognize that there is often a pride of orthodoxy of which we should be ashamed, because it is contrary to that spirit of love characteristic of all true followers of our Lord, we must not suppose that orthodoxy has a monopoly of spiritual pride. The self-satisfied devotee of error is even more poisoned, because to the pride he adds the error.

UNIFICATION

We report to you officially what has already been published to the Church, that the vote on the plan of unification failed to receive the

required constitutional majority. We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant of hope of unification. We commend the facts of the case and the momentous issues that are involved to your careful and prayerful consideration, and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular.

The detailed statement of the vote in the Annual Conferences is as follows:

Conferences	Total Votes	Ayes	Noes
1. Alabama.....	270	73	197
2. Arizona.....	37	29	8
3. Baltimore.....	279	138	141
4. Brazil.....	47	47	.....
5. Central Brazil.....	38	38	.....
6. Central Texas.....	344	162	182
7. China Mission.....	93	70	23
8. Cuba.....	48	48	.....
9. Denver.....	26	24	2
10. East Oklahoma.....	158	140	18
11. Florida.....	259	149	110
12. Holston.....	313	163	150
13. Illinois.....	45	17	28
14. Kentucky.....	175	87	88
15. Korea.....	82	78	4
16. Little Rock.....	171	115	56
17. Louisiana.....	191	117	74
18. Louisville.....	204	132	72
19. Memphis.....	232	102	130
20. Mexico.....	52	40	12
21. Mississippi.....	213	43	170
22. Missouri.....	210	196	14
23. New Mexico.....	80	42	38
24. North Alabama.....	387	94	293
25. North Arkansas.....	215	162	53
26. North Carolina.....	278	145	133
27. North Georgia.....	351	116	235
28. North Mississippi.....	209	43	166
29. North Texas.....	288	161	127
30. Northwest.....	57	48	9
31. Northwest Texas.....	220	65	155
32. Pacific.....	132	93	39
33. South Brazil.....	33	32	1
34. South Carolina.....	188	21	167
35. South Georgia.....	311	94	217
36. Southwest Missouri.....	160	129	31
37. St. Louis.....	153	124	29
38. Tennessee.....	264	147	117
39. Texas.....	308	205	103
40. Upper South Carolina.....	198	23	175

Conferences	Total Votes	Ayes	Noes
41. Virginia.....	370	168	202
42. West Oklahoma.....	164	144	20
43. West Texas.....	264	177	87
44. Western North Carolina.....	366	221	145
45. Western Virginia.....	153	66	87
Totals.....	8,636	4,528	4,108

It was agreed that the foregoing detailed vote should be published with the following appended:

It is proper for us to state that two votes were cast in the Baltimore Conference by lay delegates who afterwards, and before the Conference adjourned, signed statements to the effect that they were not legally qualified members of the Conference. It follows, therefore, that these votes should not be included in the totals given above.

The College of Bishops declared that the Plan of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, submitted to the Annual Conferences of the Church, had not been adopted, three-fourths of the total vote of the several Annual Conferences not having been secured.

GROWTH OF THE CHURCH

During the present quadrennium we had increases in preachers and members as follows:

Traveling preachers.....	482
Local preachers.....	356
Members.....	249,466
Sunday schools.....	176
Officers and teachers.....	17,814
Scholars.....	184,842
Epworth Leagues.....	2,794
Epworth League members.....	70,563

We thank God that there has been in each class an increase, though considering our total membership, laymen and preachers (2,602,217), our material prosperity, our abundant opportunities, these relatively small increases lead us to mourn our leanness, not to boast. Were we not settled on our lees we should have brought many more thousands into the kingdom of God. Instead of congratulating ourselves that we are said to have produced more fruit than any other branch of world-wide Methodism, we should long to see others bring forth more than our small harvest. Not till we shall be filled with a greater passion for the conversion of lost sinners, not till we ourselves have working in us God's mighty power which he wrought in Christ when he raised him from the dead, not till he who commanded the light to shine out of darkness shall shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, can we meet our obligations as individuals and as a Church. In vain shall we perfect an already efficient organization, in vain shall we hold fast to our form of sound words, for unless Christ be

formed in us the hope of glory, and we give ourselves to loving service without stint, we shall fall short. May God send us, and soon, a mighty revival of pure religion and undefiled.

PREVALENT WORLDLINESS

While rejoicing in the victories of the Church achieved by the power of the Holy Spirit, we cannot overlook the sorrowful fact that sin abounds in the land. The consequences following the World War have contributed doubtless to bring to pass lowered standards of morality and excess of riotous living. But whatever may be the source of the social disorder, none can be blind to the fact that multiplied thousands seem to have lost the sense of sin and to have set at naught the moral law. Greed and licentiousness, rapine and murder prevail in what are called "waves of crime." The exhibitions in playhouses were never more vile, and by modern devices they are brought before all classes, especially children and immature youth, to a degree unknown in former times. Without exaggeration it may be truly said that they have become "schools of vice." At the same time from the press of to-day pour forth floods of publications more demoralizing than were those of the period when Wesley found it necessary to write into the General Rules the inhibition of "singing those songs, or reading those books, which do not tend to the knowledge or love of God." To overcome these prevalent evils, the powerful preaching of the gospel of Christ is a sure and sufficient means of salvation. Its calls to repentance and its denunciations of that "friendship of the world which is enmity with God" must be proclaimed with the unction of the Holy Ghost sent down from heaven.

It is especially necessary for us, if we be indeed Methodists, and not merely have a name to live and are dead, to return to that form of life which from the organization of Wesley's Societies the Church has declared "we know his Spirit writes on truly awakened hearts." Though many of us have departed from that form of life, from the declaration of its divine sanction the Church has never swerved. Expressly the General Conference is denied the power to change the General Rules. The attempt to weaken our Lord's commands by applying to the life he approves the false and fallacious epithet of Puritanism cannot even alarm us. Our citizenship is in heaven, and our life is to be ruled by our Lord. On earth we must represent him by action and word. No form of criticism can ever cast out of his word that we are not our own, that we are bought with a price, even the precious blood of Christ, that we must take up our cross daily, that in our lives he must be first, that whosoever shall be ashamed of him and his words in this adulterous and sinful generation, of him will the Son of man be ashamed. True creeds are essential, but in vain shall we hold the most perfect creed if to his will our lives be not conformed. "The tree is better known by its fruits than by any tag the owner can attach to its trunk." O brethren, many of us have spiritually declined, backslidden. Let us cry unto God for ourselves and for all

others: Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. From the very depths of our hearts let us pray:

“O Thou, who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart!”

Then may we expect, as we are glad to believe our fathers enjoyed, “a kindling touch of that pure flame.” Then once more shall the Lord our God walk in the midst of the camp and the shout of our King shall be heard among us, and with an everlasting salvation shall we, our children, and our neighbors be saved.

DIVORCE

Four years ago we called attention to the growing, the terrible evil of divorce. Respectfully and earnestly we call your attention, you to whom our Church has committed the duty to speak with authority, to what was then said:

“No sadder, no more ominous condition confronts us than the increasing breakdown of home life in our country. Divorce, very often for the most trivial so-called reasons, is rapidly increasing. Marriage in many instances has become a mockery. Those who should live together in the holy wedlock instituted by God himself, specifically sanctioned by our Lord and his inspired apostles, brazenly change partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom, nominally, they are married. If such conditions be not checked, they will run rapidly to greater ungodliness and immorality. Where these conditions prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that, unless such conditions are speedily cured, they bring disgust and secret loathing and make life—as they made that hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power he may graciously give us to create a widespread Christian sentiment that shall condemn this evil and arrest it. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, to our civilization, to our religion.

“More than thirty years ago our present Paragraph 162 [now Par. 167] was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons who have been divorced for the one Scriptural cause. This prohibition does not meet our present need. No penalty was then, nor has any even yet been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, ‘which fact of innocence shall be established by the court records,’ or by other satisfactory

evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records, or by other satisfactory and ascertained evidence, and then shall marry another shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the one Scriptural cause of infidelity, and that fact determined by the court records, or by any other satisfactory and ascertained evidence, shall be dealt with as in the case of immorality.

"Brethren, dearly beloved, equally responsible with us for the purity of the Church, and you alone responsible for the enactment of the law of the Church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a Church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptist to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have his blessing."

If we cannot effect a remedy for this sin so far as our country is concerned, we can at least bear our testimony, we can keep ourselves pure. Unless we be true to our Lord's teaching, we have a sure word of prophecy that there awaits us a certain fearful looking for of judgment and fiery indignation. At this time, ye who are men of God, help!

CHRISTIAN CITIZENSHIP

In our country there is a complete separation of Church and State, and we are glad to have it so. We must not forget those words of our Lord's, "My kingdom is not of this world"; nor those of St. Paul's that the weapons of our warfare are not carnal. The Church as a Church cannot properly project itself into political affairs, yet we cannot forget that we are citizens as well as members of the Church. The same moral principles that bind us as Christians bind us as citizens, and we are under obligation to God to be governed by those principles in all the relations of life. We are to submit ourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and the praise of them that do well. For so is the will of God. Because we are Christians we are not therefore the less loyal citizens, but the rather we should be better citizens. Our country long ago proclaimed that all governments derive their just powers from the consent of the governed. The majesty of our laws is grounded on the majesty of the people who through authorized tribunals enacted the laws for their direction and obedience; yet lawlessness now abounds. It cannot for a moment be tolerated that any man, particularly a Christian, be permitted to choose the laws he is to obey. All laws are to be obeyed. All our people must be prevailed on as a matter of conscience, as a matter of right, to be themselves obedient to all law, and to use every proper influence with others to induce them

to become law-abiding. Contempt for the law of the land, a substitution of personal desire or judgment for law, leads straight to anarchy. We cannot be good Christians and bad citizens. We remind you of those strong, true words in the Episcopal Address to the General Conference of 1890: "While we aim to secure our separation from the world, we cannot forget that by the terms of our gospel we are brought into special relations to it. Our responsibility is not restricted to the sphere of the interior life of the Church. Our Lord's words, 'Ye are the salt of the earth,' 'Ye are the light of the world,' put upon us a sacred trust; while the apostolic exhortation that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and all that are in authority, is prompted by the consideration that a healthful social order and righteous rule are necessary to the quiet and peaceable life in all godliness and honesty, upon which the growth and prosperity of the Church greatly depend. In the world, though not of it, the Church acts intensely upon it, and in its turn on many sides of its manifold life is strongly influenced by it. These vital and responsible connections between the two should be consciously and constantly in view when regulating the affairs and shaping the economy of the Church. Very many questions of social order are, on one side, principles of godliness, and the assertion and enforcement of them within the limits of its own life and action are the Church's witness to the truth before the world. Our members have their names enrolled in the commonwealths and kingdoms of earth as well as written in heaven; and it is within the province of the Church to exact that in the discharge of their functions as citizens, in the conduct of business, in the regulation of the family, and in the observance of social requirements they shall conform to and illustrate the law of life given in and by the Son of man. We cannot hope by impertinent and unwarranted interference in the affairs of the government and society to change the currents of human life; but by unequivocal testimony to the truth, and its constant and uniform application and enforcement within the sphere of the Church's rightful authority, we may exert a healthful and saving influence upon the world. The careful observance of the scope and limit of the Church's action, combined with bold, uncompromising enunciation of every ethical and spiritual principle of the gospel, will save us from embarrassment and entanglement in worldly schemes and insure the greatest efficiency to our measures for saving men."

An outstanding fact in the life and work of the world to-day is the steady, irresistible translation into the life of individuals and of organized society of the teaching of Jesus Christ concerning the vital central truth of human brotherhood, of the obligations of neighborly love, including willing self-denial, and the implication and practical results which necessarily follow a sincere recognition of that fact.

Herein is implied* the right of all men and women to a living wage, to limited hours of service, proper restrictions on child labor, ■ larger participation in the fruits of industry, better medical care, more parks and playgrounds, opportunity for self-culture and development—in

short, whatever makes for a richer, fuller life. This same teaching also implies that men must not kill their brother men, and so demands physical and spiritual disarmament, the abolition of aggressive war, the adoption of peaceful methods to settle international disputes, such as adherence to a world court and by the formation and maintenance of an international organization by whatever name it may be called, to initiate and put into effect plans for the uplift of the entire social order throughout the world. The same teaching demands equal justice and opportunity for all persons regardless of race, color, or sex, the complete abolition of the traffic in women and children for immoral purposes, and of the traffic in narcotic drugs and intoxicating liquors. Indeed, these teachings have developed a new conscience which declares and emphasizes the rights and duties of organized society as positively and with as sweeping an imperative as it declares the duties of the individual. It is this social conscience which has demanded the adoption of the national prohibition law and has put the brand of the outlaw upon the traffic in intoxicating liquors.

The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect far greater benefits in the future. The practical question to-day is whether the prohibition law shall be nullified or shall be properly enforced. The amendment prohibits the manufacture or sale of "intoxicating liquors for beverage purposes." The traffic in intoxicants of any kind is, therefore, a lawless traffic, even though they should be denominated "light wines and beers," and the aim of all such proposed weakening legislation is the practical nullification of the prohibition law. The industrial, social, educational, moral, and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic and secured national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. The open defiance of those who declare, even in the highest legislative assembly of the nation, that men will have intoxicating liquors, Constitution or no Constitution, is an incitement to anarchy. It must be recognized as such, and whatever is necessary to secure effective law enforcement must be done. Adequate appropriations should be made by State and nation to provide a sufficient number of men, with salaries commensurate for such important, dangerous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; violators of the prohibition law, however prominent, should be branded as criminals. Above all, there must be continued, ever-increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life.

ADVISABLE OMISSIONS FROM THIS ADDRESS

Many considerations induce us to omit from this address summaries of the work of the several departments of our Church activities. We have weighty authority for the statement that an address of hours dies with the hours. In addition our Church "Combined General Minutes and Yearbook" is so full and satisfactory in its information touching all the work of the Church, and the report to you by each board, commission, and committee will be so detailed that any statement we could properly make would be perfunctory and unsatisfactory. It seemed advisable to refer to some departments of our work partly because that work was recently organized and partly because special tasks assigned have not yet been completed.

SUPERANNUATE ENDOWMENT FUND

Among our unfinished tasks, all too long delayed, is the provision of an adequate endowment fund to care properly for our superannuated preachers, their widows and orphans. If kind words could have met the legitimate needs of these brethren, they would have been amply provided for from the beginning of American Methodism. All along our way we have said to the brother or sister, naked and destitute of daily food, "Depart in peace, be warmed and filled"; notwithstanding we gave them not those things which are needful to the body. If the open confession of our failure to pay the debt we owe them had sufficed, not one of them would have lacked. We have done everything except the one thing needful. How many of these brethren, like Lazarus, have eked out a starved existence on the crumbs that fell from our well-filled tables and have gone to Abraham's bosom is known only to God. We are easily able to meet the needs of these brethren who gave their all to the Church of God. We ought to meet those needs. We must do it. Of the ten million dollars authorized by the General Conference of 1922 to be raised within five years, somewhat more than two million dollars have been collected. Will you not direct that nothing shall take precedence of this sacred interest and that the call to the Church shall continue to be made till the whole fund is in hand? Let us at last cleanse ourselves from this deep stain of our lack of proper care. Let us no longer trifle with this obligation. It is useless to weary you with a recital of details, since every Quarterly Conference and every preacher has been furnished with the facts.

HOSPITALS

Another duty long neglected by our Church is the obligation to provide hospitals for the treatment of the sick and the relief of the suffering. The General Conference of 1922 did not act too soon when it directed the organization of the General Hospital Board.

Pursuant to that action the Board was promptly organized in 1922, with headquarters in Atlanta, and a charter under the laws of the State of Georgia. The financial provision made for the maintenance of the Board

and the promotion of the great interest committed to it was wholly inadequate. For the first year of its operation it had no funds for its work because collections on the assessment made for it by order of the General Conference of 1922 could not be realized for a year afterwards. Being thus without funds to engage an executive secretary, the Board requested its President, Bishop W. A. Chandler, to do the work of that office without salary during the first year until money could be secured from collections on the assessment to employ a competent man for the position, and this he did. At the end of the period the Board called to its service Rev. Charles C. Jarrell, D.D., who has prosecuted the work most zealously and successfully for three years, notwithstanding the lack of sufficient resources.

Our Church now has in operation seven hospitals—namely, the Barnes Hospital at St. Louis, Mo., the Wesley Memorial Hospital at Atlanta, Ga., the Methodist Hospital at Memphis, Tenn., the Methodist Hospital at Houston, Tex., the Methodist Hospital at Hattiesburg, Miss., the Montgomery Memorial Hospital at Montgomery, Ala., and the Good Samaritan Hospital at Lexington, Ky. The aggregate value of these institutions is \$4,304,965. They have 884 beds, and in them upward of 20,000 patients are treated annually.

Two other hospitals are under construction—namely, the Dallas Sanatorium at Dallas, Tex., to cost \$700,000 when completed, and the Methodist Hospital at Fort Worth, Tex., the cost of which is estimated at \$1,000,000. For the Methodist Hospital at Hattiesburg, Miss., an expenditure of \$175,000 is proposed for building purposes.

When all the hospitals now in process of erection have been completed, our Church will have invested in institutions of healing \$7,239,235, and in them will be 1,534 beds.

As soon as sufficient funds can be secured the General Hospital Board has in contemplation the establishment of two hospitals for the treatment of patients afflicted with tuberculosis. It is proposed to locate one of these at some suitable point east of the Mississippi and the other at some proper place west of the river.

The hospitals of the Church, with two exceptions, have no endowments. The Barnes Hospital at St. Louis has an endowment of \$1,014,270, and the Wesley Memorial Hospital at Atlanta has an endowment of \$45,000. No other has any endowment.

It is manifest, therefore, that our hospitals must depend for the care of their charity patients upon the annual income from the Golden Cross Enrollment. The necessity of this income cannot be emphasized too strongly.

The hospital work of our Church has barely begun, and its development should be promoted by the most wise and energetic measures. It should be made distinct and prominent before the eyes of our people and laid upon their hearts with the weight of the most sacred obligation. It has been delayed too long, and now that it has been undertaken its advancement should have undivided attention and support.

This great interest is commended to your most careful consideration with the confident hope that you will devise the best means and the most generous measures for its support. Much has been done in a few brief years, but more remains to be done.

CHRISTIAN EDUCATION

To argue the question of the teaching function of the Church would be a waste of time. Christian education is essential to the progress, yea, to the existence of the Church. It has been by ignorance, not by learning, that the Church, including Methodism, has been hurt. We need and we welcome minds that have been truly trained, knowledge from which all error has been sifted, learning that is broad and sound. However, we need to stand fast by the fact that education is not a matter of a short time, not by any means the possession of a diploma secured after a few years of college residence, but that it is the work of a lifetime, and even then too frequently is not attained. The son of Sirach enjoins: "My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age." Pretense, at times a pretense that blinds the pretender, is in our day not a new development. It is as old as history and is a persistent quality of human nature. Let us beware of all shams in every sphere of life. The Church has always been blessed with scholars. Clement of Alexandria and Origen were not the first, nor Wesley and Adam Clarke the last. Pray God that there may be many more. But "the conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance." While our age has its emancipations from no little of the error of the past, it has also its limitations from which the past was to some extent free.

Unless the Church has something in education to add to that offered by the State, there is no longer room for the Church school. Our schools must be Christian. They must not confine themselves simply to intellectual training, to imparting information, to training in methods of work. They must develop Christian character, the only thing worth living for, worth dying for. They must hold up Christ as the truth. In them his spirit and his ideals must be dominant. To train the mind and teach men what is his service, and to inspire them to serve him, to make known his will, and to kindle their desire to do it, is their end. The school that does not truly represent Christ, whatever else it may be, is not Christian.

Our Discipline clearly sets forth our educational aim: "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctly Christian culture. Such institutions are necessary as special agencies to help the Church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational processes in which the Church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice." Emphatically as we approve sound training, broad and accur-

ate scholarship, the garnering of mental riches of the past, the earnest purpose to bring even greater stores of knowledge to the service of God, we shall lose all if we fail to conserve and improve the quality of genuine Christian life. Our purpose is to become Christian ourselves and to make this country and the world Christian.

One of our crowns of rejoicing is that so many of our people in their provision for our schools are giving the Church their trust. Never before have our Church schools held so high a place in the confidence of our men of means. We would not overlook the increasing number of those whose deep poverty abounds unto the riches of their liberality to education. Like the two mites given by the widow, a gift made immortal by our Lord, the record of their gifts is in heaven. These multiplied mites are turning the deserts of ignorance into a rich harvest which both feeds the givers and fills the hungry with good things. But riches for educational work in an abundance never before known among us have been poured into the lap of the Church. Gifts to Emory University, to Southern Methodist University, and to many other of our institutions continue to abound. The gifts and bequests of Mr. James Buchanan Duke to Trinity College (now Duke University), North Carolina, of forty million dollars and more, and the funds for kindred purposes about equal to those provided for the university, constitute the largest single trust ever committed to the Methodism of the world. Such munificence, while it stirs our gratitude, lays on us a burden of responsibility that we cannot shirk. Men who do such deeds must have found in the aims and character of our Church, in our trustworthiness and fidelity to our God, a sure foundation for their confidence. Truly our responsibility is appalling and should put us as humble petitioners for help at the feet of our God. Unless we keep full faith with our benefactors we shall have, as we shall deserve, no benefactors. To divert a trust by action or by inaction from the intention of the donors, no matter how plausible may be the excuse alleged, will bring on us the deserved scorn and condemnation of all true men. Terrible will be our punishment if we do not keep faith with this confidence. God being our helper, we will keep faith and will try to make our present wastes more rich than the fertility of former days. We must sow the seed into good ground and watch lest the fowls devour any of it.

It is no unkind criticism of the public schools to say that they do not and cannot provide the Christian instruction and training necessary as a foundation for the Christian life and character of their pupils. The perils of having a generation grow up in an educational system that undertakes to equip for living, but passes by the most essential matter of life, has been repeatedly called to our attention in recent years.

The Church has claimed the right to teach and to interpret religion; the State is not free to do so. The answer of the Church, therefore, to the need presented by this situation must be to provide the needed Christian instruction and training and to make it available through the local Churches for all the people.

The Sunday school seems to be the providential agency to undertake

this difficult task, which, under the circumstances, is obviously one of the major tasks before the Church.

Our Sunday School Board has for a number of years been calling attention to the great opportunities and needs in the field of Christian instruction and training. Our Sunday school literature has undergone a most remarkable development during the years, has been made more and more suited to the demands of a thoroughgoing teaching program, and has steadily increased in circulation. For a quarter of a century the Board has been working in the direction of preparing our Sunday school officers and teachers for their task. We note with gratification that through the nearly one thousand training schools held during the last quadrennium and through the Correspondence Department, tens of thousands of our Sunday school workers have been specially trained for their work. The Board reports that its training work has increased 300% during the last quadrennium and 2,200% during the last two quadrenniums.

Along with improved teaching there will always be need to keep the emphasis upon vital religious experience. No process, however effective, can take the place of the life of God in the soul, of conscious salvation through Jesus Christ, and of personal fellowship with the living Saviour. The fact that 368,938 Sunday school pupils were, during the last quadrennium, received into Church membership on profession of faith, or 64% of the total number received into the Church on profession of faith, suggests the important place that the Sunday school has come to occupy as a doorway into Church membership and indicates the necessity of maintaining the spirit of vital evangelism in all our Sunday school work.

MISSIONS

You know of the immense advance of our Church in our foreign mission work beginning with the Centenary period. You do not need to be told of the millions of dollars given by our people that our work might be materially better equipped, or of the many new workers sent abroad. Reports of this blessed progress were made to our people. In men and means we were never before so well furnished. God graciously poured out his blessings on our work, and thousands were added to the Church, such as should be saved. The men to whom the Church committed the management and oversight of this work, indeed all of us, hoped for a larger return from the subscriptions than has yet been received. It was not an unreasonable expectation that when the interest of the Church was once aroused, when information of the legitimate demands on us was spread abroad, when the people to whom we went preaching the glad tidings of good tidings gave such ready response, when so many were offering to forsake houses or brethren or sisters or father or mother or children or lands for the sake of Jesus—it was not unreasonable to expect that the work begun would be sustained. To no small extent this expectation was not realized. Our mission work has been, is now, in a critical position. Only the response of the Church to an effort strenuous and widespread enabled

us to keep the workers in the field. We must lift our mission work out of these recurring crises, we must plant it firmly on a steadfast foundation. If we are to honor God, to be true to his call as revealed in our opportunities, provision must be made for continuous support. Now is the accepted time, and on your wisdom and fidelity the Church relies. A detailed report of all the work of our Board of Missions in all its departments will be presented.

The interest of our home mission work will engage the earnest attention of the General Conference. The need for immediate and far-reaching advance upon former lines of organization and effort in this department is apparent. New goals and larger ends should be provided for in appropriate legislation. Not less in the older and more thoroughly cultivated parts of the connection, but also in the remoter and spiritually more destitute sections of the West, the frontier and the border, where our work has been legitimately established, a policy of intensive home mission methods should be applied. This would not be to discriminate against the cause of foreign missions, but rather would become the means of directly stimulating that interest. An aggressive home mission movement will create an enduring base for foreign effort. Not a few of the embarrassments suffered recently by our foreign work may be traced to a lack of expansion in our continental home enterprises. The largest thought should now be given to the means of promoting this expansion. The need of enlarged plans for church erection, evangelism, special training of workers, and hospital service in connection with the home mission field is a matter to which we are sure you will direct particular thought and action.

We may be permitted to say again what was said in the Episcopal Address of four years ago: "In our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a general board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which the members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of home missions at any session the attention which their importance really demands. The conditions in this country, and in every part where our Church is operating, warrant the formation and execution of a far-reaching, comprehensive, and effective home mission policy. We are convinced that the interests of both foreign and home missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course, it is contemplated that the organization of the missionary work of the women of the Church will be preserved and properly related to the other missionary agencies."

LAY ACTIVITIES

Four years ago the General Conference provided for the organization of our laymen into Boards of Lay Activities. Through these boards our laymen have shown an increasing interest in the work of the Church.

To bring our laymen to bear more of the burdens of our Church work, to provide for the cultivation by them of fields altogether unworked, to bring them into even closer connection with the upbuilding of the Church, will be to multiply our usefulness many fold. It would be a calamity should our members ever descend to the position of being passive recipients of things spiritual. An indifferent laity fosters a sacerdotal clergy. Methodism has never known such a state as that and would be Methodism only in name if it were thus atrophied. By right as well as by duty our members are partners and coworkers with our preachers in all our service.

Our eyes must be open to the widespread change taking place in our conditions of life. In an ever-increasing stream the people of the South are flowing from the country into the towns and cities. In many instances agricultural pursuits are being abandoned for factory and other congested industrial work. The comparatively simple country life of our fathers is becoming a complex urban life. These changes are practically in their infancy. In addition, a tide of population never before so strong, and wealth in volume incalculable, flow in our direction. Great changes must come. If we would preserve our ideals, our morals, our religion, we must put forth our utmost effort. Preservation of these priceless imponderables will not be sufficient. If what we possess be worth while, if aught in our lives be of real value and immortal because it bears the stamp of God's approval, we must share it, or we shall lose it.

By no means must we lose sight of the importance of our country work. Not all the people are leaving the country for the towns and cities, but the movement taking place is greatly weakening many once vigorous country charges, partly by depletion of the membership, partly by disheartening those who remain. We still have a clear call to care for these country charges. Work there should not be disparaged, but emphasized and honored. Such work needs greater appreciation and attention. The response will be immediate and great. Let our Annual Conferences and the Church at large give even greater attention to this field which grows more needy each year. There seems to be an unfortunate and hitherto almost nonexistent tendency on the part of some of our preachers to turn away from work in the country, to regard an appointment to that work as a reflection on their ability, a marring of their careers. If such work calls for the heroic, when did Methodism prove indifferent to such a call? If many of our best-equipped young people joyfully offer for work in foreign fields, can they not be expected to devote their lives to this equally honorable field? All Christian life is a life of sacrificial service, not of ease and self-seeking, and where else better than among our appreciative country people can a life be spent? We are rejoiced to know that many of our laymen are helping and leading in the conservation and upbuilding of this work. What can be done to induce more strong preachers to give themselves to this still needy and fertile field we earnestly ask you to do.

These rapid and radical changes bring on us, especially on our laymen, a responsibility never before so easily realized. To meet the demand for

the conservation of Christian civilization, for the preservation and progress of the Church, lay activity must continue to increase. Our Boards of Lay Activities are bringing more and more laymen into this blessed work, their fields of usefulness are constantly extending, and their efficiency gains impetus. Your own appreciation of the importance of the service already rendered by these organizations of laymen will lead you to take every necessary step to further their efficiency without the slightest suggestions from us, and we shall see this progress with thanksgiving and shall gladly coöperate to the full measure of our powers.

OUR COLORED BRETHREN

Again and again the General Conference has had its attention called to our relations and duty to the Colored Methodist Episcopal Church. To that great Church we continue to be cordially bound. We would not and we cannot deny our duty to these our brethren, a duty to be truly measured only by our means and opportunity. From the organization of that Church nothing has disturbed the harmony of our relations. We cannot too highly praise their conduct. Their work continues to be blessed of God, and for this we rejoice with great joy. No good can come to them, no success can attend their work, that will not deepen our joy. Our love for them is reciprocated. The help we have given to their educational, Church extension, and missionary work has been appreciated by them. Without curtailment of the assistance we are giving to any department of their work, we believe that greater help to their schools would be profitable. Can we help them in the legitimate expenses of school management? With them, as with us, a better-educated ministry is needed. They, as do we, need wider and sounder Biblical training. Their preachers need such training as will enable them to appeal to the increasing number of their educated and leading people. No less for their sake than for our own we need to continue and to increase the help we are giving. But it must be emphasized that not by financial assistance alone do we meet our obligation to these brethren. They need our manifested sympathy, our personal interest, our service of love. Here as elsewhere in all life it holds true that the gift without the giver is bare. To draw nearer to them, not in condescending and hence offensive manner, but as truly brethren serving the same God, rejoicing in the same Saviour, and seeking the same goal—these we should make manifest.

We should not fail to emphasize the responsibility of our Church toward the eight million people of African descent who reside within our territory. This vast and needy population of another race is at our very doors. We are linked together by innumerable bonds, subtle and not to be escaped. Our proximity makes inevitable the reaction of these races upon each other. By every token the Methodist Episcopal Church, South, has no missionary obligation of superior claim. Every contact of our people ought to be an avenue for carrying Christ to our brother in black. Moreover, the objectives of Jesus Christ involve not only the mastery of individuals and their relations with other individuals, but equally his

lordship over races and their relations with each other. Christianity is a failure unless it can bring the different races of the world into right relations with one another and set them to living on the basis of brotherhood in the household of God. Men must be brothers, if there is to be any brotherhood. God demands it. Thou shalt love thy neighbor as thyself. It is not thou mayest be brotherly; *thou shalt*. It is still a new commandment that we should love one another. Too frequently we subscribe to it as a creed, but do not practice it. Brotherly love and service are the essence of loyalty to God. Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro within our gates.

OUR CHURCH PAPERS

Among needed and helpful activities are our Church papers. Unless we have a sufficient number of well-edited and widely read Church papers all our work will suffer. Week by week our papers bring information of our work, of our success, of our need, that should be and will be to Christian life a healthy stimulant. Through no other means can we so quickly and so influentially reach our people. Without our papers ignorance of our work, already too prevalent, will increase. A member ignorant is a member crippled. Whatever this General Conference can do to increase the circulation of our papers, to improve their quality, to discover a solution for their financial difficulties, to help the editors and publishers in work to which they are giving themselves without stint, will be a blessing to the Church.

COMMITTEE ON STYLE AND ARRANGEMENT OF THE DISCIPLINE

Four years ago the General Conference, following a suggestion contained in the Episcopal Address, appointed a committee on the "Style and Arrangement of the Discipline," and authorized the committee to edit the next Discipline and issue it in the best form and arrangement upon which they might agree. The work of that committee was promptly and carefully done and has been satisfactory to the Church. We recommend the appointment of a similar committee to edit the next edition of the Discipline. We suggest that, if it should meet your approbation, the committee be given authority to omit such parts of the Discipline as are no longer applicable to our work. For example, the China Mission Conference is not a mission. It would help to a clearer understanding if the word "Mission" were stricken from the name of that Conference. There is a section (III, 45-47) "Of the Mission Annual Conferences." There are no such Conferences in our Church. Nothing would be lost by the excision of this and other obsolete parts, and much would be gained. If it seem best to you to appoint a committee of yourselves to make a careful study of the entire Discipline, and to recommend here needed omissions, the end would be attained; but since at times a law is enacted which differs from an existing law, and the latter is not repealed, thus leading to possible confusion and indeed conflict of administration, it

may be wiser to charge the Committee on Style and Arrangement, should you appoint one, with this difficult work.

SUGGESTED CHANGES IN THE DISCIPLINE

Our law now makes a local preacher amenable for his conduct to the District Conference, and that when he serves as a supply of a pastoral charge; and a preacher on trial, when accused of immorality, to the Quarterly Conference of the charge that he serves. Since a preacher on trial is a traveling preacher, and since the law charges the Annual Conference with the oversight of the life and official administration of traveling preachers, we suggest that you consider and determine whether it may not be best to charge the Annual Conference with the oversight of preachers on trial.

In addition to pastoral work our law authorizes the president of an Annual Conference, sometimes on his own judgment, sometimes when requested by the Annual Conference, to appoint our preachers to a variety of religious and philanthropic work. Our interpretation of this law (Paragraph 125) is that only for work specifically set forth is the president of an Annual Conference authorized to make such appointments, yet the paragraph makes no mention of our Epworth League work. We suggest that this paragraph be given careful examination, and if need be revision, and that it be expressly stated that in addition to pastoral work no preacher be appointed to work not specifically designated in the paragraph. Frequent calls are made for the appointment of traveling preachers to work not mentioned in our Discipline, and some brethren wish to attend to such work for years under the sanction of the Church and to retain their membership in the Annual Conference. One result of this practice will be ultimately to add to the number of our superannuates men who have done little or no pastoral work in our Church. We suggest that you lay down the law for our guidance as well as for the information of our preachers and people.

In our judgment the time has come when the Conferences in some of our mission fields should have legal connecting bodies of their own through which they can act as units in planning and executing their work.

We respectfully recommend that the General Conference make provision for central delegated bodies or for Regional Conferences, made up of representatives, clerical and lay, with such powers under the constitution as may be conducive to the large responsible action upon the part of the national Methodisms.

BRETHREN, PRAY FOR US

Brethren, pray for us, not simply because it is the duty of each Christian to pray for his brethren, but especially because you have assigned us work that is both delicate and difficult. Unless we have your confidence, your sympathy, your coöperation, we cannot succeed. If you should withhold these, you would indeed leave us lonely and miserable, little in efficiency and strength. We do not need to tell you that we are all par-

takers of the same human weaknesses, that to do this work as it should be done not one of us is fully equipped. But for the help of God and our confidence in you all our strong desires to glorify our Lord and Saviour Jesus Christ would droop and die, and the light of our life would go out.

THE SPIRIT OF OUR FATHERS AND OUR SPIRIT

In the Discipline of 1789 for the first time there is published an address "To the Members of the Methodist Societies in the United States" signed by Thomas Coke and Francis Asbury. With a change in the latter part of the title, a few omissions of sentences no longer applicable, this address, with the names of the bishops living at the time of publication, has been published in each edition of our Discipline. It closes in 1789 as it closes to-day: "We remain your very affectionate brethren and pastors, who labor night and day, both in public and private, for your good." That is a solemn statement, but in the sight of God we are for ourselves earnestly striving to make it a fact. We say this not to steal *your* hearts with craft of smiles, but as the true desire of *our* hearts.

WARREN A. CANDLER,
COLLINS DENNY,
EDWIN D. MOUZON,
JOHN M. MOORE,
W. F. McMURRY,
U. V. W. DARLINGTON,
H. M. DU BOSE,
W. N. AINSWORTH,
JAMES CANNON, JR.,
WILLIAM B. BEAUCHAMP,
JAMES E. DICKEY,
SAM R. HAY,
HOYT M. DOBBS,
HIRAM A. BOAZ.

II. ASSIGNMENT OF MEMBERS TO THE STANDING COMMITTEES

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Conference	Episcopacy	Itineracy	Revisals	Publishing Interests	Education	Church Extension	Missions
Alabama	A. J. Lamar T. D. Sanford	J. S. Frazer R. H. Mangrum	R. R. Ellison J. T. Ellison	A. J. Lamar S. H. Blan	Andrew Sledd E. E. McMillan	J. C. James Tupper Lightfoot W. J. Sims	J. E. Northcutt S. H. Blan
Arizona	L. J. Cox	W. J. Sims			L. J. Cox	L. J. Cox	
Baltimore	J. H. Wells L. B. Davis	H. Sydenstricker L. B. Davis	H. Sydenstricker B. H. Hiner W. G. Thonger	C. D. Harris J. W. Myers	L. H. Cox J. H. Sherman J. R. Caton	J. H. Wells W. G. Hardy	C. D. Harris J. W. Myers W. G. Thonger
Belgian Mission	Cesar Dacorso filho						
Brazil	M. V. de Andrade						
Central Brazil	Guaracy Silveira						
Central Texas	F. P. Culver	S. G. Thompson A. K. Doss	O. F. Sensabaugh A. K. Doss	P. E. Riley Mrs. E. W. Kimble	C. H. Booth T. F. Temple J. C. Hawk P. S. T. Shih	E. B. Hawk T. F. Temple	E. B. Hawk W. E. Williams Z. T. Kiaung Miss V. P. See E. E. Clements Flor Reyna
China Mission	J. C. Hawk Miss V. P. See						
Cuba	E. E. Clements	E. E. Clements	E. E. Clements			E. E. Clements	
Czechoslovak Mission	J. L. Neill						
Denver	H. D. Thompson						
East Oklahoma	M. O. Shivers Charles L. Brooks	Paul B. Kern John Cordell S. J. Hilburn W. F. Dunkle I. P. Martin H. G. Gilmer	W. L. Blackburn O. A. Brewer N. J. Patterson R. Ira Barnett C. K. Wingo F. A. Carter	D. H. Aston M. M. Eakes R. Ira Barnett Mrs. P. N. King J. W. Perry J. N. Hillman J. E. Garrett	M. O. Shivers Paul B. Kern John Cordell H. L. Phifer W. A. Cooper J. S. French J. N. Hillman	M. O. Shivers Charles L. Brooks R. L. Williams N. J. Patterson M. H. Norton J. A. Baylor W. E. Brock J. E. Garrett C. C. Markham	D. H. Aston M. M. Eakes M. B. Peeler W. F. Dunkle J. M. Carter H. G. Gilmer J. E. Garrett C. C. Markham
Florida	I. C. Jenkins Mrs. P. N. King						
Holston	J. W. Perry						
Illinois	W. E. Brock						
Japan Mission	C. C. Markham						
Kentucky	J. T. Meyers						
Korea	H. C. Morrison Alfred Comba	M. S. Clark J. M. McIntire L. C. Brannan A. W. Wasson	H. C. Morrison W. W. Ball L. C. Brannan Miss B. Oliver J. A. Henderson Mrs. E. R. Steel K. I. Bean F. N. Parker T. L. Hulise C. S. Nunn C. C. Grimes A. R. Steel	H. C. Morrison W. W. Ball A. W. Wasson Allen Yun Stonewall Anderson C. E. Hayes George S. Sexton T. W. Holloman J. W. Weldon C. S. Nunn J. Mack Jenkins W. C. Patton	H. C. Morrison W. W. Ball L. C. Brannan Miss B. Oliver Stonewall Anderson C. E. Hayes George S. Sexton T. W. Holloman J. W. Weldon C. S. Nunn J. Mack Jenkins W. C. Patton	M. S. Clark W. W. Ball L. C. Brannan Miss B. Oliver Stonewall Anderson R. H. Harper A. M. Mayo A. P. Lyon D. C. Stimson L. H. Estes W. C. Patton	W. G. Cram C. B. Van Arsdall L. C. Brannan Miss B. Oliver J. D. Hammons Mrs. E. R. Steel R. H. Wynne H. J. Bean J. W. Johnson Mrs. W. J. Piggott F. H. Peoples F. B. Jones T. B. King Jackson B. Cox
Little Rock	Allen Yun	Miss Bessie Oliver J. D. Hammons Carl Hollis	Allen Yun W. Taylor W. H. Harper R. S. Holmes A. R. Kasey J. P. Harrison L. H. Estes G. T. Fitzhugh	Miss B. Oliver J. A. Henderson Mrs. E. R. Steel K. I. Bean F. N. Parker T. L. Hulise C. S. Nunn C. C. Grimes A. R. Steel	Allen Yun Stonewall Anderson C. E. Hayes George S. Sexton T. W. Holloman J. W. Weldon C. S. Nunn J. Mack Jenkins W. C. Patton	Miss B. Oliver Stonewall Anderson R. H. Harper A. M. Mayo A. P. Lyon D. C. Stimson L. H. Estes W. C. Patton	
Louisiana	C. E. Hayes						
Louisville	H. H. White						
Louisville	A. R. Kasey						
Memphis	C. W. Taylor						
Memphis	C. F. Grimes						
Mexico	Jackson B. Cox	Jackson B. Cox Luz Marroquin J. R. Jones D. R. Weston	J. T. Decall S. L. McLaurin	W. S. Lewis W. S. F. Tatum	Robert Selby W. T. Donnan D. R. Weston W. M. Alexander E. P. Puckett C. E. Mead	Robert Selby G. S. Harmon	J. R. Jones W. S. F. Tatum
Mississippi	M. M. Satterfield						
Missouri	J. M. Alexander S. P. Cresap	W. L. Scarborough Mrs. C. J. Chappell S. E. Allison	J. D. Randolph George Pollman C. A. Hatch				Robin Gould S. P. Cresap B. L. Nance C. A. Hatch
New Mexico	S. E. Allison						

North Alabama.....	S. L. Dobbs	W. E. Morris	W. W. Scott	L. F. Stansell	G. W. Read	G. M. Davenport	I. F. Hawkins
North Arkansas.....	N. L. Miller	E. A. Hammett	C. E. Fuller	C. F. Sarver	C. W. Sarver	N. M. Rowe	R. F. Lovelady
North Carolina.....	O. E. Goddard	William Sherman	J. A. Anderson	H. L. Wade	J. H. Reynolds	R. E. L. Bearden	William Sherman
North Georgia.....	J. M. Williams	J. E. Chambers	S. E. Mercer	T. A. Sikes	J. H. Shore	Mrs. P. B. Hatcher	Mrs. P. B. Hatcher
North Mississippi.....	A. C. Cotton	W. L. Knight	Albert Anderson	R. L. Flowers	R. L. Flowers	J. H. Wright	A. Sikes
North Texas.....	W. L. Pierce	W. P. Pew	C. C. Jarrell	W. P. King	W. E. Thompson	J. H. Judd	T. A. Knight
Northwest.....	T. H. Dorsey	W. A. Shelton	R. J. Gunn, Sam Tate	John B. Hutcheson	E. N. Broyles	L. S. Ledbetter	I. H. Fakes
Northwest Texas.....	J. G. McGowan	J. C. McGowan	T. H. Lipscomb	L. M. Lipscomb	J. W. Kvie	J. S. Ledbetter	M. M. Parks
Pacific.....	M. D. Abernathy	C. C. Spragus	Herbert Holmes	C. M. Simpson	R. T. Easley	E. N. Broyles	M. M. Parks
Polish & Danzig Mis.	John H. Dills	John H. Dills	John H. Dills	John H. Dills	John H. Dills	W. T. Whiteside	R. A. Meek
St. Louis.....	R. A. Stewart	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	P. B. Cox	S. H. Hancock
Siberia Mission.....	J. H. Moore	J. H. Moore	J. H. Moore	J. H. Moore	J. H. Moore	John H. Dills	John H. Dills
South Brazil.....	J. A. B. Fry	J. A. B. Fry	R. P. Shuler	Charles D. Bulla	G. W. Backus	A. L. Moore	R. P. Shuler
South Carolina.....	Nathan Newby	J. B. Rader	J. B. Rader	W. P. Thomas	W. P. Thomas	W. P. Thomas	Nathan Newby
South Georgia.....	C. M. Hay	C. M. Hay	C. M. Hay	R. L. Russell	L. E. Todd	L. E. Todd	W. A. Langley
Southwest Missouri.....	Ivan Lee Holt	J. W. Frisbie	R. G. Applegate	O. T. Zimmermann	O. T. Zimmermann	Mrs. J. H. Sherer	R. L. Russell
Tennessee.....	Peter Stokes	B. H. Moss	T. G. Herbert	Peter Stokes	M. L. Banks	M. L. Banks	John W. Price
Texas.....	J. P. Dell	F. J. Dudley	W. F. Smith	E. C. Dennis	B. H. Moss	B. H. Moss	A. J. Caithen
Texas Mexican Mission.....	M. C. Magers	J. E. Alexander	L. E. Heath	I. D. Gardner	B. S. Richardson	R. L. Greer	W. Stackhouse
Upper South Carolina.....	L. D. Murrell	Mrs. W. E. Ewing	W. R. Eckle	H. J. Rand	M. C. Magers	J. E. Alexander	B. Anony
Virginia.....	W. B. Ricks	W. H. Wiseman	E. B. Chappell	George L. Beale	George L. Beale	T. C. Ragdale	Fred A. Lamb
West Oklahoma.....	L. B. Elrod	T. E. Acker	W. J. Yancey	Littell Rust	Littell Rust	John C. Clark	Mrs. W. D. Ewing
West Texas.....	T. E. Acker	M. C. Magers	V. A. Goble	W. L. Dean	James Kilgore	R. W. Adams	W. B. Ricks
Western Mexican Mis.	A. N. Brunson	B. W. Crouch	R. E. Stackhouse	B. R. Turnipseed	B. R. Turnipseed	J. R. T. Major	Homer Hancock
Western N. Carolina.....	B. F. Lipscomb	S. H. Short	C. E. Neuffer	John D. Harris	B. W. Crouch	B. W. Crouch	D. H. Hotchkiss
Western Virginia.....	F. Hutchinson	Mrs. R. E. L. Morgan	G. E. Booker	R. H. Bennett	W. A. Christian	J. R. T. Major	F. S. Underdonk
West Oklahoma.....	Mrs. R. E. L. Morgan	T. F. Sessions	S. H. Short	W. H. Stansell	W. H. Stansell	B. W. Crouch	A. N. Brunson
West Texas.....	H. F. Lewis	M. A. Childers	T. F. Sessions	Dick O. Terrell	Dick O. Terrell	W. J. Young	John D. Harris
Western Mexican Mis.	A. C. Chappell	L. B. Rogers	D. Atkins	G. T. Rowe	H. C. Sprinkle	W. J. Young	R. E. L. Morgan
Western N. Carolina.....	H. L. Clay	H. L. Clay	L. B. Hackett	W. R. Odell	L. H. Phillips	B. T. Hart	B. C. Baldwin
Western Virginia.....	E. W. James	H. O. Thornburg	H. L. Clay	R. T. Webb	O. F. Williams	Frank Barrett	R. E. L. Morgan
			J. F. Callison	E. W. James	J. F. Callison	M. A. Beeson	Mrs. E. L. Morgan
						S. H. C. Burgin	D. E. Hawk
						Dick O. Terrell	George W. Walling, Jr.
						H. C. Sprinkle	Laurence Reynolds
						A. W. Plyler	J. B. Craven
						D. F. Giles	J. F. Shinn
						O. F. Williams	H. L. Clay
						J. F. Callison	E. W. James

Conference	Conference Claimants, Finance, and Boundaries	Temperance and Social Service	Sunday Schools	Epworth Leagues	Church Relations and Bible Cause	Lay Activities	Hospitals
Alabama.....	R. R. Ellison E. E. McMillan W. J. Sims	J. C. James Tupper Lightfoot	Andrew Sledd J. T. Ellison L. J. Cox	J. S. Frazer R. H. Mangrum	J. E. Northcutt T. D. Sanford W. J. Sims	S. H. Blain L. J. Cox	R. R. Ellison M. M. McCall
Arizona.....	H. H. Sherman B. H. Hiner	H. M. Canter W. G. Hardy	H. M. Canter John Brayshaw	E. L. Woolf John Brayshaw	E. L. Woolf J. R. Caton W. G. Thonger Cesar Dacorso filho M. V. de Andrade Guaracy Silveira F. P. Culver F. W. Mitchell J. C. Hawk Peter Shih E. E. Clements Flor Reyna J. L. Neill	H. M. Canter B. H. Hiner	J. H. Wells W. G. Hardy
Belgian Mission.....							
Brazil.....							
Central Brazil.....	J. W. Bergin W. W. Lestingier	J. W. Bergin Mrs. E. W. Kimble	J. E. Crawford B. F. Cherry Z. T. Kiaung Peter Shih	P. E. Riley Leake Ayers J. C. Hawk Miss S. P. Sze		J. E. Crawford B. F. Cherry Z. T. Kiaung Peter Shih Flor Reyna	C. H. Booth W. E. Williams
China Mission.....							
Cuba.....							
Czechoslovak Mission.....							
Denver.....							
East Oklahoma.....	Charles L. Brooks R. L. Williams C. B. Peeler J. H. Daniel E. E. Wiley H. C. Stuart	W. L. Blackburn O. A. Brewer S. J. Hilburn M. H. Norton I. P. Martin E. M. Copenhaver	W. L. Blackburn O. A. Brewer C. M. Blake I. C. Jenkins C. K. Wingo F. A. Carter	Paul B. Kern John Cordell S. J. Hilburn J. H. Daniel E. E. Wiley J. A. Stone	H. D. Thompson M. O. Shivers D. H. Aston M. M. Eakes H. L. Phifer J. S. French J. A. Stone J. E. Garrett C. C. Markham J. T. Meyers C. B. Van Arsdall W. S. Maxwell A. W. Wasson Miss Beatie Oliver Stonewall Anderson Carl Hollis George S. Sexton H. H. White J. W. Weldon C. S. Nunn R. A. Clark F. T. Fitzhugh	H. D. Thompson Charles L. Brooks M. M. Eakes C. M. Blake J. A. Baylor H. C. Stuart	H. D. Thompson M. O. Shivers David H. Aston C. B. Peeler J. H. Daniel J. M. Carter E. M. Copenhaver
Florida.....							
Holston.....							
Illinois.....							
Japan Mission.....							
Kentucky.....	W. S. Maxwell Alfred Combs	M. S. Clark W. W. Ball L. C. Brannan Miss B. Oliver J. A. Henderson J. H. Waters W. W. Holmes W. S. Holmes T. L. Fulse Mrs. W. J. Piggott J. Mack Jenkins A. R. Steel	W. G. Cram C. B. Van Arsdall A. W. Wasson Allen Yun Clem Baker C. E. Hayes R. H. Wynn W. S. Holmes J. W. Weldon F. B. Jones A. R. Steel	M. S. Clark J. M. McIntire L. C. Brannan Miss B. Oliver Clem Baker Carl Hollis W. W. Holmes A. M. Mayo A. P. Lyon R. A. Clark T. B. King	W. G. Cram W. W. Ball L. C. Brannan Miss B. Oliver J. D. Hammons J. H. Waters George S. Sexton T. W. Holloman J. W. Johnson C. W. Taylor R. A. Clark F. T. Randle	W. S. Maxwell Alfred Combs	W. S. Maxwell Alfred Combs
Korea.....	Allen Yun	Allen Yun	Allen Yun	Allen Yun	Allen Yun		
Little Rock.....	J. A. Henderson J. H. Waters	J. A. Henderson J. H. Waters	Clem Baker C. E. Hayes R. H. Wynn	Clem Baker Carl Hollis W. W. Holmes A. M. Mayo A. P. Lyon	Stonewall Anderson Carl Hollis George S. Sexton H. H. White J. W. Weldon C. S. Nunn		
Louisiana.....	R. H. Harper T. W. Holloman A. P. Lyon	W. W. Holmes W. S. Holmes T. L. Fulse Mrs. W. J. Piggott J. Mack Jenkins A. R. Steel	R. H. Wynn W. S. Holmes J. W. Weldon F. B. Jones A. R. Steel	W. W. Holmes A. M. Mayo A. P. Lyon R. A. Clark T. B. King	George S. Sexton T. W. Holloman J. W. Johnson C. W. Taylor R. A. Clark F. T. Randle		R. H. Harper W. S. Holmes L. H. Estes
Louisville.....	J. P. Harrison	J. P. Harrison	J. W. Weldon F. B. Jones A. R. Steel	A. M. Mayo A. P. Lyon R. A. Clark T. B. King	J. W. Weldon C. S. Nunn R. A. Clark F. T. Fitzhugh		W. S. Holmes L. H. Estes
Memphis.....	J. P. Harrison	J. P. Harrison	J. W. Weldon F. B. Jones A. R. Steel	A. M. Mayo A. P. Lyon R. A. Clark T. B. King	J. W. Weldon C. S. Nunn R. A. Clark F. T. Fitzhugh		W. S. Holmes L. H. Estes
Mexico.....	T. B. King	T. B. King	J. W. Weldon F. B. Jones A. R. Steel	A. M. Mayo A. P. Lyon R. A. Clark T. B. King	J. W. Weldon C. S. Nunn R. A. Clark F. T. Fitzhugh		W. S. Holmes L. H. Estes
Mississippi.....	J. R. Jones S. L. McLaurin	Robert Saby G. S. Harmon	J. L. Decell W. S. F. Tatam	W. H. Lewis G. S. Harmon	J. T. Leggett M. M. Satterfield	W. H. Lewis W. T. Denman D. R. Weston R. C. Holliday M. E. Lawson	J. R. Decell S. R. McLaurin
Missouri.....	Robin Gould E. P. Puckett C. A. Hatch	W. W. Fry	R. C. Holliday Mrs. C. J. Chappell B. L. Nance C. E. Mead W. G. Henry Oscar Noonin	R. C. Holliday George Pohlman B. L. Nance H. M. Stevenson E. A. Hammett	W. M. Alexander George Pohlman S. E. Allison C. E. Mead W. W. Scott C. E. Fuller	W. H. Lewis W. T. Denman D. R. Weston R. C. Holliday M. E. Lawson	Mrs. C. J. Chappell
New Mexico.....	C. A. Hatch	C. A. Hatch	B. L. Nance C. E. Mead W. G. Henry Oscar Noonin	B. L. Nance H. M. Stevenson E. A. Hammett	George Pohlman S. E. Allison C. E. Mead W. W. Scott C. E. Fuller	R. C. Holliday M. E. Lawson	Mrs. C. J. Chappell
North Alabama.....	H. M. Stevenson F. B. Yelding	W. G. Henry F. B. Yelding	W. G. Henry Oscar Noonin	H. M. Stevenson E. A. Hammett	W. W. Scott C. E. Fuller	C. E. Mead W. E. Morris	G. W. Read

III. DELEGATES ELECT TO THE TWENTIETH GENERAL CONFERENCE OF THE METH- ODIST EPISCOPAL CHURCH, SOUTH

Alabama Conference. —Clerical: A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazier, John E. Northcutt. Alternates: E. L. Crawford, C. A. Rush, W. M. Curtis, D. P. Slaughter, M. E. Lazenby, C. C. Daniel. Lay: T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blan, R. H. Mangum, Tupper Lightfoot. Alternates: J. W. Williams, M. M. McCall, J. B. Airey, J. A. Chambliss, A. T. Wilkinson, L. E. Nobles.		12
Arizona Conference. —Clerical: W. J. Sims, Alternate: D. G. Decherd. Lay: L. J. Cox. Alternate: D. T. Milner.		2
Baltimore Conference. —Clerical: J. Howard Wells, H. M. Canter, R. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. Alternates: J. W. Smith, B. V. Switzer, W. S. Hammond, E. V. Regester. Lay: L. B. Davis, J. W. Myers, John Brayshaw, B. H. Hiner, J. R. Caton, W. G. Hardy. Alternates: W. T. Griffith, J. P. Stiff, A. E. Huddlestun, J. W. Rosenberger.		12
Belgian Mission. —Clerical: W. G. Thonger. Alternate: W. Thomas.		1
Brazil Conference. —Clerical: Cesar Dacorso Filho. Alternate: Paul E. Buyers. Lay: Moyses V. de Andrade. Alternate: Cyro Gusmao.		2
Central Brazil. —Clerical: Guaracy Silveira. Alternate: Joao Franca. Lay: Adolpho Carvalho. Alternate: Elias Escobar, Jr.		2
Central Texas Conference. —Clerical: F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. Alternates: E. Hightower, A. D. Porter, S. J. Rucker, E. W. Potter. Lay: W. W. Lastinger, W. S. Rowland, B. F. Cherry, Mrs. E. W. Kimble, Leake Ayres, A. K. Doss, J. W. Mitchell, W. Erskine Williams. Alternates: T. F. Temple, A. G. Adair, H. B. Furr, Mrs. H. B. Clark.		16
China Conference. —Clerical: Z. T. Kiaung, J. C. Hawk. Alternates: Wesley M. Smith, Zung Hwe Vung. Lay: Peter S. T. Shih, Miss Sze Vong-Pao. Alternates: C. H. Hendry, Miss Kaung Hwe Yiu.		4
Congo Mission. —Clerical: C. C. Bush.		1
Cuba Conference. —Clerical: Luis Alonso. Alternate: E. E. Clements. Lay: Flor Reyna. Alternate: Miss Frances Moling.		2
Czechoslovak Mission. —Clerical: J. L. Neill. Alternate: Josef Dobes.		1
Denver Conference. —Clerical: H. D. Thompson. Alternate: John Cox. Lay: M. O. Shivers. Alternate: Mrs. John Cox.		2
East Oklahoma Conference. —Clerical: Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. Alternates: A. P. Johnson, A. L. Bowman, James H. Ball, John A. Rice. Lay: R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes. Alternates: P. P. Claxton, A. E. Bonnell, C. E. Castle, C. L. Rogers.		8
Florida Conference. —Clerical: Isaac C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Horton, J. H. Daniel. Alternates: C. F. Blackburn, J. P. Hilburn, Smith Hardin. Lay: G. W. Tedder, C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler. Alternates: J. N. Blackwell, Mrs. P. N. King, R. A. Gray.		12

- Holston Conference.**—Clerical: J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. Alternates: J. A. Burrow, W. M. Morrell, M. P. Carico, S. D. Long. Lay: W. E. Brock, J. A. Stone, H. G. Gilmer, H. C. Stuart, E. M. Copenhaver, J. N. Hillman, F. A. Carter. Alternates: G. C. Peery, O. E. Jordan, C. L. Marshall, E. W. Cate. 14
- Illinois Conference.**—Clerical: J. E. Garrett. Alternate: T. H. Bal-larby. Lay: C. C. Markham. Alternate: A. F. Hight. 2
- Indian Mission.**—Clerical: Johnson E. Tiger. Alternate: Zadoc D. Anderson. Lay: George L. Washington. 2
- Japan Mission.**—Clerical: J. T. Meyers. Alternate: S. H. Wain-right. 1
- Kentucky Conference.**—Clerical: H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. Alternates: J. L. Clark, C. H. Greer, J. H. Hughes, W. E. Arnold. Lay: Alfred Combs, C. B. Van Arsdall, Miss Christine Goldsborough, W. W. Ball. Alternates: J. M. McIntire, B. J. Durham, Fletcher Mann, G. N. Hobbs. . . . 8
- Korea Conference.**—Clerical: J. S. Ryang, L. C. Brannan. Alternates: Lim Doo Wha, A. W. Wasson. Lay: Miss Bessie Oliver, Allen Yun. Alternates: Miss Cordelia Erwin, Koo Cha Oak. 4
- Little Rock Conference.**—Clerical: Stonewall Anderson, James Thomas, J. D. Hammons, J. A. Henderson, Clem Baker. Alternates: E. R. Steel, A. C. Millar, C. M. Reeves. Lay: Mrs. E. R. Steel, Carl Hollis, H. C. Couch, C. E. Hayes, J. H. Waters. Alternates: W. W. Taylor, Mrs. F. M. Williams, H. L. Shannon. . . . 10
- Louisiana Conference.**—Clerical: Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton. Alternates: W. W. Drake, N. E. Joyner, H. T. Carley. Lay: H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean. Alternates: Mrs. C. F. Niebergall, J. E. Reynolds, W. W. Carre. . . . 10
- Louisville Conference.**—Clerical: Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon. Alternates: R. B. Grider, H. H. Jones, J. C. Rawlings. Lay: C. W. Taylor, J. E. Riddell, J. P. Harrison, D. C. Stimson, Mrs. W. J. Piggott. Alternates: J. L. Harmon, C. S. Nunn, Mrs. J. C. Rawlings. 10
- Memphis Conference.**—Clerical: L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, R. A. Clark. Alternates: F. H. Peeples, R. P. Duckworth, R. L. Norman, W. W. Armstrong. Lay: F. T. Randle, A. R. Steele, T. B. King, G. T. Fitzhugh, W. C. Patton. Alternates: J. M. Senter, J. D. Johnson, John Richardson, J. H. Flippin. 10
- Mexico Conference.**—Clerical: Jackson B. Cox. Alternate: E. B. Vargas. Lay: Luz Marroquin. Alternate: Elias Hernandez. . . . 2
- Mississippi Conference.**—Clerical: J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones. Alternates: A. F. Watkins, L. L. Roberts, M. L. Burton. Lay: M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin. Alternates: C. W. Cochran, J. S. Wise, D. R. Weston, T. M. Evans, G. W. Mars. 10
- Missouri Conference.**—Clerical: J. D. Randolph, W. M. Alexander, C. V. Lanius, W. L. Scarborough, Robin Gould. Alternates: R. C. Holliday, M. T. Haw. Lay: M. E. Lawson, S. P. Cresap, E. P. Puckett, W. W. Fry, Jr., Mrs. C. J. Chappell. Alternates: George Pohlman, Mrs. F. F. Stephens. 10
- New Mexico Conference.**—Clerical: S. E. Allison, B. L. Nance. Alternates: C. K. Campbell, J. C. Jones. Lay: C. E. Mead, C. A. Hatch. Alternates: G. C. Carver, I. J. Ayers. 4

- North Alabama Conference.**—Clerical: S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell. Alternates: J. E. Morris, J. F. Sturdivant, G. E. Boyd, F. L. Aldridge, E. M. Glenn, R. T. Taylor, W. B. Hope, D. C. McNutt, W. P. McGlawn. Lay: Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. F. Lovelady, C. P. Almon, R. O. Noojin, F. B. Yeiling. Alternates: E. P. Murphy, H. C. Blackwood, W. S. Welch, Mack Pearce, W. P. Acker, T. D. Brooks, H. T. Wallace, G. E. Davis, L. P. Troup..... 18
- North Arkansas Conference.**—Clerical: O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. Alternates: W. C. House, John A. Womack, G. G. Davidson. Lay: J. H. Reynolds, J. M. Williams, J. L. Bond, M. J. Russell, Mrs. Preston Hatcher, John E. Chambers. Alternates: Mrs. Lucy Crites, Mrs. S. G. Smith, W. R. Stuck..... 12
- North Carolina Conference.**—Clerical: W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. Alternates: W. A. Stanbury, J. M. Ormond, F. S. Love, M. T. Plyler. Lay: W. P. Few, W. L. Knight, J. F. Bruton, R. N. Page, J. H. Judd, J. G. Brown. Alternates: C. S. Wallace, R. L. Flowers, Josephus Daniels, Albert Anderson..... 12
- North Georgia Conference.**—Clerical: W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp, John F. Yarbrough. Alternates: S. P. Wiggins, W. H. LaPrade, Jr., E. F. Dempsey, S. R. Belk. Lay: Sam Tate, H. Y. McCord, R. J. Guinn, Miller S. Bell, M. J. Daniel, L. S. Arrington, M. M. Parks, L. S. Ledbetter. Alternates: Paul Akin, Mrs. H. H. Dean, John B. Hutcheson, W. E. Thompson..... 16
- North Mississippi Conference.**—Clerical: V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey. Alternates: J. B. Randolph, J. H. Felts, E. H. Cunningham. Lay: J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram. Alternates: J. H. Sherard, T. L. Lamb, R. E. Wilburn..... 10
- North Texas Conference.**—Clerical: C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside. Alternates: F. M. Richardson, J. H. Groseclose, S. M. Black, J. A. Old. Lay: Wallace Hughston, M. M. Brooks, P. B. Cox, M. D. Abernathy, S. H. Hancock, S. R. McWhirter, John Speer. Alternates: A. H. Ables, R. J. Easley, Shelby Hoyle, E. M. Taylor..... 14
- Northwest Conference.**—Clerical: John H. Dills. Alternate: P. D. Hartman. Lay: Mrs. P. D. Hartman. Alternate: Mrs. H. S. Shangle..... 2
- Northwest Texas Conference.**—Clerical: A. L. Moore, R. A. Stewart, O. P. Clark, J. W. Hunt, L. N. Stuckey. Alternates: J. T. Griswold, E. E. Robinson, W. M. Pearce, J. H. Hamblen. Lay: Thomas F. Turner, J. H. Moore, S. M. Shelton, John Lee Smith, G. W. Backus. Alternates: J. R. Porter, Mrs. B. W. Dodson, Ocie Hunt, Mrs. W. E. Lyon..... 10
- Pacific Conference.**—Clerical: Charles D. Bulla, J. A. B. Fry, R. P. Shuler. Alternates: E. H. Mowre, J. N. R. Score, A. T. O'Rear. Lay: Nathan Newby, J. B. Rader, W. P. Thomas. Alternates: C. C. Stephenson, Mrs. R. U. Waldraven, Thomas W. Reese..... 6
- Polish and Danzig Mission.**—Clerical: W. A. Langley. Alternate: Edmund Chambers..... 1

St. Louis Conference. —Clerical: Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell. Alternates: Alfred F. Smith, Frank L. Wells. Lay: J. W. Fristoe, Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay. Alternates: R. G. Applegate, W. A. Ruggles.	8
Siberia Mission. —Clerical: J. S. Ryang.	1
South Brazil Conference. —Clerical: John Watkin Price. Alternate: Derly Chaves. Lay: Adolpho G. Schlottfeldt. Alternate: Miss Eunice Fletcher Andrew.	2
South Carolina Conference. —Clerical: A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. Alternates: J. H. Graves, F. H. Shuler, M. W. Hook, L. L. Bedenbaugh. Lay: E. C. Dennis, B. H. Moss, Charleston DuRant, W. Stackhouse. Alternates: T. H. Tatum, J. W. Ivey, J. C. Guilds, T. Leo Carter.	8
South Georgia Conference. —Clerical: J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. G. Brooks, T. D. Ellis, C. R. Jenkins. Alternates: J. A. Harmon, A. W. Rees, Walter Anthony. Lay: George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, D. S. Richardson, J. D. Gardner. Alternates: J. A. Laing, Max L. McRae, C. Whitehurst.	14
Southwest Missouri Conference. —Clerical: J. E. Alexander, M. C. Magers, J. B. Swinney, H. J. Rand. Alternates: J. W. Pearson, J. T. Pritchett. Lay: Mrs. Fred A. Lamb, L. D. Murrell, W. R. Eckle, S. O. Brill. Alternates: Mrs. W. E. Ewing, W. C. McDonald.	8
Tennessee Conference. —Clerical: T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, S. P. Anderson, John Durrett. Alternates: George L. Beale, George A. Morgan, Wilbur F. Tillett, W. W. Pinson. Lay: John W. Barton, W. H. Wiseman, Homer Hancock, Ernest Rees, Littell Rust, W. J. Yancey. Alternates: John C. Clark, Mrs. A. B. Smith, R. N. Chenault, E. B. Wilcox.	12
Texas Conference. —Clerical: J. W. Mills, James Kilgore, A. Frank Smith, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss. Alternates: S. S. McKenney, C. T. Talley, A. T. Walker. Lay: W. L. Dean, T. E. Acker, R. M. Kelley, J. R. Woodson, Gary Sanford, Walter R. Jones, W. C. Windham. Alternates: Mrs. J. W. Fincher, H. F. Banker, C. R. Markley.	14
Texas Mexican Mission. —Clerical: Frank S. Onderdonk. Alternate: Cipriano A. Frausto.	1
Upper South Carolina Conference. —Clerical: J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. Alternates: P. F. Kilgo, M. L. Carlisle, E. S. Jones. Lay: C. C. Featherstone, B. W. Crouch, R. S. Stewart, J. D. Harris. Alternates: G. A. Neuffer, J. B. Roddey, A. K. Park.	
Virginia Conference. —Clerical: R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. Alternates: B. M. Beckham, H. C. Pfeiffer, T. A. Smoot, E. H. Rawlings. Lay: J. P. Pettyjohn, J. Lee Davis, J. T. Catlin, Sr., O. V. Hanger, S. W. Ames, S. H. Short, B. T. Hart, G. P. Adams. Alternates: W. H. Stansell, B. C. Baldwin, M. B. Ames, B. H. Doughty.	16
West Oklahoma Conference. —Clerical: Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. Alternates: J. D. Salter, S. H. Babcock, J. R. Abernathy, W. L. Broome. Lay: Russell B. Brown, E. S. Lain, J. I. Murray, M. A. Beeson. Alternates: Mrs. R. E. L. Morgan, H. D. Henry, Wiley Jones, Mrs. C. S. Bobo.	8

West Texas Conference. —Clerical: A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King. Alternates: W. L. Barr, Sterling Fisher, S. L. Batchelor, H. M. Ratliff. Lay: M. A. Childers, Dick O. Terrell, H. E. Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie. Alternates: D. T. Peel, C. G. Hallmark, Mrs. Green Martin, E. A. Monsees.....		12
Western Mexican Mission. —Clerical: Laurence Reynolds. Alternate: J. F. Corbin.....		1
Western North Carolina Conference. —Clerical: J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. Alternates: C. C. Weaver, P. T. Durham, J. F. Kirk, D. M. Litaker. Lay: C. H. Ireland, J. B. Ivey, G. L. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, D. F. Giles, L. B. Rogers. Alternates: W. H. Worth, T. J. Johnston, Leon Cash, W. T. Nicholson.....		16
Western Virginia Conference. —Clerical: R. T. Webb, O. F. Williams, H. L. Clay. Alternates: W. I. Canter, W. M. Given, R. T. Brown. Lay: E. W. James, H. O. Thornburg, J. F. Callison. Alternates: E. B. Hawkins, Mrs. H. M. Wade, F. T. Hatcher....		6
Clerical Delegates.....		209
Lay Delegates.....		201
Total.....		410

IV. ALPHABETICAL LIST OF DELEGATES ELECT

CLERICAL DELEGATES

Name	Conference	Name	Conference
Adams, R. W.....	Texas	Clay, H. L.....	Western Virginia
Alexander, J. E.....	Southwest Missouri	Cooper, O. T.....	North Texas
Alexander, W. M.....	Missouri	Cooper, W. A.....	Florida
Allison, S. E.....	New Mexico	Cotton, S. A.....	North Carolina
Alonzo, Luis.....	Cuba	Cox, Jackson B.....	Mexico
Anderson, E. P.....	Tennessee	Cram, W. G.....	Kentucky
Anderson, J. A.....	North Arkansas	Craven, J. B.....	Western N. C.
Anderson, Stonewall...	Little Rock	Crawford, J. E.....	Central Texas
Anthony, Bascom...	South Georgia	Culver, F. P.....	Central Texas
Aston, David H....	East Oklahoma	Curtis, V. C.....	North Miss.
Atkins, D.....	Western N. C.	Dacorso, Cesar, Filho.....	Brazil
Baker, Clem.....	Little Rock	Daniel, J. H.....	Florida
Banks, M. L.....	South Georgia	Davenport, G. M....	North Alabama
Barnett, R. Ira.....	Florida	Decell, J. L.....	Mississippi
Barnhardt, J. H....	Western N. C.	Dell, J. P.....	South Georgia
Barrett, Frank....	West Oklahoma	Dills, J. H.....	Northwest
Baylor, J. A.....	Holston	Dobbs, S. L.....	North Alabama
Bearden, R. E. L....	North Arkansas	Dorsey, T. H....	North Mississippi
Bennett, R. H.....	Virginia	Draper, H. E.....	West Texas
Bergin, John W....	Central Texas	Dunkle, W. F.....	Florida
Blackburn, W. L....	East Oklahoma	Durrett, John.....	Tennessee
Booker, George E....	Virginia	Eakes, J. H.....	North Georgia
Booth, C. H.....	Central Texas	Ellis, T. D.....	South Georgia
Brannon, L. C.....	Korea	Ellison, R. R.....	Alabama
Brooks, Charles L....	East Oklahoma	Elrod, L. B.....	Texas
Brooks, J. C. G....	South Georgia	Estes, L. H.....	Memphis
Broyles, E. Nash....	North Miss.	Frazer, John S.....	Alabama
Brunson, A. N....	Upper S. Carolina	French, J. S.....	Holston
Bulla, Charles D.....	Pacific	Fry, J. A. B.....	Pacific
Burgin, S. H. C.....	West Texas	Garrett, J. E.....	Illinois
Bush, C. C.....	Congo Mission	Godbey, V. A.....	Texas
Canter, H. M.....	Baltimore	Goddard, O. E....	North Arkansas
Carter, J. M.....	Holston	Gould, Robin.....	Missouri
Cauthen, A. J....	South Carolina	Grimes, C. C.....	Memphis
Chappell, A. C.....	Western N. C.	Hammons, J. D.....	Little Rock
Chappell, E. B.....	Tennessee	Harper, R. H.....	Louisiana
Christian, W. A.....	Virginia	Harris, C. D.....	Baltimore
Clark, M. S.....	Kentucky	Hawk, D. E.....	West Texas
Clark, O. P.....	Northwest Texas	Hawk, E. B.....	Central Texas
Clark, R. A.....	Memphis	Hawk, J. C.....	China

Name	Conference	Name	Conference
Hawkins, I. F.	North Alabama	Moore, A. L.	Northwest Texas
Henderson, J. A.	Little Rock	Moore, J. W.	Virginia
Henry, W. G.	North Alabama	Morgan, R. E. L. . . .	West Oklahoma
Herbert T. G.	South Carolina	Morris, W. E.	North Alabama
Holmes, W. W.	Louisiana	Morrison, H. C.	Kentucky
Holt, Ivan Lee.	St. Louis	Nance, B. L.	New Mexico
Hotchkiss, D. H.	Texas	Neill, J. L.	Czechoslovakia
Hulse, T. L.	Louisville	Northcutt, John E. . . .	Alabama
Hunt, J. W.	Northwest Texas	Norton, M. H.	Florida
Hutchinson, Forney. W.	Oklahoma	Onderdonk, F. S. . . .	Tex. Mex. Mis.
James, John C.	Alabama	Parker, F. N.	Louisiana
Jarrell, C. C.	North Georgia	Peele, W. W.	North Carolina
Jenkins, C. R.	South Georgia	Perry, J. W.	Holston
Jenkins, Isaac C.	Florida	Peters, J. S.	Virginia
Jenkins, J. Mack.	Memphis	Pierce, W. L.	North Georgia
Johnson, J. W.	Louisville	Plyler, A. W.	Western N. C.
Jones, F. B.	Memphis	Price, John W.	South Brazil
Jones, J. R.	Mississippi	Quillian, J. W.	North Georgia
Kasey, A. R.	Louisville	Ragsdale, T. C.	Tennessee
Kern, Paul B.	East Oklahoma	Rand, Herbert J. . . .	Southwest Mo.
Kiaung, Z. T.	China	Randolph, J. D.	Missouri
Kilgore, James.	Texas	Read, G. W.	North Alabama
King, J. T.	West Texas	Reams, H. B.	Tennessee
King, W. P.	North Georgia	Reynolds, L.	Western Mex. Mis.
Kirkpatrick, C. S. . . .	Western N. C.	Ricks, W. B.	Tennessee
Knickerbocker, H. D.	North Texas	Riley, P. E.	Central Texas
Lamar, A. J.	Alabama	Rowe, G. T.	Western N. C.
Langley, W. A.		Russell, R. L.	St. Louis
	Polish and Danzig Mission	Ryang, J. S.	Korea-Siberia Mis.
Lanius, C. V.	Missouri	Scarborough, W. L. . . .	Missouri
Leggett, J. T.	Mississippi	Scott, W. W.	North Alabama
Lewis, W. H.	Mississippi	Selby, Robert.	Mississippi
Lipscomb, B. F.	Virginia	Selecman, Charles C. . .	North Texas
Lipscomb, L. M.	North Miss.	Sensabaugh, O. F. . . .	Central Texas
Lipscomb, T. H.	North Miss.	Sessions, T. F.	West Texas
Lyon, A. P.	Louisville	Sexton, G. S.	Louisiana
Magers, M. C.	Southwest Mo.	Sharp, J. A.	North Georgia
Major, J. R. T.	Upper S. C.	Shelton, W. A.	North Georgia
Martin, I. P.	Holston	Sherman, H. H.	Baltimore
Maxwell, W. S.	Kentucky	Sherman, William. . . .	North Arkansas
McClure, J. T.	West Oklahoma	Shore, J. H.	North Carolina
Mercer, S. E.	North Carolina	Shuler, R. P.	Pacific
Meyers, J. T.	Japan Mission	Sikes, T. A.	North Carolina
Mills, J. W.	Texas	Silveira, Guaracy. . . .	Central Brazil
Mood, R. G.	North Texas	Simpson, C. M.	North Texas
Moore, A. J.	West Texas	Sims, W. J.	Arizona

Name	Conference
Sledd, Andrew	Alabama
Smith, A. Frank	Texas
Smith, W. F.	South Georgia
Spragins, C. A.	North Texas
Sprinkle, H. C.	Western N. C.
Stackhouse, R. E.	Upper S. C.
Stansell, L. F.	North Alabama
Stevenson, H. M.	North Alabama
Stewart, R. A.	Northwest Texas
Stokes, Peter	South Carolina
Stuckey, L. N.	Northwest Texas
Swinney, J. B.	Southwest Mo.
Sydenstricker, H.	Baltimore
Tadlock, C. W.	St. Louis
Thomas, J. A.	South Georgia
Thomas, James.	Little Rock
Thompson, H. D.	Denver
Thompson, S. G.	Central Texas
Thonger, W. G.	Belgian Mission

Name	Conference
Tiger, Johnson E.	Indian Mis.
Todd, Luther E.	St. Louis
Tolleson, F. M.	North Arkansas
Turnipseed, B. Rhett.	Upper S. C.
Wade, H. L.	North Arkansas
Webb, R. T.	Western Virginia
Weldon, J. W.	Louisville
Wells, J. Howard	Baltimore
Whiteside, W. T.	North Texas
Wiley, E. E.	Holston
Williams, O. F.	Western Va.
Wingo, C. K.	Holston
Winn, J. B.	Virginia
Woolf, E. L.	Baltimore
Wright, J. M.	North Carolina
Wynn, R. H.	Louisiana
Yarbrough, John F.	North Georgia
Young, W. J.	Virginia

CLERICAL ALTERNATES

Abernathy, J. R.	West Oklahoma
Aldridge, F. L.	North Alabama
Anderson, Zadoc D.	Indian Mis.
Anthony, Walter.	South Georgia
Armstrong, W. W.	Memphis
Arnold, W. E.	Kentucky
Babcock, S. H.	West Oklahoma
Ball, James H.	East Oklahoma
Ballarby, T. H.	Illinois
Barr, W. L.	West Texas
Batchelor, S. L.	West Texas
Beale, George L.	Tennessee
Beckham, B. M.	Virginia
Bedenbaugh, L. L.	South Carolina
Belk, S. R.	North Georgia
Black, S. M.	North Texas
Blackburn, C. F.	Florida
Bowman, A. L.	East Oklahoma
Boyd, G. E.	North Alabama
Broome, W. L.	West Oklahoma
Brown, R. T.	Western Virginia
Burrow, J. A.	Holston
Burton, M. L.	Mississippi
Buyers, Paul E.	Brazil

Campbell, C. K.	New Mexico
Canter, W. I.	Western Virginia
Carico, M. P.	Holston
Carley, H. T.	Louisiana
Carlisle, M. L.	Upper S. C.
Chambers, Edmund.	

Polish and Danzig Mission

Chaves, Derly	South Brazil
Clark, J. L.	Kentucky
Clements, E. E.	Cuba
Corbin, F. J.	Western Mex. Mis.
Cox, John	Denver
Crawford, E. E.	Alabama
Cunningham, E. H.	North Miss.
Curtis, W. M.	Alabama
Daniel, C. C.	Alabama
Davidson, G. G.	North Arkansas
Decherd, D. G.	Arizona
Dempsey, E. F.	North Georgia
Dobes, Josef.	Czechoslovak Mis.
Drake, W. W.	Louisiana
Duckworth, R. P.	Memphis
Durham, P. T.	Western N. C.
Felts, J. H.	North Mississippi

Name	Conference	Name	Conference
Fisher, Sterling	West Texas	O'Rear, A. T.	Pacific
Franca, Joao	Central Brazil	Ormond, J. M.	North Carolina
Frausto, C. A.	Texas Mex. Mis.	Pearce, W. M.	Northwest Texas
Given, W. M.	Western Virginia	Pearson, J. W.	Southwest Missouri
Glenn, E. M.	North Alabama	Peebles, F. H.	Memphis
Graves, J. H.	South Carolina	Pheiffer, H. C.	Virginia
Greer, C. H.	Kentucky	Pinson, W. W.	Tennessee
Grider, R. B.	Louisville	Plyler, M. T.	North Carolina
Griswold, J. T.	Northwest Texas	Porter, A. D.	Central Texas
Groseclose, J. H.	North Texas	Potter, E. W.	Central Texas
Hamblen, J. H.	Northwest Texas	Pritchett, J. T.	Southwest Miss.
Hammond, W. S.	Baltimore	Randolph, J. B.	North Mississippi
Hardin, Smith	Florida	Ratliff, H. M.	West Texas
Harmon, J. A.	South Georgia	Rawlings, E. H.	Virginia
Hartman, P. D.	Northwest	Rawlings, J. C.	Louisville
Haw, M. T.	Missouri	Rees, A. W.	South Georgia
Hightower, E.	Central Texas	Regester, E. V.	Baltimore
Hilburn, J. P.	Florida	Reves, C. M.	Little Rock
Holliday, R. C.	Missouri	Rice, John A.	East Oklahoma
Hook, M. W.	South Carolina	Richardson, F. M.	North Texas
Hope, W. B.	North Alabama	Roberts, L. L.	Mississippi
House, W. C.	North Arkansas	Robinson, E. E.	Northwest Texas
Hughes, J. W.	Kentucky	Rucker, S. J.	Central Texas
Johnson, A. P.	East Oklahoma	Rush, C. A.	Alabama
Jones, E. S.	Upper South Car.	Salter, J. D.	West Oklahoma
Jones, H. H.	Louisville	Score, J. N. R.	Pacific
Jones, J. C.	New Mexico	Shuler, F. H.	South Carolina
Joyner, N. E.	Louisiana	Slaughter, D. P.	Alabama
Kilgo, P. F.	Upper South Car.	Smith, Alfred F.	St. Louis
Kirk, J. F.	Western N. Carolina	Smith, J. W.	Baltimore
LaPrade, W. H., Jr.	North Georgia	Smith, Wesley M.	China
Lazenby, M. E.	Alabama	Smoot, T. A.	Virginia
Lim Doo Wha.	Korea	Stanbury, W. A.	North Carolina
Litaker, D. M.	Western N. C.	Steel, E. R.	Little Rock
Long, B. D.	Holston	Sturdivant, J. F.	North Alabama
Love, F. S.	North Carolina	Switzer, B. V.	Baltimore
McGlawn, W. P.	North Alabama	Tally, C. T.	Texas
McKenney, S. S.	Texas	Thomas, W.	Belgian Mission
McNutt, D. C.	North Alabama	Tillett, Wilbur F.	Tennessee
Millar, A. C.	Little Rock	Tyler, R. T.	North Alabama
Morgan, George A.	Tennessee	Vargas, E. B.	Mexico
Morrell, W. M.	Holston	Wainright, S. H.	Japan Mission
Morris, J. E.	North Alabama	Walker, A. T.	Texas
Mowre, E. H.	Pacific	Wasson, A. W.	Korea
Norman, R. L.	Memphis	Watkins, A. F.	Mississippi
Old, J. A.	North Texas	Weaver, C. C.	Western N. C.

Name	Conference	Name	Conference
Wells, Frank L.	St. Louis	Womack, John A. . . .	North Arkansas
Wiggins, S. P.	North Georgia	Zung Hwe Vung.	China

LAY DELEGATES

Abernathy, M. D.	North Texas	Crouch, B. W.	Upper S. C.
Acker, T. E.	Texas	Davis, J. Lee.	Virginia
Adams, G. P.	Virginia	Daniel, M. J.	North Georgia
Almon, C. P.	North Alabama	Davis, L. B.	Baltimore
Ames, S. W.	Virginia	Dean, W. L.	Texas
Andrade, Moyses V. de.	Brazil	Denman, W. T.	Mississippi
Arrington, L. S.	North Georgia	Dennis, E. C.	South Carolina
Ayres, Leake.	Central Texas	Doss, A. K.	Central Texas
Backus, G. W.	Northwest Texas	Dudley, F. J.	South Georgia
Ball, W. W.	Kentucky	DuRant, Charlton. . .	South Carolina
Barton, John W.	Tennessee	Eakes, Mather M. . .	East Oklahoma
Bean, K. I.	Louisiana	Eckle, W. R. . . .	Southwest Missouri
Beeson, M. A.	West Oklahoma	Ellison, J. T.	Alabama
Bell, Miller S.	North Georgia	Featherstone, C. C. .	Upper S. C.
Blake, C. M.	Florida	Few, W. P.	North Carolina
Blan, S. H.	Alabama	Fitzhugh, G. T.	Memphis
Bond, J. L.	North Arkansas	Fristoe, J. W.	St. Louis
Brayshaw, John.	Baltimore	Fry, W. W., Jr.	Missouri
Brewer, O. A.	East Oklahoma	Fuller, C. E.	North Alabama
Brill, S. O.	Southwest Missouri	Gardner, J. D.	South Georgia
Brock, W. E.	Holston	Geddie, H. C.	West Texas
Brooks, M. M.	North Texas	Giles, D. F.	Western N. C.
Brown, J. G.	North Carolina	Gilmer, H. G.	Holston
Brown, Russell B. . .	West Oklahoma	Goldsborough, Miss C. .	Kentucky
Bruton, J. F.	North Carolina	Greer, R. L.	South Georgia
Callison, J. F.	Western Virginia	Guinn, R. J.	North Georgia
Carter, F. A.	Holston	Hackney, G. L.	Western N. C.
Carvalho, Adolpho. .	Central Brazil	Hammatt, E. A. . . .	North Alabama
Catlin, J. T., Sr.	Virginia	Hancock, Homer.	Tennessee
Caton, J. R.	Baltimore	Hancock, S. H.	North Texas
Chambers, John E. .	North Arkansas	Hanger, O. V.	Virginia
Chappell, Mrs. C. J. .	Missouri	Hardy, W. G.	Baltimore
Cherry, B. F.	Central Texas	Harmon, G. S.	Mississippi
Childers, M. A.	West Texas	Harris, J. D.	Upper S. Carolina
Combs, Alfred.	Kentucky	Harrison, J. P.	Louisville
Copenhaver, E. M.	Holston	Hart, B. T.	Virginia
Cordell, John. . . .	East Oklahoma	Hartman, Mrs. P. D. .	Northwest
Couch, H. C.	Little Rock	Hatch, C. A.	New Mexico
Cox, L. J.	Arizona	Hatcher, Mrs. Preston. .	N. Ark.
Cox, P. B.	North Texas	Hay, Charles M.	St. Louis
Cresap, S. P.	Missouri	Hayes, C. E.	Little Rock

Name	Conference	Name	Conference
Heath, L. E.	South Georgia	Myers, J. W.	Baltimore
Hilburn, S. J.	Florida	Newby, Nathan.	Pacific
Hillman, J. N.	Holston	Noojin, R. O.	North Alabama
Hiner, B. H.	Baltimore	Odell, W. R.	Western N. C.
Hollis, Carl.	Little Rock	Oliver, Miss Bessie.	Korea
Holloman, T. W.	Louisiana	Page, R. N.	North Carolina
Holmes, Herbert.	North Mississippi	Parks, M. M.	North Georgia
Holmes, W. S.	Louisiana	Patterson, N. J.	Florida
Hughston, Wallace.	North Texas	Patton, W. C.	Memphis
Ireland, C. H.	Western N. C.	Peeler, C. B.	Florida
Ivey, J. B.	Western N. C.	Pegram, Thomas E.	North Miss.
Jackson, H. E.	West Texas	Pettyjohn, J. P.	Virginia
James, E. W.	Western Virginia	Phifer, H. L.	Florida
Jones, George S.	South Georgia	Phillips, L. H.	Western N. C.
Jones, Walter R.	Texas	Piggott, Mrs. W. J.	Louisville
Judd, J. H.	North Carolina	Puckett, E. P.	Missouri
Kelly, R. M.	Texas	Rader, J. B.	Pacific
Kimble, Mrs. E. W.	Central Texas	Randle, F. T.	Memphis
King, T. B.	Memphis	Rees, Ernest.	Tennessee
Knight, W. L.	North Carolina	Reyna, Flor.	Cuba
Kyle, John W.	North Mississippi	Reynolds, J. H.	North Arkansas
Lain, E. S.	West Oklahoma	Richardson, B. S.	South Georgia
Lamb, Mrs. F. A.	Southwest Mo.	Riddell, J. E.	Louisville
Lastinger, W. W.	Central Texas	Rogers, J. M.	South Georgia
Lawson, M. E.	Missouri	Rogers, L. B.	Western N. C.
Ledbetter, L. S.	North Georgia	Rowe, N. M.	North Alabama
Lewis, H. F.	West Texas	Rowland, W. S.	Central Texas
Lightfoot, Tupper.	Alabama	Russell, M. J.	North Arkansas
Lovelady, R. F.	North Alabama	Rust, Littell.	Tennessee
Mangum, R. H.	Alabama	Samford, T. D.	Alabama
Markham, C. C.	Illinois	Sanford, Gary.	Texas
Marroquin, Luz.	Mexico	Sarver, C. W.	North Alabama
Mayo, A. M.	Louisiana	Satterfield, M. M.	Mississippi
McCord, H. Y.	North Georgia	Schlottfeldt, Adolpho G.	S. Brazil
McGowen, J. G.	North Mississippi	Shelton, S. M.	Northwest Texas
McLaurin, S. L.	Mississippi	Sherer, Mrs. J. H.	St. Louis
McMillan, E. E.	Alabama	Shih, Peter S. T.	China
McWhirter, S. R.	North Texas	Shinn, J. F.	Western N. C.
Mead, C. E.	New Mexico	Shivers, M. O.	Denver
Meek, R. A.	North Mississippi	Short, S. H.	Virginia
Miller, Nathan L.	North Alabama	Smith, John Lee.	Northwest Texas
Mitchell, J. W.	Central Texas	Speer, John.	North Texas
Moore, J. H.	Northwest Texas	Stackhouse, W.	South Carolina
Moss, B. Hart.	South Carolina	Steel, Mrs. E. R.	Little Rock
Murray, J. I.	West Oklahoma	Steele, A. R.	Memphis
Murrell, L. D.	Southwest Missouri	Stewart, R. S.	Upper S. C.

Name	Conference	Name	Conference
Stimson, D. C.	Louisville	Washington, George L.	Indian Mis.
Stone, J. A.	Holston	Waters, J. H.	Little Rock
Stuart, H. C.	Holston	White, H. H.	Louisiana
Sz Vong-Pao, Miss.	China	Williams, J. M.	North Arkansas
Tate, Sam.	North Georgia	Williams, R. L.	East Oklahoma
Tatum, W. S. F.	Mississippi	Williams, W. Erskine.	Central Tex.
Taylor, C. W.	Louisville	Windham, W. C.	Texas
Tedder, G. W.	Florida	Wiseman, W. H.	Tennessee
Terrell, Dick O.	West Texas	Woodson, J. R.	Texas
Thomas, W. P.	Pacific	Yancey, W. J.	Tennessee
Thornburg, H. O.	Western Virginia	Yeilding, F. B.	North Alabama
Turner, Thomas F.	Northwest Tex.	Yun, Allen.	Korea
Van Arsdall, C. B.	Kentucky	Zimmermann, Orville.	St. Louis
Walling, George W., Jr.	W. Texas		

LAY ALTERNATES

Ables, A. H.	North Texas	Cox, Mrs. John.	Denver
Acker, W. P.	North Alabama	Crites, Mrs. Lucy.	North Arkansas
Adair, A. G.	Central Texas	Daniels, Josephus.	North Carolina
Airey, J. B.	Alabama	Davis, G. E.	North Alabama
Akin, Paul.	North Georgia	Dean, Mrs. H. H.	North Georgia
Ames, M. B.	Virginia	Dodson, Mrs. B. W.	N. W. Texas
Anderson, Albert.	North Carolina	Doughty, B. H.	Virginia
Andrew, Miss Eunice F.	S. Brazil	Durham, Ben J.	Kentucky
Applegate, R. G.	St. Louis	Easley, R. J.	North Texas
Ayers, I. J.	New Mexico	Erwin, Miss Cordelia.	Korea
Baldwin, B. C.	Virginia	Escobar, Elias, Jr.	Central Brazil
Banker, H. F.	Texas	Evans T. M.	Mississippi
Blackwell, J. N.	Florida	Ewing, Mrs. W. E.	Southwest Mo.
Blackwood, H. C.	North Alabama	Fincher, Mrs. J. W.	Texas
Bobo, Mrs. C. S.	West Oklahoma	Flippin, J. H.	Memphis
Bonnell, A. E.	East Oklahoma	Flowers, R. L.	North Carolina
Brooks, T. D.	North Alabama	Furr, H. B.	Central Texas
Carre, W. W.	Louisiana	Gray, R. A.	Florida
Carter, R. Leo.	South Carolina	Griffith, W. T.	Baltimore
Carver, G. C.	New Mexico	Guilds, J. C.	South Carolina
Cash, Leon.	Western N. C.	Gusmao, Cyro.	Brazil
Castle, C. E.	East Oklahoma	Hallmark, C. G.	West Texas
Cate, E. W.	Holston	Harmon, J. L.	Louisville
Chambliss, J. A.	Alabama	Hatcher, F. T.	Western Virginia
Chenault, R. N.	Tennessee	Hawkins, E. B.	Western Virginia
Clark, Mrs. H. B.	Central Texas	Hendry, C. H.	China
Clark, John C.	Tennessee	Henry, H. D.	West Oklahoma
Claxton, P. P.	East Oklahoma	Hernandez, Elias.	Mexico
Cochran, C. W.	Mississippi	Hight, A. F.	Illinois

Name	Conference	Name	Conference
Hobbs, G. N.	Kentucky	Reynolds, J. E.	Louisiana
Hoyle, Shelby	North Texas	Richardson, John	Memphis
Huddlestun, A. E.	Baltimore	Roddey, J. B.	Upper S. Carolina
Hunt, Ocie.	Northwest Texas	Rogers, C. L.	East Oklahoma
Hutcheson, John B.	North Georgia	Rosenberger, J. H.	Baltimore
Ivey, J. W.	South Carolina	Ruggles, W. A.	St. Louis
Johnson, J. D.	Memphis	Senter, J. M.	Memphis
Johnston, T. J.	Western N. C.	Shangle, Mrs. H. S.	Northwest
Jones, Wiley	West Oklahoma	Shannon, H. L.	Little Rock
Jordan, O. E.	Holston	Sherard, J. H.	North Mississippi
Kaung Hwe Yiu, Miss.	China	Smith, Mrs. A. B.	Tennessee
King, Mrs. P. N.	Florida	Smith, Mrs. S. L.	North Arkansas
Koo Cha Oak.	Korea	Stansell, W. H.	Virginia
Laing, J. A.	South Georgia	Stephens, Mrs. F. F.	Missouri
Lamb, T. L.	North Mississippi	Stephenson, C. C.	Pacific
Lyon, Mrs. W. E.	Northwest Tex.	Stiff, J. P.	Baltimore
Mann, Fletcher.	Kentucky	Stuck, W. R.	North Arkansas
Markley, C. R.	Texas	Tatum, T. H.	South Carolina
Mars, G. W.	Mississippi	Taylor, E. M.	North Texas
Marshall, C. L.	Holston	Taylor, W. W.	Little Rock
Martin, Mrs. Green.	West Texas	Temple, T. F.	Central Texas
McCall, M. M.	Alabama	Thompson, W. E.	North Georgia
McDonald, W. C.	Southwest Mo.	Troup, L. P.	North Alabama
McIntire, J. M.	Kentucky	Wade, Mrs. H. M.	Western Va.
McRae, Max L.	South Georgia	Waldraven, Mrs. R. U.	Pacific
Milner, D. T.	Arizona	Wallace, C. S.	North Carolina
Moling, Miss Frances.	Cuba	Wallace, H. T.	North Alabama
Monsees, E. A.	West Texas	Welch, W. S.	North Alabama
Morgan, Mrs. R. E. L.	W. Okla.	Weston, D. R.	Mississippi
Murphy, E. P.	North Alabama	Whitehurst, C.	South Georgia
Neuffer, G. A.	Upper S. Carolina	Wilburn, R. E.	North Mississippi
Nicholson, W. T.	Western N. C.	Wilcox, E. B.	Tennessee
Niebergall, Mrs. C. F.	Louisiana	Wilkinson, A. T.	Alabama
Nobles, L. E.	Alabama	Williams, Mrs. F. M.	Little Rock
Nunn, C. S.	Louisville	Williams, J. W.	Alabama
Park, A. K.	Upper S. C.	Wise, J. S.	Mississippi
Pearce, Mack.	North Alabama	Worth, W. H.	Western N. Carolina
Peel, D. T.	West Texas		
Peery, G. C.	Holston	Total Clerical Delegates.	208
Pohlman, George.	Missouri	Total Clerical Alternates.	143
Porter, J. R.	Northwest Texas	Total Lay Delegates.	201
Rawlings, Mrs. J. C.	Louisville	Total Lay Alternates.	138
Reese, T. W.	Pacific		
		Grand total.	690

V. MEMBERS OF THE TWENTIETH GENERAL CONFERENCE OF THE METHODIST EPIS- COPAL CHURCH, SOUTH*

Alabama Conference. —Clerical: A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazer, John E. Northcutt. Lay: T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blain, R. H. Mangum, Tupper Lightfoot; M. M. McCall, alternate, vice R. H. Mangum.	13
Arizona Conference. —Clerical: W. J. Sims. Lay: L. J. Cox.	2
Baltimore Conference. —Clerical: J. Howard Wells, H. M. Canter, E. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. Lay: L. B. Davis, J. W. Myers, John Brayshaw, B. H. Hiner, J. R. Caton, W. G. Hardy.	12
Belgian Mission. —Clerical: W. G. Thonger.	1
Brazil Conference. —Clerical: Cesar Dacorso filho. Lay: Moyses V. de Andrade.	2
Central Brazil. —Clerical: Guaracy Silveira.	1
Central Texas Conference. —Clerical: F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. Lay: W. W. Lastinger, B. F. Cherry, Mrs. E. W. Kimble, Leake Ayres, A. K. Doss, J. W. Mitchell, W. Erksine Williams; T. F. Temple, alternate, vice W. S. Rowland; H. B. Furr, alternate, vice Leake Ayres.	17
China Conference. —Clerical: Z. T. Kiaung, J. C. Hawk. Lay: Peter S. T. Shih, Miss Sze Vong-Pao.	4
Congo Mission. —Clerical: C. C. Bush.	1
Cuba Conference. —Clerical: E. E. Clements, alterante, vice Luis Alonso. Lay: Flor Reyna.	2
Czechoslovak Mission. —Clerical: J. L. Neill.	1
Denver Conference. —Clerical: H. D. Thompson. Lay: M. O. Shivers.	2
East Oklahoma Conference. —Clerical: Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. Lay: R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes.	8
Florida Conference. —Clerical: Isaac C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Horton, J. H. Daniel. Lay: C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler; Mrs. P. N. King, alternate, vice G. W. Tedder.	12
Holston Conference. —Clerical: J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. Lay: W. E. Brock, J. A. Stone, H. G. Gilmer, H. C. Stuart, E. M. Copenhaver, J. N. Hillman, F. A. Carter.	14
Illinois Conference. —Clerical: J. E. Garrett. Lay: C. C. Markham.	2
Indian Mission. —Clerical: Johnson E. Tiger.	1
Japan Mission. —Clerical: J. T. Meyers.	1
Kentucky Conference. —Clerical: H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. Lay: Alfred Combs, C. B. Van Arsdall, W. W. Ball; J. M. McIntire, alternate, vice Miss Christine Goldsborough.	8
Korea Conference. —Clerical: L. C. Brannan; A. W. Wasson, alternate, vice J. S. Ryang. Lay: Miss Bessie Oliver, Allen Yun.	4

*The list includes alternate, clerical, and lay delegates who at any time during the session were seated in place of principals. As in a number of instances principals returned and resumed their seats, or appeared later in the session after their substitutes had been seated, the total number of members exceeds the actual number sitting at any time.

- Little Rock Conference.**—Clerical: Stonewall Anderson, J. D. Hammons, J. A. Henderson, Clem Baker; E. R. Steel, alternate, vice James Thomas; A. C. Millar, alternate, vice E. R. Steel and James Thomas; C. M. Reves, alternate, vice James Thomas. Lay: Mrs. E. R. Steel, Carl Hollis, C. E. Hayes, J. H. Waters; W. W. Taylor, alternate, vice H. C. Couch; Mrs. F. M. Williams, alternate, vice C. E. Hayes and H. C. Couch. 13
- Louisiana Conference.**—Clerical: Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton; W. W. Drake, alternate, vice George S. Sexton. Lay: H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean; Mrs. C. F. Niebergall, alternate, vice T. W. Holloman. 12
- Louisville Conference.**—Clerical: Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon; R. B. Grider, alternate, vice J. W. Johnson. Lay: C. W. Taylor, J. P. Harrison, D. C. Stinson, Mrs. W. J. Piggott; C. S. Nunn, alternate, vice J. E. Riddell. 11
- Memphis Conference.**—Clerical: L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, R. A. Clark; F. H. Peeples, alternate, vice F. B. Jones. Lay: F. T. Randle, A. R. Steel, T. B. King, G. T. Fitzhugh, W. C. Patton; J. M. Senter, alternate, vice W. C. Patton. 21
- Mexico Conference.**—Clerical: Jackson B. Cox. E. B. Vargas, alternate, vice Jackson B. Cox. Lay: Luz Marroquin. 3
- Mississippi Conference.**—Clerical: J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones. Lay M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin; C. W. Cochran, alternate, vice M. M. Satterfield, W. S. F. Tatum, and S. L. McLaurin; D. R. Weston, alternate, vice W. T. Denman; T. M. Evans, alternate, vice S. L. McLaurin; G. W. Mares, alternate, vice W. S. F. Tatum. 14
- Missouri Conference.**—Clerical: J. D. Randolph, W. M. Alexander, W. L. Scarborough, Robin Gould; R. C. Holliday, alternate, vice C. V. Lanius; M. T. Haw, alternate, vice Robin Gould. Lay: M. E. Lawson, S. P. Cresap, E. P. Puckett, Mrs. C. J. Chappell; George Pohlman, alternate, vice W. W. Fry, Jr. 11
- New Mexico Conference.**—Clerical: S. E. Allison, B. L. Nance. Lay: C. E. Mead, C. A. Hatch. 4
- North Alabama Conference.**—Clerical: S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell; J. E. Morris, alternate, vice W. E. Morris. Lay: Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. F. Lovelady, R. O. Noojin, F. B. Yeilding; H. C. Blackwood, alternate, vice R. F. Lovelady and C. P. Almon; W. S. Welch, alternate, vice R. O. Noojin. 20
- North Arkansas Conference.**—Clerical: O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. Lay: J. H. Reynolds, J. M. Williams, J. L. Bond, M. J. Russell, Mrs. Preston Hatcher, John E. Chambers; Mrs. Lucy Crites, alternate, vice J. H. Reynolds and J. M. Williams. 13
- North Carolina Conference.**—Clerical: W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. Lay: W. P. Few, W. L. Knight, R. N. Page, J. H. Judd; R. L. Flowers, alternate, vice J. G. Brown; Albert Anderson, alternate, vice J. F. Bruton. 12
- North Georgia Conference.**—Clerical: W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp, John F. Yarbrough; S. P. Wiggins, alternate, vice J. A.

- Sharp; E. F. Dempsey, alternate, vice J. H. Eakes. Lay: Sam Tate, H. Y. McCord, R. J. Guinn, Miller S. Bell, M. M. Parks, L. S. Ledbetter; Mrs. H. H. Dean, alternate, vice Sam Tate and M. M. Parks; John B. Hutcheson, alternate, vice M. J. Daniel; W. E. Thompson, alternate, vice L. S. Arrington. 19
- North Mississippi Conference.**—Clerical: V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey; J. B. Randolph, alternate, vice V. C. Curtis, T. H. Dorsey, and T. H. Lipscomb; E. H. Cunningham, alternate, vice E. Nash Broyles. Lay: J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram; J. H. Sherard, alternate, vice R. A. Meek, T. E. Pegram, and J. G. McGowen; T. L. Lamb, alternate, vice John W. Kyle; R. E. Wilburn, alternate, vice T. E. Pegram and Herbert Holmes. 15
- North Texas Conference.**—Clerical: C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside; F. M. Richardson, alternate, vice C. C. Selecman and C. A. Spragins. Lay: Wallace Hughston, M. M. Brooks, P. B. Cox, M. D. Abernathy, S. H. Hancock, John Speer; R. J. Easley, alternate, vice S. R. McWhirter. 15
- Northwest Conference.**—Clerical: Joyn H. Dills. Lay: Mrs. P. D. Hartman. 2
- Northwest Texas Conference.**—Clerical: A. L. Moore, R. A. Stewart, O. P. Clark, J. W. Hunt, L. N. Stuckey; J. T. Griswold, alternate, vice J. W. Hunt. Lay: Thomas F. Turner, J. H. Moore, S. M. Shelton, John Lee Smith, G. W. Backus. 11
- Pacific Conference.**—Clerical: Charles D. Bulla, J. A. B. Fry, R. P. Shuler. Lay: Nathan Newby, J. B. Rader, W. P. Thomas. 6
- Polish and Danzig Mission.**—Clerical: W. A. Langley. 1
- St. Louis Conference.**—Clerical: Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell; Frank L. Wells, alternate, vice Ivan Lee Holt. Lay: J. W. Fristoe, Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay; R. G. Applegate, alternate, vice J. W. Fristoe. 10
- Siberia Mission.**—Clerical: J. S. Ryang. 1
- South Brazil Conference.**—Clerical: John Watkin Price. Lay: Adolpho G. Schlottfeldt. 2
- South Carolina Conference.**—Clerical: A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. Lay: E. C. Dennis, B. H. Moss, Charlton Durant, W. Stackhouse. 8
- South Georgia Conference.**—Clerical: J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. C. Brooks, T. D. Ellis, C. R. Jenkins. Lay: George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, B. S. Richardson, J. D. Gardner. 14
- Southwest Missouri Conference.**—Clerical: J. E. Alexander, M. C. Majers, J. B. Swinney, H. J. Rand; J. W. Pearson, alternate, vice J. B. Swinney. Lay: Mrs. Fred A. Lamb, L. D. Murrell, W. R. Eckle, S. O. Brill; Mrs. W. E. Ewing, alternate, vice Mrs. Fred A. Lamb. 10
- Tennessee Conference.**—Clerical: T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, John Durrett; George L. Beale, alternate vice E. P. Anderson. Lay: John W. Barton, W. H. Wiseman, Homer Hancock, Littell Rust, W. J. Yancey; John C. Clark, alternate, vice Ernest Rees; Mrs. A. B. Smith, alternate, vice John C. Clark. 13
- Texas Conference.**—Clerical: J. W. Mills, James Kilgore, A. Frank Smith, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss; S. S. McKenney, alternate, vice A. Frank Smith and James Kil-

gore; C. T. Talley, alternate, vice L. B. Elrod; A. T. Walker, alternate, vice V. A. Godbey. Lay: W. L. Dean, T. E. Acker, R. M. Kelly, J. R. Woodson, Gary B. Sanford, Walter R. Jones, W. C. Windham; H. F. Banker, alternate, vice Gary B. Sanford and R. M. Kelly.....	18
Texas Mexican Mission. —Clerical: Frank S. Onderdonk.....	1
Upper South Carolina. —Clerical: J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. Lay: C. C. Featherstone, B. W. Crouch, J. D. Harris; G. A. Neuffer, alternate, vice R. S. Stewart.....	8
Virginia Conference. —Clerical: R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. Lay: J. P. Pettyjohn, J. Lee Davis, J. T. Catlin, Sr., O. V. Hanger, S. W. Ames, S. H. Short, B. T. Hart, G. P. Adams; W. H. Stansell, alternate, vice J. Lee Davis and George P. Adams; B. C. Baldwin, alternate, vice S. W. Ames.....	18
West Oklahoma Conference. —Clerical: Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. Lay: Russell B. Brown, E. S. Lain, M. A. Beeson; Mrs. R. E. L. Morgan, alternate, vice J. I. Murray; H. D. Henry, alternate, vice Russell B. Brown, Wiley Jones, alternate, vice M. A. Beeson.....	10
West Texas Conference. —Clerical: A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King; W. L. Barr, alternate, vice A. J. Moore; S. L. Batchelor, alternate, vice T. F. Sessions and Arthur J. Moore. Lay: M. A. Childers, Dick O. Terrell, H. E. Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie.....	14
Western Mexican Mission. —Clerical: Laurence Reynolds.....	1
Western North Carolina. —Clerical: J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. Lay: C. H. Ireland, J. B. Ivey, G. L. K. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, D. F. Giles, L. B. Rogers.....	16
Western Virginia Conference. —Clerical: R. T. Webb, O. F. Williams, H. L. Clay. Lay: E. W. Jones, H. O. Thornburg, J. F. Callison.....	6
Clerical Delegates.....	230
Lay Delegates.....	222
Total.....	452

VI. REPORTS OF COMMISSIONS

REPORT OF THE COMMISSION ON REORGANIZATION OF THE GENERAL BOARDS

Dear Brethren: The General Conference of 1922 adopted a report creating a Commission for the Reorganization of the General Boards of our Church under conditions and specifications set forth in the report and published on pages 132 and 133 of the Journal of the Conference. The commission was appointed as follows: R. E. L. Morgan, W. A. Shelton, J. H. Wells, R. E. Stackhouse, S. H. C. Burgin, Paul Linn, H. H. White, C. H. Ireland, F. B. Yeilding, J. M. Rogers, J. W. Blanton, H. C. High, Mrs. Nat G. Rollins, Mrs. S. H. Bowman, and Mrs. J. A. Robbins. These were called together during the session of the Conference and organized by the election of R. E. L. Morgan as Chairman and W. A. Shelton as Secretary. During the quadrennium Mr. H. J. High found it difficult to serve the Commission and resigned. Mr. W. E. Brock, of Chattanooga, was elected to take his place. The Commission also suffered a severe loss in the death of Rev. Paul Linn. Rev. M. T. Haw was elected to fill the vacancy. The Commission has worked diligently at the task assigned and has encountered many difficulties. The plans of other denominations have been carefully studied, and the difficulties within our own institution have had careful consideration. The General Secretaries of the various Boards have been consulted and have frequently been represented before the Commission in its meetings. After prayerful and sincere consideration, we beg to submit the following report:

ITEM I. BOARD OF CHURCH EXTENSION

Your Commission met in the city of Louisville, Ky., for the purpose of making a careful study of the Board of Church Extension. We were of the opinion that this Board should be united with other Boards in the general plan of reorganization. We found that the charter rights granted the Board were exceedingly liberal. We also found that the laws of the State of Kentucky had been so changed that to attempt to amend the charter at this time would mean a great loss to the Church in property rights and interests.

Acting under the advice of our attorneys, we recommend that the Board of Church Extension continue under its present charter without amendment for the present.

ITEM II. BOARD OF FINANCE

In view of the fact that the Board of Finance is charged with the task of raising and distributing a fund for the benefit of our superannuated ministers, their widows, and orphans, we recommend that this Board continue as now for the coming quadrennium, with this exception and amendment, that the name be changed from the Board of Finance to the Board of Superannuate Endowment.

ITEM III. BOARD OF MISSIONS

Section 1

1. The missionary operations of the Methodist Episcopal Church, South, shall be administered by a Board of Missions which shall have charge of all the missionary work of the Church, except as hereinafter provided. The Board shall carry on its operations under three departments—viz., Foreign Work, Home Work, and Woman's Work.

2. The Board shall be elected quadrennially by the General Conference and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members, and of said lay members one-half shall be women; provided, that each Annual Conference shall by ballot nominate one traveling minister and one layman and the Woman's Missionary Conference of each Annual Conference shall nominate one woman, and from these nominations the Committee on Missions of the General Conference shall nominate the Board; and provided, further, that no salaried officer of a General Board shall be a member of the Board or of the Executive Committee thereof. The General Secretary of this Board shall have the privilege of the floor.

3. The Board shall elect from its membership a President, a Vice President for each department, and a Treasurer, who shall hold office for four years, or until their successors have been elected and qualified. The Treasurer may be elected from outside the Board. The Vice President shall be the chairman of the committee for the department for which he or she may be elected.

4. The headquarters of the Board shall be located in Nashville, Tenn. The Board shall meet annually at such time and place as it may determine. Due notice of such time and place shall be given each member of the Board. A majority of the Board shall constitute a quorum for the transaction of business.

5. The Board shall elect an Executive Committee consisting of nine members, three of whom shall be women. This committee shall meet whenever necessary as may be determined by the Board to hear reports from the field and to consider and decide all questions that may arise from time to time, except such questions as it may deem necessary to refer to the Board; provided, that four members of the Executive Committee may arrest action and have the matter referred to a regular or called meeting of the Board. This committee shall keep a record of all its proceedings to be reviewed by the Board.

6. The General Conference shall by ballot elect quadrennially one General Secretary for the Board. The Board shall elect departmental secretaries. The salaries of the secretaries and other employees of the Board shall be fixed by and paid out of the funds of the Board.

7. The Board shall have authority to regulate its own proceedings; to fill vacancies that may occur in the membership of the Board; to remove for cause any secretary elected by the Board, and to fill the vacancy occasioned thereby; to appropriate money for current expenses; to establish missions; to build churches and residences for missionaries and to build and maintain hospitals in foreign lands, schools, and social settlements; to select and publish books and other suitable literature for the work of the Board; to aid in establishing and supporting training schools for foreign workers, for native converts and preachers, and to cooperate with other Churches in the establishment and support of such schools wherever it may be practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries; and to provide funds and appropriate same for the maintenance of all the work under its

care. It shall publish annually a statement of its proceedings, naming the missions supported by it and the amount appropriated to and paid to each, and shall make to the General Conference a detailed report of its operations, including the location and value of all property held by it.

Sec. 2. Department of Foreign Work

The Department of Foreign Work shall administer all the missionary work in foreign lands except in the Department of Woman's Work and shall direct the work of its missionaries in Missions and Conferences in mission fields, all of whom shall be subject to appointment and general supervision by the bishop in charge. This work shall be directed by the secretary of this department, who shall also give general directions to the promotion of foreign mission interests and cultivation in the home Church as related to this department. There shall be a standing committee for this department through which the secretary of the department shall develop plans to be put into effect by the Board and its committee.

Sec. 3. Department of Home Work

1. The Department of Home Work shall administer the home mission enterprises of the Church, except those in the Department of Woman's Work; provided that the Annual Conference Board shall have charge of all missions established by it within its bounds; and provided, further, that any mission within the bounds of an Annual Conference supported by either the General or Conference Board may upon agreement be transferred from one to the other. Particular emphasis shall be given to missionary work in the weaker Conferences with large unevangelized groups, such as foreigners, Indians, negroes, city mission work, frontier, industrial centers, needy rural sections, and unchurched regions. Candidates for mission work under this department shall be accepted on the basis of candidates for foreign work as to fitness and tenure of service. When accepted, such candidates shall be nominated to the bishop in charge of the Conference in which they are to work for appointment, provided this paragraph shall not be construed as forbidding Annual Conference Boards employing other than such candidates.

The Board shall elect from its membership a standing committee for this department which shall give general direction to the promotion of home missionary interests throughout the Church.

2. The Department of Home Work through its standing committee shall promote evangelism throughout the home field; train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit and method among Church members, cooperate with presiding elders, pastors, city boards, and Conference Committees on Evangelism in evangelistic meetings when needed; assist in promoting evangelistic work in universities, colleges, and secondary schools; and make available trained and competent accredited evangelists. The Board may authorize a Bureau of Evangelism and may appoint and maintain a Superintendent of Evangelism to labor under the direction of the committee and the Secretary of the Department of Home Work. Each Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism, a majority of whom shall be members of that Board, who shall promote revivals throughout the Conference, cooperating with the General Board in this work.

3. The General and Conference Committees shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elders and preachers in charge of the fields in which the evangelists are to

labor. All preachers, local or itinerant, who engage in evangelistic work as a calling shall be required to secure annually the approval of the General Committee on Evangelism or of the Committee on Evangelism of the Conference within whose territory they reside. Upon the recommendation of the General Committee the bishop in charge may appoint members of Annual Conferences as general evangelists, and upon recommendation and the request of the Conference Board may appoint a member of an Annual Conference to the office of Conference evangelist. Conference evangelists are men appointed principally for evangelistic service within their Conference territory and shall be required to labor some defined part of each year in the pastoral charges of their Conferences, and they may not accept invitations to assist in revivals outside their Conference territory unless the privilege be granted by their Conference Board. Members of an Annual Conference shall not be given appointments which are nominal in order that they may do the work of independent evangelists. Evangelists approved by the General and Conference Boards shall make reports of their work, results of their labors, and their financial receipts to their respective committees annually. Pastors who require the assistance of evangelists shall as far as practicable use those indorsed by the General or Conference Committees.

4. There shall be held annually a meeting of the Conference Secretaries at such time and place as the Executive Committee of the General Board shall fix. The Executive Committee of the General Board shall provide for the program of said meeting and shall be responsible for all the details. In arranging topics and speakers due regard shall be given each department of the Board. The Conference Board shall elect a reserve delegate whose duty it shall be to attend the annual meeting if the Conference Secretary is unable to attend. The necessary expenses of each secretary or representative in attending this Conference shall be met by the Conference Board.

5. The Conference Board may employ suitable persons to conduct work under its direction, subject to the approval of the Annual Conference and the appointment of the bishop in charge, provide for their support out of the funds under its control, and may authorize them to hold evangelistic or other services and to take collections for the support of the work of the Board.

Sec. 4. Department of Woman's Work

1. The Department of Woman's Work shall administer the missionary work of the Church in the United States and foreign fields primarily for women and girls. This department shall consist of all women members of the Board and the Secretary of the Department of Woman's Work, who shall constitute a standing committee of the Board. The department shall develop plans to be put into effect by the Board and shall conduct its work in two sections, Home Work and Foreign Work.

(a) The section of Foreign Missions, Woman's Work, shall administer the work primarily for women and children in foreign lands and such other work as shall hereafter be developed under these provisions and shall direct the missionaries in foreign fields supported by the Department of Woman's Work, who shall, however, be subject to appointment and general supervision by the bishop in charge. This department may cooperate with other Boards and Christian agencies in the promotion and administration of cooperative institutions and other lines of work on the foreign fields.

(b) The section of Home Missions, Woman's Work, shall administer all missions established under the authority of this Board in Continental United States primarily for women and girls, except such as shall be administered in the Department of Home Work and such other work as

shall hereafter be developed under these provisions. It shall administer the funds appropriated and shall supervise the missionaries and other workers of the Board of Missions in the home field who are supported by the Department of Woman's Work.

2. The office and work of deaconesses shall be under the Department of Woman's Work. A deaconess shall be a single woman or widow not less than twenty-three years of age nor more than fifty when accepted for service. She must be a member of the Methodist Episcopal Church, South, and must have shown fitness for her duties by active service in some Christian work. She must be in good health and have a high-school education and two years of college work or its equivalent. No person shall be consecrated to the office of deaconess until she has successfully completed the prescribed course of study in an accredited Bible training school. She must be recommended for consecration by a Quarterly Conference. She shall wear the uniform prescribed by the Council.

A deaconess shall relinquish all other pursuits and devote herself to such work as the Church may determine. No vows of life service shall be exacted of a deaconess, but she should believe herself called of God to this work. A deaconess desiring to retire from the work may be permitted to do so at the close of the term of her appointment, when she shall surrender her certificate and cease to wear the uniform. If found unsuited to the work and calling of a deaconess, she shall be retired and her certificate revoked.

While engaged in this voluntary service support shall be provided, including monthly salary and living expenses. Necessary regulations for making effective the foregoing provisions shall be prescribed by the Woman's Missionary Council.

3. The work of home cultivation shall provide and carry forward the plans and policies of the Church as related to all the Board's activities in cooperation with other Boards of the Church and other Christian agencies.

4. The Secretary of the Department of Woman's Work shall be the administrative officer of the department through whom the Board shall operate.

Section 5

1. The Secretaries shall reside in Nashville, Tenn. It shall be their duty to keep a permanent record of the proceedings of the Board and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to its legal business; to prepare the annual report; to publish monthly in the Church papers as the Board shall direct statements of the conditions, needs, and prospects of the various missions; and to discharge such other duties as the Board may direct. The necessary traveling expenses of the Secretaries shall be allowed by the Board.

2. The revenue of the Board shall be derived from apportionments to be distributed to the several Annual Conferences for collection in every congregation, from the Woman's Missionary Societies, from such plans as may be adopted by the Board or congregations, and from special collections, donations, annuities, and legacies.

3. The Treasurer shall hold the funds of the Board in safe deposit in the name of the Board of Missions, subject to the drafts of the Departmental Secretaries, payable when countersigned by the Treasurer. The Treasurer shall furnish an annual report to be published with that of the Secretaries and perform such other duties as the Board may direct. The salary of the Treasurer shall be fixed by the Board, and he shall execute a good and sufficient bond in such sum and upon such conditions as the Board may fix. The accounts of the Treasurer shall be audited at least annually by a certified accountant and a report made to the Board.

4. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall

consist of one lay member from each presiding elder's district and an equal number of effective traveling ministers, provided each Annual Conference shall be entitled to a Board of at least eight members who shall be elected quadrennially by the Annual Conference at the first session after the General Conference. All actions of this Board shall be subject to the approval of the Annual Conference, to which it shall report annually. The Conference Board may hold an anniversary at each session of the Annual Conference.

5. The Conference Board shall organize by the election of a President, Vice President, Secretary, and Treasurer. The Treasurer shall execute a bond in such sum as the Board may require to be approved by the Executive Committee of the Board. His accounts shall be audited annually by a certified accountant. The Treasurer of the Woman's Missionary Society of each Annual Conference shall transmit quarterly to the Treasurer of the Board of Missions all the money on hand for the general missionary fund.

6. It shall be the duty of the presiding elder to promote the missionary interests in each charge in his district, to see that efficient and well-defined plans are adopted for the missionary education of the Church and for raising missionary funds, to conduct with the preachers of his district a missionary institute early in the year, to urge in his institutes his visitations to the Church and schools and especially under the missionary question in the Quarterly Conference that every Church school in his district be organized for missions by appointing a missionary committee and observing Missionary Day, to see that missionary mass meetings are held, and to encourage the organization and foster the work of Woman's Missionary Societies.

7. It shall be the duty of the preacher in charge to preach at least quarterly on missions, to organize a missionary committee and hold missionary mass meetings annually in every Church in his charge, to make an every-member canvass in the Conference year for a missionary contribution, to appoint a missionary committee in each Church school, to see that one Sunday in the month is observed as Missionary Day and that the entire missionary offering of the Church on that day goes to the cause of missions and that this offering be forwarded and reported as directed by the Discipline, to see that each Epworth League holds a monthly meeting for the study of missions, to circulate missionary literature, to seek in every way the education and inspiration of his people concerning the evangelization of the world, and to see that Woman's Missionary Societies are organized in every Church.

Section 6

1. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women in the Annual Conferences and in the Churches in the interests of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

2. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Corresponding Secretary or alternate, the President or alternate of the Woman's Missionary Society of each Annual and Mission Conference Society, and the President and Secretary of the Deaconess Workers' Conference. The Secretary of Woman's Work, Board of Missions, and the women members of the Board of Missions shall be members of the Woman's Missionary Council.

3. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies, to consider the fields, lines of work, the various enterprises and the amounts needed for them; to make recommendations to the Board of Missions, through the Committee on Estimates, to be considered with other estimates of the Board for final determination; and to present for consecration the women who have been accepted for service. It shall make recommendations to the Board of Missions for the employment and support of deaconesses.

4. The Council shall enact its own by-laws and shall provide a constitution and by-laws for the Conference and auxiliary societies, all of which shall be in harmony with the constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and girls.

5. At its annual session preceding the General Conference the Council shall elect its officers by ballot without nomination. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts, or purchase shall be held by the Board of Missions for the use and benefit of the Department of Woman's Work.

ITEM IV. BOARD OF EDUCATION

Section 1

1. The educational work of the Methodist Episcopal Church, South, formerly administered by the Board of Education, Sunday School Board, and Epworth League Board, shall be administered under one General Board of Education, operating through the following departments: the Department of General Education and the Department of Religious Education.

2. The Board shall be elected quadrennially by the General Conference and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members provided that each Annual Conference at the session immediately preceding the General Conference shall by ballot nominate one traveling minister and one lay member, and from these nominations the General Conference Committee on Education shall nominate the Board; and provided, further, that no salaried officer of a General Board shall be a member of this Board or the Executive Committee thereof. The General Secretary of the Board shall have the privilege of the floor.

3. The Board shall elect from its membership a President, one Vice President for each department, and one Treasurer who shall hold office for four years, or until their successors are elected and qualified. The Vice President shall be the chairman of the committee of the department for which he or she may be elected. On the call of the General Secretary the Board shall meet as soon after its election as practicable for the purpose of organization.

4. The headquarters of the Board shall be located at Nashville, Tenn. The Board shall meet annually at such time and place as it may determine. A majority of the Board shall constitute a quorum for the transaction of business. Special sessions of the Board may be called either by the President on his own motion or at the written request of five members of the Board. Due notice of such time and place of meeting shall be given each member.

5. The Board shall elect an Executive Committee consisting of nine members and may commit to it such duties as the Board may see fit. This committee shall meet monthly to receive reports from the several departments and to decide questions that may arise from time to time.

It shall keep a record of its proceedings and report same to the Board, provided that four members of the Executive Committee may arrest action and have the matter referred to a regular or called meeting of the Board.

6. The General Conference shall elect quadrennially by ballot a General Secretary for a term of four years. The Board shall elect Departmental Secretaries. Should a vacancy occur by death or otherwise, the Board may elect a General Secretary to serve until the next General Conference. The salaries of the General Secretary, Departmental Secretaries, and other employees of the Board shall be fixed by and paid out of the funds of the Board.

7. The Board shall declare vacant the seat of any member for inattention to duties or other sufficient reasons, and any vacancy, however caused, shall be filled by the Board.

8. The General Secretary shall, as the agent and executive officer of the Board, conduct the correspondence and other business of the Board. In all his official conduct he shall be subject to the authority and control of the Board. His time shall be employed in conducting its affairs and promoting its general interests.

9. The Board shall have authority to regulate its own proceedings; to appropriate money for the necessary expenses of carrying on its work, provided that no appropriation shall be made for buildings except from funds contributed for that particular purpose; and provided, further, that all persons who shall desire to become beneficiaries of the loan fund of the Board shall be recommended by the Board of Education of an Annual Conference, and if preparing for the mission field also by the Board of Missions; to report to the Commission on Budget its estimate of the amount that will be needed annually for the educational interests that have been committed to it, the proceeds of which are to be used under the direction of the Board in carrying on its operations unless otherwise directed; to awaken general interest throughout the Church in Christian instruction and training of children, youth, and adults, and to arouse the Church to a sense of the magnitude of this responsibility; to inaugurate and promote plans of evangelism in the Church school and Epworth League; to plan for Church school and Epworth League extension; to determine the Church school curriculum, including courses for teachers; and in general to give impulse and direction to the study of the Bible.

10. The Board shall have authority to increase both its endowment and loan funds. These shall be held separately from funds raised for general distribution. The interest only of the endowment and loan funds shall be used, except in case of loan funds where the donor shall otherwise direct. The Board shall have authority to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property and to sell and convey same for the uses and objects herein declared.

11. The Board may establish an agency which shall serve as a medium of communication between teachers desiring employment and institutions needing their services and also between directors of religious education desiring positions and Churches which need their services.

12. The Board may serve as a Board of Reference or Arbitration and when necessary may take measures to protect the property interests of our educational institutions.

13. The revenue of the Board shall be derived from assessments, collections, gifts, devises, bequests, and otherwise.

14. The Board shall have authority to solicit, create, and administer a fund which shall aid in providing retiring allowances for presidents, professors, and other members of the faculties of the educational institutions of the Methodist Episcopal Church, South, and may adopt rules and regulations for its administration.

15. The Board shall have authority to administer any funds, gifts, or bequests committed to it for educational purposes and shall be authorized to solicit and create any special funds deemed wise to the carrying out of the objects and purposes of the Board and to administer them.

16. The Board shall seek in closest possible coöperation with the Annual Conference Boards to promote religious education in the homes of the people, in institutions of the Church, and in tax-supported and independent institutions, including public schools. It shall assist in promoting evangelistic work in universities, colleges, and secondary schools. It shall have authority to coöperate with other connectional Boards in promoting religious education to the end that all the religious educational efforts of the Church may be harmoniously and helpfully related and also to coöperate with Boards other than those of the Methodist Episcopal Church, South, to the end that the blessings of Christian education may be more widely diffused.

Section 2

The General Conference shall elect quadrennially an editor of educational literature whose duty shall be to recommend to and edit for the Board of Education such books, periodicals, and other literature as the educational work of the Church may require, including program and lesson material for the Church school and Epworth League. The Board of Education shall elect such assistant editors as may be necessary.

The Book Committee shall pay the salary of the editor and such assistant editors as the Board may elect.

The editor shall report annually to the Board of Education and to the Book Committee and quadrennially to the General Conference. A vacancy in the editorship shall be filled by the Board of Education.

The Board shall elect from its membership a Committee on Educational Literature consisting of five members, one of whom shall be the editor of educational literature, who shall be chairman of the committee. The duties of this committee shall be such as the Board of Education acting within its authority may delegate.

Sec. 3. Department of General Education

1. The Board of Education shall elect from its membership a Committee for the Department of General Education, the number of which shall be fixed by the said Board. The Vice President of the Board elected for the Department of General Education shall be chairman of this committee. The Board may elect a Secretary for this department and shall define his duties.

2. The function of this department shall be to gather statistics and other educational information and shall prepare, publish, and distribute leaflets, pamphlets, and other publications suitable to advance the cause of Christian education in our homes and schools and among our people. Through its members, agents, Annual Conference Boards, and other agencies it shall seek to secure funds with which to endow and otherwise strengthen our institutions in harmony with the general educational policy of the Church, to correlate existing institutions, and to organize new ones where they can be judiciously established and maintained; provided that in so doing the Board shall not create or assume any debt beyond the resources actually in hand and applicable to such purposes.

3. This department may inaugurate and promote a system of life service, including ministerial supply and training, and shall seek to secure recruits for the ministry and for other forms of Christian service. It shall keep before the Church its responsibility for raising up young men and women for such service. It shall seek to inspire candidates for the ministry and for other forms of Christian service with high ideals of their work

and stimulate them to a thorough preparation; by developing and correlating the agencies of the Church for the education of candidates for Christian service; by giving candidates preparing for Christian service financial assistance from any fund or funds that may be in the hands of the Board for this purpose; by conducting correspondence courses for the benefit of preachers, teachers, and other Christian workers; and by such other methods as the Board from time to time may deem desirable.

Sec. 4. Department of Religious Education

1. The work of the Church formerly administered by the General Sunday School Board and the General Board of Epworth Leagues shall hereafter be administered by the General Board of Education through the Department of Religious Education.

2. The work of the department shall be under the immediate direction of the committee elected by the General Board of Education and shall be composed of members of the said Board, the number to be determined by the Board. The Vice President for the Department of Religious Education shall be the chairman of this committee.

3. The Board shall elect a Secretary for each division of this department whose duties shall be to administer the affairs of the division under the supervision of the department committee and in harmony with the policy of the Board.

4. The following shall be the functions of the divisions:

Division 1.—To have general oversight of all the Church school interests of the Methodist Episcopal Church, South; to promote plans for Church school extension throughout the Church; to contribute to the support of Church schools requiring assistance; to determine standards of efficiency for the Church school; to determine the Church school curriculum, including special courses for parents, pastors, officers, and teachers, and courses for week-day religious instruction correlated with the Church school; to provide for conferences, institutes, and other meetings in the interest of Church school work; and in general to give impulse and direction to the study of the Bible.

Division 2.—To have charge of all the Epworth League interests of the Methodist Episcopal Church, South; to awaken general interest throughout the Church in Christian instruction and training of children and youth; to promote intelligent and vital piety in the young members and friends of the Church; to promote organizations for the purpose of developing Christian lives and character and the training for Christian service; to promote Epworth Leagues and Young People's Societies in Conferences, districts, charges, and local Churches; and to provide for Epworth League Conferences and Unions that the connectional spirit may be developed and maintained.

5. It shall be the duty of the Committee for the Department of Religious Education after consultation with the editor of educational literature to recommend to the Book Committee the kind and character of literature, requisites, and supplies needed for use in the Church schools, Epworth Leagues, and Young People's Societies, and the Publishing Agents shall provide and publish such literature, requisites, and supplies as, in the judgment of the Book Committee, the best interests of the Church may demand.

Sec. 5. Annual Conference Boards of Education

1. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education consisting of one lay member from each presiding elder's district and an equal number of effective traveling ministers, provided that each Conference shall be entitled to a Board of at least eight members composed of an equal number

of lay and clerical members. This Board shall be elected for the quadrennium at the session immediately following the General Conference. Vacancies in the Board shall be filled by the Annual Conference.

2. The Work of the Conference Board of Education shall be carried on in like manner as the General Board with the following departments, General Education and Religious Education, with a committee from the Board for each department. The Conference Board shall be auxiliary to the General Board of Education and shall conduct its work in harmony with the educational policy of the Church as outlined from time to time by the General Conference and shall coöperate with the General Board in promoting both general and local educational interests.

3. The Conference Board shall organize by the election of a President, one Vice President for each department of its work, a Secretary, a Treasurer, and an Executive Committee. The Vice President shall be chairman of the committee of the department for which he or she was elected. The meetings of the Board shall be held annually, but special meetings may be called by the President or a majority of the Executive Committee. The Executive Committee shall consist of the President, Vice Presidents, Secretary, and Treasurer and may transact the business arising between the meetings of the Board, subject, however, to the approval of the Board.

4. Each Annual Conference Board of Education may nominate for appointment by the president of the Conference a Secretary of Education, and he shall be, *ex officio*, a member of the Conference Board. He shall have general supervision of the work committed to the Board under such regulations as the Board may adopt and shall coöperate with the General Secretary in circulating educational literature and in promoting within the bounds of the Conference in every way practicable both local and general educational interests. The Secretary shall perform these services in addition to his regular work unless his support is provided for by the Conference Board of Education or otherwise. The Secretary of Education shall make an annual report to the Conference Board of Education.

5. The duties of the Conference Board of Education shall be as follows: To coöperate with the General Board in securing educational statistics and information from the schools under its care, in classifying these institutions, and in distributing educational information and literature among the people; to hold at least one meeting annually for the consideration and promotion within the bounds of the Annual Conference of the general and local interests of education, at which meeting the General Secretary or other representative of the General Board shall be present if practicable; to have general oversight of the Church school and Epworth League work of the Conference, including week-day religious education; to promote the organization and development of new Church schools, Epworth Leagues, and young people's organizations and assist needy ones in securing proper literature and supplies; to promote evangelism through instruction, better organization and equipment, and more effective training in worship, in missionary, social service, and other forms of religious activity; training of Church school teachers and officers and other Christian workers; the observance of Church School Day, Promotion Day, and Decision Day; the organization of the young people into Epworth Leagues and such other organizations as may be decided upon; the observance of Epworth League Anniversary Day by recommending appropriate services in every pastoral charge in which there is an Epworth League and urge the making of an Anniversary Day offering; to coöperate with the General Board in carrying out its plans and policies, including the promotion of standards of Conference, district, city, and circuit Church school and Epworth League organizations, of training schools, Wesley Class Federations, Conference Church School, and Epworth League and Young People's Conferences; to furnish the General Board at the close

of the Conference year a summary of its work, together with the names and addresses of Church school superintendents, Epworth League presidents, and Conference and district officers, giving the district and charge of each; and to estimate annually the amount of money necessary for the support of the work under its charge and report the same to the Conference Commission on Budget for their consideration and direction in fixing the percentage of the various Conference interests.

6. The President and Vice Presidents of the Board, together with the Conference Secretary of Education, shall constitute a committee whose duty it shall be to promote the study of religious education in our Church schools and the religious instruction of Methodist students in the schools maintained by the State; and if the Annual Conference approve, this commission shall have the power to employ, subject to the appointment of a presiding bishop, a director of religious education, to supervise and conduct the work of religious education in the charges in which the State institutions are located with special reference to the needs of Methodist students in these institutions.

7. The Conference Board of Education may, with the authority of the Annual Conference, purchase, lease, or improve property for the purpose of providing a place for the training of workers and for the intellectual, religious, and social culture of young people or for the use of the Board. Such property, if purchased, shall be deeded to a board of trustees to be held in trust for the Methodist Episcopal Church, South, for the use of the Conference. The board of trustees shall be nominated by the Board of Education and elected by the Conference. Vacancies in the board of trustees shall be filled in like manner. The board of trustees shall constitute a board of control for the property and may raise funds for its improvement and maintenance. The said board of trustees shall report annually to the Annual Conference through the Board of Education.

8. Each Annual Conference shall make an assessment for educational purposes in accordance with the financial plan of the Church for all Conference interests, to be distributed among its charges in the same way as other Conference assessments and applied by the contributing Conference to such additional work as it may desire to foster; provided (1) that donors may give special direction to their contributions; (2) that no new institutions may be established nor one already existing be taken under the care of the Church without first being adopted by the Annual Conference on the recommendation of the Conference Board of Education after counsel with the General Secretary; (3) that no university, college, or theological school shall be established nor existing one adopted without the concurrent recommendation of the General Board; (4) that no institution shall receive the financial support of the Church except those which are duly classified according to the standards and requirements of the Commission on Education; and (5) that no institution shall receive the financial support or recognition of the Church whose trustees or directors are not selected in accordance with the requirements of the Discipline so far as the laws of the several States will permit.

ITEM V. BOARD OF DOMESTIC EXPANSION

Section 1

1. For the purpose of correlating the work of the Church formerly administered by the Board of Lay Activities, the Board of Temperance and Social Service, and the Board of Hospitals there shall be a General Board of Domestic Expansion. The Board shall operate under the following departments—viz.: Lay Activities, Temperance and Social Service, and Hospitals.

2. The Board shall be elected quadrennially by the General Conference

and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members; provided, that each Annual Conference at the session immediately preceding the General Conference shall, by ballot, nominate one traveling minister and one lay member, and from these nominations the Committee on Domestic Expansion shall nominate the Board; provided, further, that no salaried officer of a General Board shall be a member of this Board or of the Executive Committee thereof. The General Secretary of this Board shall have the privilege of the floor.

2. The Board shall elect from its membership a President, one Vice President for each department, and one Treasurer, who shall hold office for four years or until their successors are elected and qualified. The Vice President shall be the chairman of the committee for the department for which he or she may be elected.

4. The headquarters of the Board shall be located in Nashville, Tenn. The Board shall meet annually and may meet in special session at such time and place as it may determine. Due notice of such time and place of meeting shall be given each member of the Board. A majority of the Board shall constitute a quorum for the transaction of business.

5. The Board shall elect an Executive Committee consisting of nine members. This committee shall meet as determined by the Board to hear reports from the several departments; to consider and decide questions that may arise from time to time, except such questions it may deem necessary to refer to the Board, and such other duties as may be delegated to it by the Board; provided, that four members of the Executive Committee may arrest action and have the matter referred to a regular or a called meeting of the Board.

6. The Board may declare vacant the seat of any member for inattention to duties or other sufficient reasons, and any vacancy, however caused, shall be filled by the Board.

7. The General Conference shall elect quadrennially by ballot one General Secretary for a term of four years. The Board shall elect Departmental Secretaries. Should a vacancy occur by death or otherwise, the Board may elect a General Secretary to serve until the next General Conference. The salaries of the Secretary, Departmental Secretaries, and other employees of the Board shall be fixed by and paid out of the funds of the Board. The General Secretary shall be the chief administrative officer and shall have general supervision of the work of the Board.

8. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to remove for sufficient cause any Secretary elected by the Board or employee of the Board and to fill the vacancy caused thereby; to promote organization among the laity; to build and maintain hospitals; to promote temperance and social service among our people; and to cooperate with other Boards and agencies of the Church in formulating plans for the correlation of all our interests. The Board shall report its proceedings and the state of its funds quadrennially to the General Conference.

Sec. 2. Department of Lay Activities

1. The activities of the laymen of our Church formerly administered by the Board of Lay Activities shall hereafter be administered by the General Board of Domestic Expansion under the Department of Lay Activities, which shall have charge of all the distinctive activities of the laymen in the work of the Church.

2. The work of this department shall be carried on under the immediate direction of a lay committee chosen from the male members of the Board of Domestic Expansion, the number to be determined by said

Board. The Vice President of the Board for this department shall be chairman of this committee.

3. The Board may elect a Secretary for this department, whose duties shall be to administer to its affairs under the direct supervision of the committee for this department and in harmony with the General Secretary of the Board.

6. The duty of this department is to promote methods for increasing the interest of the laymen in the general work of the Church and a closer fellowship and coöperation; to promote the organization of groups of men, such as Wesley Brotherhood, etc., in the Conference, district, charge, and local Church, and to relate them to the work of the Board to the end that every Church may have an active working force with a complete system of correlation; to provide for the election of Conference, district, charge, and local Boards of Lay Activities, and perform such other duties as will best serve the Church through the laymen. This committee shall report its actions to the General Board of Domestic Expansion.

5. There shall be a delegated body to be known as the Laymen's Conference. It shall be composed of the President and General Secretary of the Board of Domestic Expansion, the Vice President and Committee for the Department of Lay Activities from said Board, the Secretary for the Department of Lay Activities, the Lay Leader for each Annual and Mission Conference, and one representative elected by each Annual and Mission Conference, on nomination of the Conference Committee on Lay Activities. The Vice President for the Department of Lay Activities of the General Board of Domestic Expansion shall be the President of the Laymen's Conference.

6. This Conference shall meet annually at such time and place as it may designate. Its business shall be to hear reports from the laymen's organization of each Annual and Mission Conference, to consider plans for the cultivation and enlargement of the work among the laymen of the Church, to make a study of the needs of the field, and to transact such other business as may properly come before it, and to make recommendations to the General Board of Domestic Expansion. It shall enact its own by-laws, and provide a Constitution and By-laws, in harmony with the Constitution and By-Laws of the General Board of Domestic Expansion, for the Annual and Mission Conference organizations of lay activities.

7. In the 1922 Discipline, paragraph 108, omit the words "and one district," so that said paragraph will read: "¶108. Ans. 6. To elect trustees and stewards according to the Discipline, for the circuit, station, or mission; and of the stewards, to appoint one Recording Steward."

Omit paragraphs 226 and 227.

In paragraph 225 omit the word "Stewards" and in lieu thereof insert the words "Boards of Lay Activities," so that said paragraph will read: "¶225. The salary and traveling expenses of the presiding elders shall be estimated by the District Board of Lay Activities."

Omit paragraph 544 and insert the following:

"8. It shall be the duty of the Committee on Lay Activities elected from the Conference Board of Domestic Expansion to consider, promote, and execute plans for larger activities of laymen in all the work of the Annual Conference and to coöperate with all other Conference Boards and Committees in executing their plans for larger service in the work of the Church.

"The Conference Lay Leader shall be elected by the Annual Conference on nomination of the Committee on Lay Activities, which shall also have power to fill vacancies in that office. The Conference Lay Leader shall be an *ex-officio* member of the Annual Conference."

Paragraph 545 of 1922 Discipline remains as at present, and the following is inserted:

"Paragraph 546. It shall be the duty of the Board, after consultation with the presiding elder, to estimate and apportion among the several charges of the district, according to their ability, the salary and traveling expenses of the presiding elder, together with the collections ordered by the Annual Conference and assessed to the district by the Conference Commission on Finance. The amount apportioned for the presiding elder shall be added by the stewards of each charge to the allowance for their own preachers, and its collection provided for in the same way, and distribution *pro rata* of the amount collected shall be made at the Quarterly Conference.

"Paragraph 547. The minutes of all meetings of the District Board of Lay Activities shall be kept by a secretary elected for that purpose in a permanent record, of which said secretary shall be the custodian. The secretary shall inform the stewards of each charge in the district of the sums apportioned to the charge."

In old paragraph 546 insert after the words "on nomination of the pastor" the words "after consultation with the presiding elder," so that this sentence shall read: "The Charge Lay Leader shall be elected by the Quarterly Conference on nomination of the pastor after consultation with the presiding elder."

Sec. 3. Department of Temperance and Social Service

1. The work of our Church formerly administered by the Board of Temperance and Social Service shall hereafter be administered by the General Board of Domestic Expansion through the Department of Temperance and Social Service.

2. The Board of Domestic Expansion shall elect from its membership, the number to be determined by the Board, a Committee on Temperance and Social Service. The Vice President of the Board for this department shall be chairman of this committee.

3. It shall be the function of this committee to consider the demands of temperance and social service upon our Church and our people, to formulate plans for the correlation of the various agencies of the Church in any way charged with these interests, and to plan for the more thorough instruction of our people and the development and direction of their activities.

4. It shall be the duty of this committee to coöperate with the Committee on Temperance and Social Service of the Board of Domestic Expansion of each Annual Conference and thereby seek to reach every part of the Church. This committee shall report its actions to the General Board of Domestic Expansion.

Sec. 4. Department of Hospitals

1. The work of the Church formerly administered by the General Hospital Board shall hereafter be administered by the Board of Domestic Expansion through the Department of Hospitals, whose duty shall be to study the hospital situation in the Church, to provide literature, to devise plans for the promotion of our hospital enterprises, and to assist in locating, building, and financing hospitals in various communities throughout our connection.

2. The Board of Domestic Expansion shall elect from its membership, the number of which shall be determined by the Board, a Committee on Hospitals. The Vice President of the Board for this department shall be chairman of this committee. The committee shall report its actions to the General Board of Domestic Expansion.

3. The Board of Domestic Expansion may elect a Secretary for the Department of Hospitals and shall define his duties and the scope of his authority.

4. The Board of Domestic Expansion, through the Department of Hospitals, shall coöperate with the Board of Domestic Expansion of each Annual Conference in an endeavor to interest and enlist each member of our Church in hospital work.

5. The Golden Cross enrollment as an auxiliary to the Department of Hospitals shall be maintained for the purpose of interesting the entire membership of our Church in building and maintaining hospitals and in raising funds under the direction of the Board of Domestic Expansion.

Sec 5. Annual Conference Board

1. Each Annual Conference shall elect quadrennially a Board of Domestic Expansion, composed of one lay member from each presiding elder's district, and an equal number of effective traveling ministers; provided, that no Conference Board shall have fewer than eight members, and shall be elected at the session of the Annual Conference immediately following the General Conference. This Board shall be auxiliary to the General Board, to which it shall report annually, and in all its actions be subject to the approval of the Annual Conference.

2. The Conference Board shall organize by the election of a President, Vice President, Secretary, and Treasurer. The Board may organize and carry forward the work of the Conference departmentally, as the General Board, by the election of a committee for each department, consisting of at least three members, which shall perform such duties as may be delegated to it by the Board, and shall report its actions to the Board for its approval. The Board shall hold its annual meetings during the session of the Annual Conference. Special meetings may be called by the President, or any three members of the Board, on due notice.

3. The Conference shall estimate annually the amount that may be necessary for the support of such work as may be under its control, and report same to the Conference Commission on Budget for its consideration and direction of the percentage of the various Conference interests. The Board shall submit to the Conference a detailed report of its work.

4. Subject to the approval of the Annual Conference, each Conference Board may nominate a secretary for appointment by the president of the Conference. He shall travel through the Conference in the interest of such work as the Conference Board may be interested in promoting, due regard being given to each department of the work. He shall perform these duties in addition to his regular work, unless his support is provided for by the Conference Board or otherwise.

ITEM VI. CONFERENCE BOARDS

1. At the session of Annual and Mission Conferences immediately following the session of the General Conference there shall be elected a nominating committee consisting of three pastors and four lay members. The Conference Lay Leader shall be a member of and chairman of the Nominating Committee. The other three lay members shall be nominated by the Conference Board of Lay Activities, and the three pastors shall be nominated by the presiding elders. This committee shall be nominated at the first session of the Conference and shall make its report prior to final adjournment.

2. The Committee on Nominations shall nominate to the Annual Conference all quadrennial boards and committees and such other boards and committees ordered by the Conference not otherwise provided for. This committee shall serve for a quadrennium, or until its successors have been selected by the Conference.

ITEM VII. RESOLUTION

In accordance with the above report, and in order that its provisions may become effective at once, we offer the following resolution:

Be it resolved: 1. That all provisions of the present Discipline in conflict with the provisions of this report be and they are hereby repealed.

2. That the Boards herein provided for may become operative at once, this General Conference shall proceed to elect the members thereof in such manner as may be determined upon. That after the adjournment of this Conference the Boards so elected shall take charge of the affairs of their respective department or departments as soon as possible.

3. That in order to adjust any differences that may arise between Boards or Departments in the process of reorganization this Commission on Reorganization be continued for the ensuing quadrennium and that it be given power to act for this General Conference in said adjustments. It shall report to the General Conference of 1930, with such recommendations as may seem proper. The expense of said Commission shall be paid as heretofore.

For the Commission on Reorganization of General Boards:

R. E. L. MORGAN, *Chairman*;
W. A. SHELTON, *Secretary*.

REPORT OF THE COMMISSION ON THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

INTRODUCTION

The General Conference held at Hot Springs, Ark., in May, 1922, upon recommendation of the Committee on Constitutional Questions, adopted the following resolution:

“Resolved, That the College of Bishops be and is hereby directed to appoint a Commission to be composed of three of their number, six elders, and six laymen, whose duties shall be to prepare a constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish same in the Church press and pamphlet form at least one year preceding the meeting of the next General Conference in order that the terms of such proposed constitution may become known to the membership of the Church. If said constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the constitution; and if same shall be finally accepted and adopted, it shall be published in the front pages of the Discipline as the ‘Constitution of the Methodist Episcopal Church, South.’”

In obedience to this action the bishops appointed a Commission composed of Warren A. Candler, Collins Denny, William F. McMurry, J. E. Harrison, J. A. Anderson, J. L. Clark, M. L. Carlisle, C. W. Tadlock, W. Asbury Christian, Samuel B. Adams, Joseph L. Kelly, Joseph E. Cockrell, C. B. Ames, Martin E. Lawson, and J. T. Ellison.

At the first meeting of the Commission Hon. C. B. Ames resigned on account of having removed to New York and having ceased to be a

member of the Methodist Episcopal Church, South, and Hon. W. G. M. Thomas, the first alternate, took his place.

Before the Commission had completed its labors the tragic death of Judge Joseph L. Kelly occurred by the accidental discharge of a gun in his own hands.

To the task committed to the Commission by the General Conference careful and patient consideration was given. Three meetings were held, and between these sessions much study was bestowed upon the work.

The final results of the efforts of the Commission are embodied in the form of constitution herewith respectfully submitted to the consideration of the ministers and members of our beloved Church.

In general it follows closely the lines of the existing constitution of the Church, although differing from it at some important points.

The Commission indulges the hope that the constitution submitted may be approved by the General and Annual Conferences with little or no amendment, and that its adoption may promote the welfare of the Church and advance the interests of our Lord's kingdom as they are involved in the peace and prosperity of the widely extended connection to which we belong.

WARREN A. CANDLER, <i>Chairman</i> ;	W. ASBURY CHRISTIAN,
J. L. CLARK, <i>Secretary</i> ;	SAMUEL B. ADAMS,
W. F. MCMURRY,	JOSEPH L. KELLY,
COLLINS DENNY,	W. G. M. THOMAS,
J. E. HARRISON,	M. E. LAWSON,
J. A. ANDERSON,	J. E. COCKRELL,
M. L. CARLISLE,	J. T. ELLISON.
C. W. TADLOCK,	

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

PREAMBLE

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

ARTICLE I. DOCTRINAL STANDARDS

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The Holy Scriptures of the Old and New Testaments which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians.

Sec. 2. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings:

A. THE TWENTY-FIVE ARTICLES OF RELIGION

(1) *Of Faith in the Holy Trinity*

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

(2) *Of the Word, or Son of God, Who Was Made Very Man*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(3) *Of the Resurrection of Christ*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

(4) *Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

(5) *Of the Sufficiency of the Holy Scriptures for Salvation*

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names of the Canonical Books.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and count canonical.

(6) *Of the Old Testament*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

(7) Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

(8) Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

(9) Of the Justification of Man

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

(10) Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

(11) Of Works of Supererogation

Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

(12) Of Sin after Justification

Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(13) Of the Church

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

(14) Of Purgatory

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

(15) *Of Speaking in the Congregation in Such a Tongue as the People Understand*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

(16) *Of the Sacraments*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

(17) *Of Baptism*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

(18) *Of the Lord's Supper*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

(19) *Of Both Kinds*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

(20) *Of the One Oblation of Christ Finished upon the Cross*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and

actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

(21) *Of the Marriage of Ministers*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

(22) *Of the Rites and Ceremonies of Churches*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

(23) *Of the Rulers of the United States of America*

The President, the Congress, the general assemblies, the governors, and the councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

(24) *Of Christian Men's Goods*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

(25) *Of a Christian Man's Oath*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

B. THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*The one universal Church of Church.

C. THE GENERAL RULES OF THE UNITED SOCIETIES

There is only one condition previously required of those who desire admission into these societies, ■ "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

The *buying or selling goods that have not paid the duty*;

The *giving or taking things on usury, i. e., unlawful interest*;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel*;

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing those songs, or reading those books*, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men;

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproofing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence and frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and
Fasting or abstinence.

These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. *And all these we know his Spirit writes on truly awakened hearts.* If there be any among us, who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

D. AS ILLUMINATING EXPOSITIONS OF THESE SCRIPTURES AND SYMBOLS OF DOCTRINES

The forty-four sermons of Rev. John Wesley, published by him prior to the year 1765, and his Notes on the New Testament.

ART. II. MEMBERSHIP IN THE CHURCH

The conditions of membership in the Church are:

1. An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.
2. To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's Holy will and Commandments, and acceptance of the Apostles' Creed, as contained in the Baptismal Covenant.
3. To be subject to the Discipline of the Church, attend upon its Ordinances, and support its Institutions.

ART. III. COMPOSITION AND POWERS OF PASTORAL CHARGES AND CONFERENCES

PASTORAL CHARGES

Section 1. Pastoral Charges shall consist of the members of the Church organized into one or more Societies.

CHURCH CONFERENCES

Sec. 2. There shall be organized in each Society a Church Conference composed of all its members, with such powers as the General Conference shall provide.

QUARTERLY CONFERENCES

Sec. 3. There shall be organized in each Pastoral Charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

DISTRICT CONFERENCES

Sec. 4. Each Presiding Elder's District shall have a District Conference composed of such persons and with such powers as the General Conference shall provide, which provisions shall be uniform throughout the Church.

ANNUAL CONFERENCES

Sec. 5. There shall be Annual Conferences, whose membership and territorial boundaries shall be determined by the General Conference. Each Conference shall be composed of all traveling preachers in full connection with it, together with lay members from each Presiding Elder's District, whose number and qualifications shall be determined by the General Conference. It shall be the duty of all members of an Annual

Conference to attend its sessions. The lay members shall participate in all the business of the Annual Conference, except such as involves ministerial character.

A Bishop shall preside in the Annual Conference, ordain Deacons and Elders elect, and fix the appointments of the preachers. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of a Bishop, the Annual Conference shall elect by ballot and without debate a President from among the traveling Elders, and he shall discharge all the duties of a Bishop except that of ordination.

THE GENERAL CONFERENCE

(1) *How Composed*

Sec. 6. The General Conference shall be composed of ministerial and lay delegates of equal numbers to be chosen as hereinafter provided.

(2) *Membership*

(a) The General Conference shall be composed of an equal number of clerical and lay members from each Annual Conference, fixed by the General Conference subject to Restrictive Rule number two; but a fraction of not less than two-thirds of the number fixed as the basis of representation shall entitle an Annual Conference to an additional clerical and an additional lay delegate. No Annual Conference shall be denied the privilege of two delegates, one clerical and one lay.

Of these lay members, one may be a local preacher.

(b) The clerical representatives shall be elected by the clerical members of the Annual Conference; provided that such representatives shall have been traveling preachers at least four years, next preceding their election, counting from admission on trial, and are in full connection with an Annual Conference when elected and also at the time of holding the General Conference.

(c) The lay representatives shall be elected by the lay members of the Annual Conference; provided that such representatives be twenty-five years of age, and shall have been continuously members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

(d) Each Annual Conference shall elect reserve delegates, but the number shall not exceed the number of its delegates.

(e) No member of an Annual Conference shall be counted twice in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in more than one Annual Conference in the same year on a constitutional question.

(f) All delegates and reserve delegates to the General Conference shall be elected by ballot, a majority vote being necessary to elect.

(3) *Credentials*

Certificates of election, signed by the President and Secretary of the Annual Conference, shall be furnished each delegate elected to the General Conference and to each reserve delegate, and duplicate certificates shall be addressed to the "Secretary" of the ensuing General Conference. These certificates shall be given immediately after the adjournment of the Annual Conference.

(4) *Sessions*

(a) The General Conference shall meet in the month of April or May once in four years from the year 1846, in such place as shall be fixed from time to time by the General Conference.

(b) If they deem it necessary, two-thirds of the Bishops or a majority of the Annual Conferences shall have authority to call a General Confer-

ence at any time; provided that when the General Conference shall have expressed a desire for a special session then a majority of the Bishops shall have power to call a special session.

(c) When a General Conference is called it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election. The place of holding a called session of the General Conference shall be fixed by the authority of the preceding General Conference.

(d) The Bishops shall have authority when they deem it necessary to change the place selected for the meeting of the General Conference.

(5) Quorum

A majority of all the representatives of the Annual Conferences is required to make a quorum for the transaction of business by the General Conference.

(6) Presiding Officers

(a) The General Conference shall elect by ballot from among the traveling Elders as many General Superintendents as it may deem necessary.

(b) The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect by ballot one of its members to preside *pro tempore*.

(7) Voting

The clerical and lay members shall deliberate in one body; but upon a call of one-fifth of the members of the Conference the clerical and lay members shall vote separately, and in that case no measure shall be passed without the concurrence of a majority of each class of representatives; provided the vote by classes shall not apply to proposed amendments to the constitution.

ART IV. RESTRICTIVE RULES

The General Conference shall have full power to make rules and regulations for our Church subject to this constitution, under the following limitations and restrictions, viz.:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

3. They shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the General Rules of the United Societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the Church, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

ART. V. THE JUDICIAL COUNCIL

Section 1. There is hereby established a Judicial Council to be composed of nine members, three Bishops, three traveling Elders, and three lay members. The College of Bishops shall nominate by a two-thirds vote, of the effective bishops, nine bishops, nine traveling elders, and nine lay members of the Church, and from such nominees the General Conference by ballot shall elect the members of each class; and from the remaining nominees the General Conference shall elect by separate ballot three alternates for each class. These alternates shall be eligible to fill any vacancy occurring from any cause in the membership of the Council for the remainder of the term of the member whom he may have succeeded, and in case a vacancy occurs it shall be the duty of the president and secretary to notify the first elected alternate in his class as Bishop, Elder, or lay member.

Ses. 2. The term of office shall be twelve years, and until their successors are elected and qualified. At the first election, the member of each class receiving the highest vote shall serve for twelve years, the one receiving the next highest vote for eight years, and the one receiving the next highest vote for four years. Thereafter all elections shall be for a term of twelve years. The election of successors to the members of the Council shall be on nomination by two-thirds vote of the Bishops of three times the number in each class to be chosen.

Sec. 3. The members shall not be eligible to hold any connectional position, except that of Bishop, nor serve upon any General Conference Board during their tenure. No member shall sit in any case in which he has any personal or official interest or will be personally affected otherwise than as a member of the Church generally.

Sec. 4. The Council shall have power to determine upon appeal whether any act of the General Conference or of an Annual Conference violates the Constitution of the Church; to hear and determine all appeals from a Bishop's decision on questions of law in a District or an Annual Conference; to hear and determine the appeal of a traveling preacher; and to hear and determine all other questions involved in appeals from any Connectional Board of the Church; and it shall have such other jurisdiction as may be conferred on it by the General Conference. It shall have no jurisdiction of an appeal by a Bishop involving his character or the efficiency of his administration. In such cases he shall be allowed an appeal direct to the General Conference. No appeal from any board or body shall be entertained unless it be taken by one-third of the body from which the appeal comes, or by one-third of the College of Bishops. No appeal from the ruling of the President of any Conference shall have the effect of setting aside or annulling anything done under the ruling appealed from, but the law declared on the appeal shall thereafter prevail.

(a) The Council shall have power to arrest any act of a Connectional Board or body which is contrary to the law of the Church when such action is brought before it on appeal by one-third of the members of such board or body, or upon complaint of a majority of the College of Bishops present at a regular or called session.

(b) The decisions of the Council shall be final except as otherwise provided.

(c) The Council shall have free access to all records of any Conference or any Connectional Board or body, and may send for any papers, documents, or records which in its judgment may pertain to any matter pending before it.

Sec. 5. The Council shall organize at the close of each regular General Conference and shall elect by ballot from its members a president and secretary. The secretary shall keep a record of all proceedings and shall publish all decisions.

Sec. 6. The Council shall meet at the same time and place as the General Conference and shall continue in session until the adjournment of that Conference. It may also meet at such other times and places as it may deem necessary, provided it shall meet at least once each year.

Sec. 7. Two-thirds of the members of the Council shall constitute a quorum. A majority vote of the entire Council shall be necessary to decide appeals and all other matters before it.

Sec. 8. The Council shall provide rules and regulations for its government and procedure where needed.

Sec. 9. The General Conference shall have power to remove members from office.

Sec. 10. The General Conference shall have power to review the decisions of the Council on all constitutional questions; provided that no decision of the Council shall be reversed, except by a vote of two-thirds of the General Conference, present and voting, and two-thirds of all the members of the several Annual Conferences, present and voting, in regular sessions held after that General Conference, and within the quadrennium.

Sec. 11. Each Bishop shall report his decisions of law in District and Annual Conferences to the Council, which shall affirm or reverse the same.

Sec. 12. The judicial functions of the Bishops and of the Committee of Appeals shall continue as at present until this Constitution is adopted and the Judicial Council elected and organized, whereupon such functions shall cease. All business remaining before the Committee of Appeals undetermined shall be transferred to and be decided by the Council.

ART. VI. AMENDMENTS

The recommendations of two-thirds of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference, by a two-thirds vote, of those present and voting, to alter or amend any of the provisions of this constitution; and also, whenever such alteration shall have been first recommended by a General Conference, by a two-thirds vote of those present and voting, as soon as two-thirds of all the members of the several Annual Conferences present and voting shall have concurred therein; provided that such concurrence shall have taken place previous to the meeting of the next ensuing General Conference, such alteration shall take effect when the result is announced by the College of Bishops; excepting the first Restrictive Rule, which may be altered only on the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding.

REPORT OF THE COMMISSION ON TEMPERANCE AND SOCIAL SERVICE

Dear Fathers and Brethren: The Discipline provides that the Commission on Temperance and Social Service shall "formulate the program of social service to be presented, together with a report of the proceedings and work, to the next General Conference." In accordance with this requirement your Commission presents the following report:

The Commission appointed by the last General Conference organized by the election of James Cannon, Jr., as Chairman, John H. Light, Secretary, and also constituted an Executive Committee consisting of John H. Light, Morris Sheppard, F. S. Parker, J. W. Shackford, and James Cannon, Jr.

In January, 1925, Dr. John H. Light was suddenly called from the midst of his labors to the Church triumphant. This loss has been greatly felt by every member of the Commission, for no member was rendering more valuable service than he. Dr. W. A. Lambeth, of Washington, was elected to fill the vacancy.

The General Conference laid an assessment of \$12,000 upon the Church at large to be used by the Commission for the "more thorough instruction of our people and the direction and development of their activities in the field of temperance and social service." It was estimated that between \$6,500 and \$7,000 would be realized annually from the assessment. The Commission discussed very fully the best possible methods to be used in carrying on its work. It was decided that it would not be possible to employ a full-time secretary, pay office rent, stenographic help, and have sufficient money left to enable the Secretary to do effective field work either in person or by the circulation of literature. It was decided (1) to open an office in Washington City with part-time stenographic service and with such arrangements as would enable the Commission to have any special or emergency work done; (2) to hold a conference at Lake Junaluska every summer, extending over eight days, at which conference there would be discussions of the relations of the Church to the society of which it is a part, such as the Church and the Family, the Church and Industry, the Church and Crime, the Church and Recreation, the Church and Social Reform, and the Church and International Relations. Leaders of thought on these various phases of social problems were invited to speak and conduct round-table discussions, traveling expenses, and moderate honorarium being paid for such services. The Commission invited the chairmen and secretaries of the various Annual Conference Boards of Temperance and Social Service, representatives of Sunday schools, Epworth Leagues, Missions, Lay Activities, and social service workers of the Woman's Missionary Societies to attend these conferences as the guests of the Commission, with the understanding that the Commission would not be responsible for traveling expenses, but only for entertainment while at Lake Junaluska. This method was carried out in 1922, 1923, and 1925 at Lake Junaluska and in 1924 and 1925 at Mount Sequoyah.

The average attendance upon these conferences has been 200 invited guests, with as many more attending from the assembly grounds. These conferences were intensely practical and stimulating; and while they were free from radicalism, they did appeal for a full recognition of the great responsibility resting upon the Church to leaven the entire social order, not merely by theoretical teaching and preaching, but by carefully wrought out methods of social activity which would ever bear in mind our Lord's searching question, "Why call ye me Lord, Lord, and do not the things which I say?" and the apostolic injunction, "Be ye doers of the word, and not hearers only."

The Commission is satisfied that these Conferences resulted in much profit to those who attended, who, in their turn, became "fellow helpers to the truth" in their home Conferences. The findings of the conferences, wrought out carefully and published in the secular and religious press, were valuable contributions toward the establishment and maintenance of higher social standards among our people.

The Commission desired to hold a series of fifty conferences in the leading cities of our section of the country, each of about two days' duration, which would doubtless have been exceedingly helpful; but, while the traveling expenses might not have been too great, it was not possible to secure suitable leaders for such conferences without the expenditure of a great deal of money, more than the Commission had at its disposal.

In addition to the work of the regular summer conferences the Com-

mission has acted in a certain sense as the executive arm of the Advisory Committee on Near East Relief. That committee had no funds at its disposal, and whatever work it has done has been done through the office of the Commission on Temperance and Social Service. A considerable amount of literature has been sent out concerning conditions in the Near East. The Chairman of the Commission has made addresses in a number of cities and towns, has made three trips to the Near East, and attended conferences on Near East Relief in Constantinople, Athens, Geneva, Stockholm, Paris, and London. The Near East Relief work is one of the most outstanding examples of caring for the "fatherless and widows in their affliction" in the entire history of the Church. The results have been gratifying beyond any ordinary expectation.

The Commission has coöperated as far as possible with the Commission on Race Relations with headquarters at Atlanta. The attitude of that Commission has been so sane and constructive and so in accordance with the highest Southern ideals that your Commission has given to it all the moral support possible. It has not been asked to give financial support, and it could not have done so had it been asked.

Our Church is one of the constituent bodies of the Federal Council of the Churches of Christ in America. The Commission has collaborated as far as possible with the Commission on Social Service of the Federal Council. Some of the officers of the Federal Council have been quite helpful in the summer conferences. Your Committee coöperated with the Federal Council Commission on International Justice and Good Will and with the World Alliance for Promoting International Friendship through the Churches. The Chairman of the Commission has attended the meetings of the World Alliance at Copenhagen, Stockholm, Interlaken, Philadelphia, Detroit, and other places, and has represented the Commission at those meetings as far as possible, but without expense to the Commission.

Following the International Missionary Conference in Washington, in the winter of 1925, there was a meeting of a number of representatives of commissions of various Churches to consider the question of world peace. As a result of this meeting a committee was appointed which finally issued the call for a Church Study Conference on World Peace, which conference was held in Washington, December 1-3, 1925. Your Commission appointed delegates to this conference and made a small appropriation to help to meet the incidental expenses of the same. That conference was attended by about two hundred representatives of various Church bodies, and the findings, while discriminating, were unusually clear-cut and suggestive. The conference issued a message which has been generally recognized as one of the finest deliverances which has been made on world peace.

The Commission, while it has endeavored to strike a clear note on all the applications of the gospel of Jesus to the entire social order, has, somewhat through force of circumstances, majored on the question of prohibition and law enforcement. The Washington office has kept in close touch with every development of the prohibition situation, not only in the halls of Congress, but on the public platform and in the press. Statements have been prepared not only for our Church press, but for leading secular journals also. The findings of our summer conferences have been communicated orally and by letter to Governors, Congressmen, and State legislatures so that the attitude of the Christian citizenship of our Church might be clearly recognized.

A most bitter, determined, and spectacular attack upon the prohibition law was staged during the month of April in Washington. Congressmen and Senators who not only never had favored national prohibition, but fought its adoption as the law of the land, declared themselves as greatly

alarmed at the awful results which had followed the prohibition of the legal sale of intoxicating liquors; and although they had never been conspicuous as the protectors of the youth of the nation in the old saloon days, they now rushed to save them from the horrors of the illegal sale.

These new advocates of temperance and sobriety offered as the unfailing remedy for the terrible conditions they depicted the reestablishment of the legal sale of beer and wine, apparently assuming that the people of the United States had forgotten that 90 per cent of the intoxicants sold in the old days was beer and wine with the consequent percentage of drunkenness following therefrom. The leaders of the "dry" forces of the country saw no real reason to hold a hearing on such a proposition, but did not resist it, and after it had been ordered by the Judiciary Committee of the Senate it was decided to pick up the gauntlet and fight the question out, with the people of the nation as the umpire. Your own Commission realized that it was important to represent as fully as possible the sentiment of our own great Church on this vital, social question. The Commission requested the Chairman to attend the hearing and to present the attitude of our Church in order that the sentiment of the Church might be as accurately set forth as possible, and the Chairman of the Commission prepared a questionnaire, a copy of which was sent to every minister and every lay leader of the Church. While the time was limited in which to issue the questionnaire and get replies properly tabulated, the result is the most gratifying the Chairman has ever seen in his long experience in temperance work. Approximately ten thousand answers were received to the questionnaires and they were still coming into Washington on Monday, May 3. Not only were these thousands of answers received, but hundreds of telegrams from congregations, preachers' meetings, and District Conferences came rolling into our office; and, what was of equal importance, thousands of letters and telegrams came directly to Senators from their constituents. The Chairman of your Commission, surrounded by these piles of letters and telegrams, never spoke with more confidence that he was representing the aroused sentiment and the positive convictions of our great Church. The value of this testimony was so evident that Senator Sheppard requested that the statement of our Commission be printed in the proceedings of the Senate, and it was done, and can now be distributed through the mails at a cost of less than \$5 per thousand. The testimony against the present prohibition law and in favor of beer and wine came almost entirely from the States of Maryland, Pennsylvania, New Jersey, and New York, with some support from Boston and Chicago. The testimony in favor of the present prohibition law and against beer and wine came from every section of the country, not only from the South and the West, the Middle West and Northern New England, but from Chicago, Boston, and even Pennsylvania and New York. When the Salvation Army reported that whereas fifty per cent of the cases helped by the Army in the old days came from intoxication, and that now barely one per cent came from that cause, even the wettest "wet" could not invent a hypothetical question to overcome such an amazing, outstanding fact. Before the hearing was over the defeat of the "wets" turned into a rout, and it is now only a certainty that the Senate committee will report favorable legislation to strengthen the Volstead Act. The great lesson of the hearing was that while people rejected with indignation the very idea of the return of the old beer saloon days, yet there has been shown the need for continued preaching and teaching of the evils of alcoholism and the disintegrating effect of lawlessness, just as we must continue to teach and preach against all forms of evil and sin.

Your Commission has endeavored to coöperate in the closest possible way throughout the quadrennium with the Anti-Saloon League of Amer-

ica, the Woman's Christian Temperance Union, and the World League against Alcoholism. Organized as they are, not only in every State of the United States, but in nearly every civilized country, these great organizations have received and deserve to receive the support of those who recognize the need of efficient, united, world-wide effort to restrain to the utmost the evils of strong drink.

The Chairman of your Commission, with very little expense to it, has attended International Conferences against Alcoholism in Copenhagen, Stockholm, Toronto, and Geneva and meetings of various kinds in Norway, Sweden, Finland, Esthonia, Latvia, Denmark, Holland, Belgium, Germany, Austria, France, England, Scotland, Ireland, Cuba, and Mexico. In all these countries the important fact has been emphasized that the Christian citizenship of our great Church has recognized its responsibility and therefore its duty to practice individual self-denial for the good of society and to apply that principle to outlaw the saloon by legislative enactment.

The report of the treasurers, Lamar & Barton, is presented along with this report of the Commission. It indicates that the Commission has carried on its work for the four years of the quadrennium from the receipts of only three years of the assessment and has a balance in the treasury of about \$1,750 with which to carry on its work until collections come in from the fall Conferences. So much for the operations of the Commission during the past four years.

JAMES CANNON, JR., *Chairman.*

VII. ADDRESSES OF FRATERNAL DELEGATES

ADDRESS OF DR. GEORGE W. KERBY, OF THE UNITED CHURCH OF CANADA

A GENERATION has come and gone since those days in the morning of our ministry, when we crossed the Mason and Dixon line and first set foot in this wonderland of song and story. We pitched our tent in the beautiful valley

“Where the waves of the Tennessee
Flow under the mistletoe hanging free;
Where orange, fig, and trumpet vine
Their odors mix with eglantine;
Where snobbery ends, and true worth reigns—
Down where the South begins.”

And then, sir, we made our way in the gray dawn of the morning up to the very top of yon historic mount, where with clarified vision and a widening horizon, we sang “The world must be conquered for Christ,” and pledged anew our life and love to Him who went to the cross for us.

Encamped in the valley, and in sight of the graves of the nation’s heroes, there was a mighty army of the young Crusaders of the Cross; and with them the seraphic Galloway, the great-souled Hoss, the keen and far-sighted Hendrix, and those knights of the new chivalry—Steel, Du Bose, John R. Pepper, and a score of others.

Then, too, they were there from the sister Church in the North; and among them the beloved McCabe, Warren of scientific renown, Joyce of administrative force and power, and Berry, the Boanerges of them all.

From the land also of the “far horizons,” the land of the maple and the pine, came John Potts, a bishop in all but name, and the stalwart Crews, captain of the Canadian contingent, and his lieutenants, Bonds and Burns and Courtice.

These men were leaders all of the mighty host assembled, and prophets of the new era. What wonder, if during those days of exaltation, was visualized another scene—

“From the North where the lakes are like mirrors unrolled
And the autumn woods frame them in purple and gold,
From the West where the rivers in majesty run
And the great highlands catch the last kiss of the sun,
And from the South where the beautiful summer is born
And the East where the Gentiles saw Bethlehem’s morn,
They come in the name of the nation and God
To crush the last viper from liberty’s sod.”

A vision not yet fulfilled, but—

"Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame
The blessed kingdom of the right."

Victor Hugo once said that the battle of Waterloo had changed the frontiers of the universe. If this be true, then the Great War has changed not only the frontiers, but has shifted the very center of the universe itself. Change, upheaval, revolution, and reconstruction are everywhere going on. The world is off its track and out of its orbit, and we have not yet learned the art of living together in freedom, in justice, and fraternal righteousness. The mountains are touched with the splendor of the New Day, but dark shadows linger in the valleys—shadows of ignorance, of racial rancor, and religious superstition. We are at one of the great turning points of history. Will it be a new Dark Ages, or will it be the springtime of a new Renaissance? These are questions which are being asked.

The titanic forces of the last ten years have precipitated a plastic condition of world life. This condition cannot continue—it will soon settle. Will it settle back again into the old molds of militarism, the war-breeding balance of power, the hatreds, the prejudice, the bitterness? Or will it respond to these higher ideals of brotherhood that are interpreted for us in the life, teaching, and spirit of Jesus, the Carpenter of Nazareth?

Leaders of religious thought of to-day are telling us that the next fifteen years will be the most difficult ones the Christian religion has yet had to encounter. They will be mainly so because the implications of the gospel of Jesus are known and understood to-day as never before. These are great challenging years for all men and women who have any intellectual or spiritual adventure in their souls.

Civilization has broken through the hard crust of the customs of the ages and has struck out upon the open road. We are walking out of the shadows of the old, we are passing through the gates of the new, and it doth not yet appear what we shall be. The job of adjusting ourselves to the new situation is vital to every phase and form of progress, whether it be industrial, political, educational, or religious.

"The Spirit that moved upon the deep
Is moving in the minds of men;
The nations feel it in their sleep—
A change has touched their dreams again."

Old methods have had their day, old lines are broken down, old plans are inadequate, old party shibboleths, in politics and religion no longer find the response they formerly did in the hearts of the people. The time has come for some new vision. Each generation must make its own visions and dream its own dreams. There are people in all our Churches who have not had a new spiritual vision for forty years!

We need a new vision of God. The only foundation for a new world is ■ new acknowledgment and a new apprehension of God. We are suffering

from a paganized conception of Deity and a religious terminology which has lost its meaning to the modern mind. There is no healing for the nations in the thought of an angry and revengeful God. There is no inspiration for our common life in a God who is pleased with burnt offerings and bloody sacrifices. There is no secret joy in the thought of a God who is remote and removed. We need a Christlike conception of God—"he that hath seen me hath seen the Father."

Then we need a new vision of man, a new vision of human relations, a new interpretation of religion, religion interpreted in terms of everyday human life. A new conception of patriotism is needed, a sovereign, world-minded patriotism, new social alignments are needed, and new forms of coöperation. "New occasions teach new duties."

Amid shifting scenes, changing forms, crumbling dynasties and world confusion, disorder, and chaos—a new star appears in the constellation of the nations! Canada is no longer one of the colonies of the British Empire, Canada is one of the nations of the great British commonwealth. A change in status from a dependent colony to a free, self-governing, and self-determining nation has not only increased the prestige of Canada; it has also extended her obligations and responsibilities, and

"If the empire needs us,
She'll require no chains to lead us,
For we are empire's children,
But Canadians over all."

The Canadian people are a peculiar people. They have a history, a romance, and traditions that ought to be better known and understood than they are. The Canadians themselves are slow to appreciate the historical background of their national existence. Henry van Dyke, the American Ambassador to Holland during the war, said that he used to like to get over to London as often as he could, to see "those Canadian soldier boys." Said he: "You can always see them, you can always know them, you can always tell them—but you cannot tell them much." Yes, these Canadian soldier boys in the fight for democracy, pitted against the picked fighting men of the world, were found to be the peers of any or all of them, for that matter. They went out from the farm and the store and the bank and the factory and the pulpit and the pew. They went up against the mustering battalion of despotism, and by their sheer audacity they flung their glory against the imagination of the world and blazed out a new trail for Canada among the nations.

And yet the world our boys died to save, and the world your boys died to save, is not saved yet. There are still "wars and rumors of wars." Can it be that we failed because we did not have the courage to put the principles of Jesus into practice? Can it be that we tried to make a good world without the fear of a good God? We do not need to belittle the achievements of the past, by which the nations were saved in a great crisis—but we are facing a new world. Surely there is a better way of settling international disputes than by recourse to murderous weapons?

We must make the way of Jesus, the way of peace and good will. We must create a new atmosphere and understanding in all international relations.

Those who profess to read the signs of the times tell us that the storm center for the next one hundred years will be the Pacific. They say that the Atlantic has shot its bolt, but that out yonder on the Pacific the old and the new, the East and the West, are meeting face to face, and heart to heart, and hand to hand as never before. It will be a conflict, not of brute force or physical power, or garments rolled in blood. It will not be a measuring of steel dreadnaught against steel dreadnaught, or aëroplane against aëroplane—but it will be ideas against ideas, character against character, citizenship against citizenship, and civilization against civilization.

The weapons of this warfare will not be carnal, but spiritual. We shall win, not by might nor by power, but by new spirit of life, by the power and passion of love; by love that drives selfishness and greed and injustice out of trade, out of labor, out of politics, out of business, and out of all international relations; and who shall say but what Canada, a young nation, free from the jealousies and prejudices of the older nations of the world; Canada that has overcome the barriers of race, religion, and geography; Canada that has lived in good will alongside of a sister nation for one hundred years without any frowning guns to keep the peace; Canada that is leading the world to-day in a great religious movement—who shall say but what Canada may not gather up the best out of all the nations and give to the world a new international ideal of brotherhood and good will? And following the star of destiny, give to the world a new international ideal and bring about the creation of a world state of brotherhood and good will?

To-night I bring you a message from Canada, a message from a "fine, proud people to a people proud and free." For twenty-three years we have lived "out where the West begins," "out where the world is in the making." Out where LaSalle and LaVerendrye and Samuel Hearne and Mackenzie and Rundle and Evans and LaCombe and Robertson and the MacDougalls, men who by canoe and dog train and snowshoe and dug-out helped to roll back the misty map of the unknown and discover a new dispensation of hope for the peoples of Europe.

Sir, the land of the pioneer and the discoverer has gained a new place in the sun. The land that was desolate has become the garden of the gods. A great and notable thing has come to pass. Canada has staged a new trial; she has launched a new adventure, an adventure made possible by the clear-eyed vision and stout-hearted faith of three Christian bodies, who have pooled their resources and individualities in the United Church of Canada. Three streams of spiritual experience and achievement have come together in one channel.

The United Church is not simply a great organization, it is a new spiritual movement—a movement that brings together the achievements of a wonderful past and the promise of a more wonderful future. It is not a

consummation, it is a beginning. It is not an end in itself, it is a means to an end—it is a prophecy as well as a history.

The warming heart, the evangelistic fervor, the human appeal and experience, and the doctrine of the blessed assurance are here. The name "Methodist" disappears, but the soul of Methodism goes marching on.

The independence, the courage, the love of freedom, the daring adventure, the spirit of the men who made the Mayflower is in the movement. The name "Congregational" dies, but that which Congregationalism stood for lives on.

The sovereignty of God, the infinite love and compassion that seeks, pursues, loves, sacrifices, and never rests until it has brought the child home to the Father's house is here. The spirit of the men who formed the Scottish Covenanters is in the Union. The name "Presbyterian" goes out, but the spirit of the Covenanters will never die.

It is only a little over three hundred years since the Protestant Churches came into existence, yet it is split up into more than one hundred and fifty divisions and bodies, each one calling itself Christian. Before a world broken, bruised, and bleeding; before a world sinking and suffering through sin, ignorance, pestilence, famine, and social injustice, a narrow sectarianism, a divided Protestantism, a rigid denominationalism stands condemned and powerless to grapple with the world's needs.

This was the one unanswerable argument to the people of Canada for the union of the Churches. Some one had to break away, some one had to break the spell of things as they were. The Canadian spirit has always moved toward wider and wider unity. The United Church of Canada has grown out of the unions of the past, and it looks forward to other unions to come. Our fathers believed in Canada Union and practiced their belief. There were nineteen unions in Canada prior to the present—nine in the Presbyterian, eight in the Methodist, and two in the Congregational Churches. By the grace of God and the courage of our fathers, we have led the world in Church union from the first. This union is the embodiment of a great ideal. It is an answer to the prayer of our Lord, "that they all may be one."

"We shall not cease from mental fight,
Nor shall our swords sleep in our hands,
Till we have built Jerusalem
Within our broad and beauteous land."

The United Church must go forward. It must go all the way—

"On, on to the bounds of the waste,
On to the city of God."

In the Middle Ages, when the whole of Europe was in conflict, men of good will strove in vain to get what they called "a truce of God," a truce in which the people might comport their differences and live like brothers. We have succeeded in forming such a truce in Canada. The United

Church looks forward to where the perfect unity of the kingdom of God stretches out like a "vision splendid."

It has taken faith and tolerance and patience and daring and courage to bring this about. It always takes courage to accomplish anything of great moment.

It took courage for John Robinson to step out and stand up against the Protestant popery of his day and form an independent organization, the Congregational Church of the New World.

It took courage for John Wesley to break through the long-standing customs and ecclesiastical forms of his time and preach to men in the open fields, in the market place, and at the mouth of the coal pit; and it took courage for the three Churches in Canada to give up their names and put aside their prejudices and get together in a great forward movement for the kingdom of God.

There is a call everywhere for courage, courage not only to step out, but to get together. We must come out of our insular provincialisms and face our problems. Whether we like it or not, as one has said, "the fingers of God are closing in upon us, making of us one common family with a single economic and intellectual life."

We must get together if we are to put a new spirit into the whole relationships of the world. We must get together if we are to control the tide currents of world life that are flowing for the first time across the world. We must get together if we are to reënforce and reëmpower our home Christianity so that it will penetrate human life, and we may go to the people of the other side of the world and say: "This is the Christian Church; it will apply anywhere."

Any approach to the religious problems of the world which conceives these problems in mere geographical terms is outworn. We cannot make Occidental Christians out of Oriental peoples, and we ought not to try. The gospel must take on the form and manner of life of the countries where it is preached. Our missionary frontiers must be social, economic, and political. Jesus must become incarnate in the traditions, habits, and thoughts of each people for itself. The peoples of the world want our Christ, they want the religion of Jesus; but they do not want our institutional Christianity nor our denominational divisions.

Ninety per cent of the students of Tokyo University are agnostics. They have studied their religion and ours. They know that ours is far superior to theirs; but when they look at the way Christianity is lived by many Christian people in the Western world they turn away.

The spirit of Methodism has never been the spirit of a party. Methodism has ever been the friend of all and the enemy of none. From its beginnings, one of its fundamental principles was antisectarianism and a warm catholic spirit. "If thy heart is as my heart, if thou lovest God and all mankind, I ask no more, give me thine hand." Such were the words of the founder of Methodism.

The fraternity of Methodism is not a fraternity of class or clique or blood, but a fraternity of spirit, of fellowship; a fraternity that is not

limited by creed or color or race or property or party. There is nothing upon which men differ so hopelessly as a creed, and nothing upon which they so completely agree as character. The fraternal spirit of Methodism was not a new creation. It was a new manifestation, a new channel through which the love and brotherhood of Jesus might go like an electric current, from hand to hand, and heart to heart, and community to community, and nation to nation.

The foregleams of this spirit, which has had so much to do with the union of the Churches in Canada, first shone out in 1729 from that little room at Lincoln College, Oxford, where the Holy Club was formed.

It was kindled afresh that night at the Aldersgate Street Mission when Wesley's heart was "strangely warmed."

It flamed forth in that wonderful vision when Wesley caught more fully the "Mind of Christ" and took for his slogan: "The world is my parish," and Methodism swept on and out into the tide current of world life and became a universal brotherhood and fellowship.

Inspired by this vision, the first Methodist society on this continent was formed at Savannah, Ga., a society which gave the setting of Methodism for the world.

It was under the spell of this vision and spirit that in 1774 Barbara Heck with her husband, pioneer Methodists in New York City, came over and settled in the wilds of Upper Canada and, putting her brave soul against the rugged possibilities of the future, established Methodism in Canada and North America, and brought millions of people into this brotherhood of love and righteousness.

It was this spirit, through the last one hundred years or more, in the early pioneers, in the circuit riders, in the famous orators and preachers, and in the rank and file of the people; that made the contribution of Methodism to the religious, the social, and intellectual life of Canada one of the most glorious and outstanding events in our nation's history.

It was this spirit, from the days of Ryerson until now, that has furnished an ever-increasing army of men and women, splendidly endowed in mind and heart, doughty champions of a country of free men and women, freely expressing themselves, freely educating themselves, worshipping freely, as they chose, freely hewing out their own destiny, and freely laying deep and strong and broad and well the institutions of the new democracy, the foundation of truth, tolerance, reverence, nationhood, and world-wide citizenship.

But, sirs, the culminating manifestation of this spirit took place on the tenth day of last June in the city of Toronto, when, in the presence of eight thousand souls assembled in holy communion and convocation, the Methodist Church in Canada, with its history, traditions, and romance of pioneer service East and West; with its wealth and variety of spiritual values; with its missionary enterprise and evangelistic fervor; with its sense of social obligation and religious education and training; with its warmth of Christian fellowship and its spirit of brotherhood; with its world view of religion and citizenship; with its spirit of discovery and

adventure; with its artisans and poets, educators, public servants, and interpreters of the Spirit without number; with its oldest and largest publishing house in Canada and its annual circulation of more than 25,000,-000 periodicals; with its schools and colleges and universities stretching across the land like a chain of light from St. John, Newfoundland, to Vancouver; with its Sunday schools and hospitals and Redemptive Homes; with its thousands of churches and congregations and ministers; with its great body of Christian laymen and laywomen; without reserve and with complete unanimity; reverently, intelligently, and with the heartening thought of all that God has wrought and all the way he has led in the past; with courage and confidence and unswerving faith and with a widening vision of the future, at that final milestone along the triumphant march of its progress through the years, Canadian Methodism placed all on the altar of the United Church of Canada.

And why? Animated by one holy impulse and supreme purpose for a new realism of faith, for a uniting of the old values of the spirit with a new vision of the world, for a fulfilling of the passionate longing for Christian unity, for a deepening sense of religion and a reappraisal of religious experience, for a rediscovery of the inner life and a revival of the mystic element in religion—the search after God—the better to fit us to cope with the bewildering issues of our age and for a synthesizing of all these in the eager, earnest, insistent desire for a better understanding of Jesus, his way, his will, his spirit, his teaching, who alone has in his keeping the secret the world needs to know—that his kingdom may more fully come in Canada, in North America, in the empire, and in the world.

“Sail on, O Union strong and great;
 Humanity with all its fears,
 With all the hopes of future years,
 Is hanging breathless on thy fate.
 Sail on, nor fear to breast the sea,
 Our hearts, our hopes, are all with thee.
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o’er our fears
 Are all with thee, are all with thee.”

ADDRESS OF DR. W. L. NORTHRIDGE, OF THE METHODIST CHURCH IN IRELAND

It is a great privilege to be the medium of conveying to you the cordial greetings of Irish Methodism. The Irish Methodist Church is one of the smallest of all the branches of Methodism, but in its spirit, history, and fruitfulness it scarcely has a rival in any land. Our people are fervid, devoted, simplehearted, generous, and sacrificial. We have congregations of not more than a dozen members supporting a minister in the out-of-the-way places, because they believe in the value of the Methodist witness. Our Church does what few, if any, other branches of Methodism are doing—it provides for the free training of all its ministers. It

can go to young men who have the ministerial gifts and calling, but who have not the means of education, and say to them: "If God has called you, offer yourself, and we will take care of your education and maintenance." The result is that we have been able to keep a supply of strong ministerial candidates when other Churches have had difficulties in meeting their requirements.

Irish Methodists have been great pioneers. Wesley said to those who criticized him for visiting Ireland so frequently: "Have patience with Ireland, it will repay you." That prophecy has been justified in a thousand ways. One hundred years ago last month, Adam Clarke completed his famous commentary. Adam Clarke was converted in an old barn in Ireland through Methodist preaching. If Irish Methodism gave to the world only Adam Clarke and his commentary, then Wesley's words would have been abundantly justified. But it has done immensely more than this for world-wide Methodism. There is no need to remind you that Irish Methodism is the mother of American Methodism. In 1760, or thereabout, came that illustrious band of Irish immigrants, including Philip Embury and Barbara Heck. Embury planted Methodism in New York. The tradition has been that he planted Methodism in America. That, I find, is now challenged, and it is claimed by the people of the South around Maryland that Robert Strawbridge laid the foundation stone of American Methodism. However that question may be settled matters not to us in Ireland, for both Embury and Strawbridge were Irish, and Ireland is your motherland in the faith.

Robert Williams was another gift of early Irish Methodism. He was one of our Irish preachers who sold his horse to pay his debts, came to the boat with a loaf of bread and a bottle of milk, and induced an Irish layman called Ashton to accompany him to America and pay his passage. Williams is known in early American Methodist history as "the first preacher to itinerate, the first to issue a class ticket, the first to write a book, the first to get married, the first to locate, and the first to die." He is best known, however, as the spiritual father of Jesse Lee, whose volume, "The History of Methodism in the United States of America," I am glad to see, has been reprinted. There was another Irishman who had something to do with Jesse Lee. Jesse Lee would never have entered the ministry were it not for the influence of Edward Dromgoole. Edward Dromgoole was converted from Roman Catholicism under the preaching of early Irish Methodists and joined the Baltimore Conference.

If Ireland bulks largely at the beginning of American Methodism, it figures more largely in succeeding years. The Baltimore Conference, in 1857, discovered that in the Eastern States there were at that time 250 Irish preachers, and a couple of weeks ago I learned that there were to-day more than 1,000 Irish-born preachers in the ministry of the Church to-day. How many are in the ministry of the M. E. Church, South, I would like to know. But Irish Methodists planted the seeds of Methodism not only in United States of America, but in Canada, the West Indian Islands, the Cape of Good Hope, Ceylon, Madras, Australia, Gibraltar.

William Butler, an Irishman, was also the pioneer missionary of the M. E. Church in India and Mexico.

Wesley was surely right when he said: "Have patience with Ireland, it will repay you."

But this is all recorded history, with which anyone can make himself familiar. What I want especially to say is that in these days, when so many think that the days of religious revival are over, we in Ireland have been experiencing one of the greatest revivals that ever came to us or any people. The remarkable thing is that it was not organized into existence. You can never manufacture a genuine religious revival. This revival came, as it were, in the fullness of time. It is accounted for by a certain set of antecedents.

The age preceding it was characterized by a collapse of philosophical materialism. Fifteen years ago there was no more potent force in Ireland than Robert Blatchford. He was the leading champion of materialism. He drove more young people out of the Church into the ranks of infidelity than any man before his day or since. Ten years ago he became silent. Then he broke the silence about four years ago by an article, in the first paragraph of which he said: "All my past arguments have been built up on imperfect understanding of the facts. I used to believe that all was matter, there was no such thing as spirit: to-day I believe all is spirit, there is no such thing as matter." The conversion of Blatchford was significant. It represented the utter collapse of materialism as a philosophy of life. With it passed away atheism and unbelief, so that for the last eight years I have not met a man who has said: "I am an unbeliever."

Then there took place a few years ago in the ranks of the younger ministry a significant movement. It may best be described as a movement back to Christ from the discussion of theology, from the preaching of socialism merely as a remedy for human ills, back to Christ and to early Methodist inspirations. Young ministers met in groups to explore the New Testament experience of God in Christ and seek it for themselves. The result was a new note of certainty in their preaching, a note of conviction born of experience. They were able to translate their doctrine back into their experience and their experience out into the doctrine, and so the old message was proclaimed in a new spirit. They were saying, whether they were conscious of it or not, in every sermon: "Come, all ye, and we will declare unto you what the Lord has done for our souls." The result of the movement was that our best, most cultured young preachers discovered that they had unsuspected gifts of evangelism. They became not only teachers and preachers, but evangelists. They discovered also that there was no inconsistency between the best culture and the warmest evangelism. Finally, in Ireland four and five years ago, we passed through the fires. For a period no life was safe, law and order were at an end, intimidation, arson, and murder were everyday occurrences. Political war soon passed over into a war of religious kind, and Protestants and Roman Catholics were massacring each other daily.

I want here to pay a tribute to our Methodist people. In all the troubles, not one of them has been known to have stained his hand or sullied his character. On the other hand, scores of them suffered the loss of all things for principle's sake. They were driven from their homes, had their property seized, and many of them had their lives taken, rather than be untrue to their conscience.

In those days Protestants of all denominations were drawn together in a new spirit. They suffered together and prayed together. It was in answer to the suffering and prayers of God's people that a movement began that did more for us in Ireland than anything else in recent times. Suddenly the sound of hymn singing on the city streets took the place of the sound of bursting bombs; groups intent on mischief gave way to groups of open-air worshipers at every street corner; discussion of the previous day's crime gave place to conversations in experimental religion; the mobs governed by passion gave way to orderly processions of newborn souls marching through the city streets on processions of witness. One night I read on the door of a saloon: "This saloon is closed forever, for the owner has become converted." On a bridge over which I had to pass on all-fours on my way home from church one Sunday night to escape the passing bullets, I stood a week later with a large group of men who were mainly exgunmen. They were singing "What a wonderful change in our lives has been wrought since Jesus came into our hearts." As I listened, I was conscious as never before that in our midst had been wrought one of the most amazing miracles of modern times.

Tested by its results, three facts bear testimony to the genuineness of this awakening.

First, it helped to bring to us in Ireland, more than the political settlement did, the peace that the country has enjoyed for two and one-half years. Irish troubles have not been due to any pugnacity that characterizes Irishmen more than the rest of the race, though they often get credit for it. We have been divided on the question of politics and religion, and we take these matters rather more seriously than people do elsewhere. Especially is this true of religion. The south of Ireland contains the strongest Roman Catholic community in the world. It is said that thirteen out of every sixteen priests in this country are Irish. Then in the north we have, on the other hand, the strongest Protestant community of the extreme evangelical type that can be found in any land. There the people are willing still to fight for the Bible as their fathers did and die for Protestantism, as did their Scottish forefathers. Arising out of these attitudes, there has been in Ireland much religious hatred and always the possibility of religious warfare. Three and four years ago what was possible became actual, and the lives of many were taken, not for crimes that they committed, but for the name Protestant or Catholic. The revival took the spirit of bitterness away from the hearts of thousands of these, and there exists to-day a genuine spirit of good will and tolerism for which we thank God.

It will interest you to know that the younger Roman Catholics of

Ireland are not only more tolerant than their fathers were, not only more independent, but also more ready and eager than ever for the gospel. It is possible for our ministers now to preach in the open air in almost every Roman Catholic town in Ireland. About three years ago a small group of Roman Catholic business men asked our Home Mission authorities not to withdraw our open-air missionaries, for it was the gospel Ireland needed.

The President of our Irish Church said at last Conference that we never had in the last two hundred years a greater opportunity to evangelize Ireland than we have at present. What a wonderful thing, not only for Ireland, but for the rest of the world, if Irishmen, with their genius for religion, are rescued from superstition and brought into saving relationship with Christ!

The second result was a spirit of concern for the social well-being of the people. That spirit has expressed itself in many ways, but I have only time to state that it brought to the temperance movement a new impetus. People tell me that prohibition in America is a failure because some people know how to get drink. My reply is that to get the saloon removed from the public street, to have drink taken from the tables of the hotels, and the liquor evil outlawed is one of the greatest achievements of modern times. It can only be appreciated by one who is capable of contrasting conditions here in America with those in one's own land, where there is still one saloon for every 230 people, and where for every \$5 spent on milk \$13 is spent on strong drink; where, instead of a few men being after the drink, as is the case in this country, the drink is everywhere after the men, as is the case with us.

Now for three years we have been waging warfare on the drink evil in Ireland. All the Churches are united in policy, and they support one great temperance organization. Our objective is total prohibition of the liquor traffic from Ireland.

The third main result of the revival has been large accessions to our Church membership and the need for an aggressive movement of Church extension. It has been estimated that the revival brought between 50,000 and 60,000 nonchurchgoing people into Church connection. This led us to consider no longer the problem of the empty church, but that of the overcrowded church in many parts where the revival operated.

We have undertaken the biggest program Irish Methodists ever faced in a single generation. The younger men of Irish Methodism are fixed with a passion to do in the present generation as much to make Ireland once again the "Island of Saints" as their fathers did in any single past generation.

May I be permitted to say in conclusion as a matter of interest that the idea was conceived a couple of years ago by certain of Ireland's sons in this country that it would be a gracious thing if American Methodism, that owes so much to Ireland, would in this day of Ireland's opportunity establish one Church to the memory of its Irish founders and as a symbol

of the gracious affection in which the mother Methodism is held in the daughter Churches of this great America.

ADDRESS OF BISHOP W. F. OLDHAM, OF THE METHODIST
EPISCOPAL CHURCH

I ask your indulgence if I say a word or two about the messenger of this hour before I come to the message. He is a man unaccustomed to such situations as that in which he finds himself to-night. Pretty well all his days he has spent on the firing line of the world of foreign missions. His contacts have been with less developed peoples or with those whose development has been along other lines than ours. He has had little experience with such scenes as these. His, therefore, is not the facility for tuneful phrase nor complimentary word. But if knowledge of the form be lacking, he would assure his hearers that he brings a very high admiration of what he believes to be the large values of heart, the treasures of spiritual understanding, the depth of religious conviction, the fidelity to scriptural truth, the beauty and power of expression, and the abiding evangelical zeal that characterize your Southern Methodism.

And now in what words shall I attempt to bring the message of loving esteem and good will with which I am intrusted by the Methodist Episcopal Church to her sister, the Methodist Episcopal Church, South. Holding all the Churches of Jesus Christ, our common Lord, in closest affection and respect, there is yet for this one peculiar and distinctive tenderness of regard, for is she not bone of her bone, flesh of her flesh, derived from the same stock, holding a common creed, rejoicing in a common experience, accenting the same great trust of experience, touched with the same passion to call erring men to repentance, and with eagerness to minister to the penitent with the same comforting holy truths of the knowledge of sins forgiven; nay, more than that, of deliverance not only from the stain, but from the power of sin, teaching with shining eyes and vibrant voice of the power of the Holy Ghost to accomplish in poor broken but penitent men the miracle of restored saintliness in a new creation in which, looking up into the Saviour's face, those who have known sin, but who have turned away from it, cry:

“To thee our humble hearts aspire,
And ask the gift unspeakable;
Increase in us the kindled fire,
In us the work of faith fulfill.

By faith we know Thee strong to save;
Save us, a present Saviour thou;
Whate'er we hope, by faith we have,
Future and past subsisting now.

To him that in Thy name believes,
Eternal life with Thee is given;
Unto himself he all receives,
Pardon, and holiness, and heaven.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

Surely the good will and affection the Methodist Episcopal Church bears to all other Christian Churches deepens when she turns her eyes toward you into yearning, clinging love, as she says with emotion:

"For thee, my own sweet sister, in thy heart.
I know myself secure as thou' in mine.
We were and are—I am even as thou art,
Beings who ne'er can each other resign,
It is the same, together or apart."

Sometimes when at work in common territory excessive zeal, on the one side or on the other, may lead to unworthy competition, but these are mere pin pricks, against which we must both be more on our guard until they disappear. These are but petty matters in the presence of the sacred ties and holy loves that really bind the greater Methodism of the continent in closest bonds.

And now you will be wanting to know how it goes with the Methodism I inadequately represent. I bring you heartening word. The four years since our brilliant Dr. David Downey stood before you to represent us have been years of difficulty and trial, but they have held their own triumphs and brought their own victories.

And while figures only partially tell any story, the tale they tell of the Methodist Episcopal Church for the quadrennium closing with the last General Conference of 1924 is very heartening.

The figures I quote are for our last complete quadrennium, 1920-24, but history is largely repeating itself, and the current four years keeps the trend and the pace of the one before it.

Our figures for membership in 1924 are 4,563,000, an increase during the quadrennium of 430,000, about 10 per cent; Sunday school enrollment averaged 4,730,000, an increase of over half a million, about 12 per cent, a gratifying showing, when it is remembered that the Sunday school is increasingly the recruiting ground of the Church.

The members and the support of the ministry have also gone forward, ministers from 16,400 to 17,200, or 5 per cent, and their support from \$22,700,000 to \$30,206,000, or 33 per cent.

It is with deepest satisfaction I have learned, even since coming to you, that similar triumphs to ours, and even relatively greater, have been yours. You, too, have known the joy of seeing altars crowded with penitents with streaming eyes on their way to the manifested presence of the Lamb of God who taketh away the sin of the world, and yours has been the music of souls rejoicing in having wholly escaped out of the hand of the fowler and indulge in the high hope that animated Charles Wesley when he wrote:

"O that each in the day of his coming may say,
I have fought my way through,
I have finished the work Thou didst give me to do.
O that each from his Lord may receive the glad word.
Well and faithfully done,
Enter into my joy and sit down on my throne."

In the realm of the material you, too, have been building stately houses for the worship of Almighty God, and some of your sons and daughters have been moved by the Holy One to make great gifts for the cause of Christian education. Indeed, we have rejoiced with you greatly to hear of such mighty gifts as are seldom made in any generation, and we are stirred to high admiration at the devotion of these whom you have nurtured and, with you, give God praise for them and the splendor of their munificent gifts.

I note with deep feeling your large investment of means and intelligent interest in missionary enterprise, both at home and abroad. In the foreign mission field the rapid growth of nationalistic feeling leads to new difficulties in administration.

In many lands there is new opposition to Christian missions as subversive of national life. This, in itself, is a tribute to their power. "These men that have turned the world upside down, have come hither also." But we must ourselves do more vigorous thinking as to how to make much more room for the recognition of the Christian elements to be found in every religion and also to more rapidly give large place to native leadership in all our mission fields. And doing this with such readiness, mingled with prudence as rapidly altering circumstances call for, we must not let the changing moods of waking peoples wholly define the limits of our task.

An intense but passing exaltation of national values must come to every people that finds itself behind in the procession of civilized nations until wider experience leads to effort to secure what is lacking as well as to exalt what there already is, and this will operate in the realm of religion as in art and literature and philosophy; sincere though surface objections to foreign activity in religion also will come, particularly from the younger group of the intellectuals of every advancing land; and this situation calls for patient and most tolerant study. But, making all allowance and adaptation for the grave work of this day, we must go forward with our testimony.

Come what will, Methodism, whose sacred duty it is to "spread scriptural holiness in all lands," will never consent, under any opposition or from the pressure of difficulties, to withhold anywhere her testimony to Jesus Christ the Son of God as the unique Saviour of men, who gave himself for all men, dying upon a cross for their sins and rising again from the grave for their justification. These soul-warming and soul-saving truths we hold in trust for all mankind, and we will be true to our trust, relying upon the Holy Spirit to lead us into the paths of greatest effectiveness in the successful discharge of our high errand.

While thus exchanging felicitations, I am now to call your attention to difficulties that press and dangers that threaten.

I have not lived so far from where the currents of our modern life are flowing at their rapigest not to feel and know something of what demands careful attention. We are in difficult days and it is a truism to repeat that the shock of the recent World War leaves all life other than what it has been. Especially has it struck at the root of all authority. The Teutonic strain in our blood gives us, to begin with, a strong bent toward individualism. During the days when men's spirits were most aroused and alert, and winged words reached farther and deeper than usual, the powerful voice of the great leader of the United States of America was heard emphasizing the right of every people to self-determination and self-direction. They seemed magic words and plowed deep into the thought and imagination of all the world. But, like all utterances of great truths, they had their necessary limitations. These limitations were not perceived in the enthusiasm the words created, but they remain to cause some ills that truths, however great and lofty in themselves, are sure to create when launched without their proper balances. So, wherever there is a small minority which by geographical position is marooned in the territory of an alien race, the accenting of this cry makes ready occasion for suspicion and misunderstanding and trouble. But even more serious and complicated is the outcome when the section of the population affected is not alien in blood nor ethnic inheritance, but is of our own youth, the sons and daughters of our own homes. Many causes have contributed to the larger self-assertiveness of youth in this and in every nation, and in the presence of these causes we, the fathers and mothers, teachers and preachers of the generation preceding, must admit our share of blame. We are told by those who speak for our children that we have been too content with the outer conventional forms of personal morals and social goodness when the depth of reality was absent; that we have allowed pious words and churchly forms to cover social injustice and the lack of severe social purity; that we have cared more to save our face than to know and recognize naked facts; that, in a word, the civilization we have built is too much a thin veneer of pretense carefully hiding the sorry facts of our actual being. So, when the war rudely stripped off the veneer, it left the naked ugliness of the soul of Christendom to appear with all its latent savagery openly revealed. Garbed in the raiments of fervid patriotism, all manner of ungodly moods and attitudes of the soul frankly revealed themselves without shame or rebuke. Now much of this is exaggeration. When once the dams of recent repression are overflowed we may look for great floodings of waters. Faultfinding easily grows into invective, and invective has its own emotional enticements to gross exaggeration; and yet there is enough truth in the indictment to make us uneasy and inclined to make closer inquiry. At many points we recognize our failure and admit that our eyes have been holden, and we have been remiss to duty in the most sacred and intimate areas of our family life.

The love of gain and the love of pleasure have so largely invaded our homes that fathers and mothers, borne on this flood, have failed to pay the price of devoting the thought and the time to their children that the children's needs demanded, the more so that this very increase in luxury and social demands are besetting the children, and life at the best becomes more and more complicated for even the youth that would be mindful of the claims of God, the Church, and their own fine souls. Too largely the home has turned the children over to the school, the Church, the street, anywhere, any place, so that there might be more time for the fathers in their business and the parents in their pleasures. And perhaps we preachers do not stand unrebuked by the current situation. Have we not lived and preached too much on the surface of life and magnified the temporal and material results of our ministry while the weightier matters have not received that brooding, prayerful attention their inherent values demand? We have lacked prophetic vision, perhaps prophetic courage, to openly declare even what we did see, and with the generation coming on we are in danger of losing something of influence and moral authority. Not enough have we accented the great truths of all true life, its demand for clear-white holiness; its call for the cross to lie across all plans and projects; its urge to heroism, its scorn of pettiness; its demand for utter sincerity and large, generous purpose. Is it any wonder we often do not interest a generation that has come through earthquake shock and driving storm and so has little patience with anything less than adequate setting forth of great primal, fundamental truths? Put all this aside for a moment and return to what I have already said regarding the new emphasis on self-determination, and then gather all together and see whether mere prescription or ancient authority can hope to dyke the waters. No, no, they overflow the retaining dams, and the dams themselves are not holding. Youth is no longer easily subject to authority. It asks for greater freedom of self-determination. By some acute observers of our day it is said, "Youth is in revolt," and this phenomenon appears not only here, but everywhere. But the revolt, as Stanley High points out in his illuminating book, is against traditions that are trite and invalid in regulating life or bringing it to decency or moral worth.

The picture I paint is dark. I almost wish it were darker than the facts warrant; even as I speak I indulge the hope that many of my hearers may disagree with me and that they are the nearer right. I may be wrong, for I am only interpreting my day from the printed word that reaches far-off lands. But I have found the far-off observer, by his very aloofness, better fitted to judge.

As over against the gloom of my portrayal let me quickly add, all is not dark. There are certain large phases of spiritual truth also unfolding themselves in current thinking. With something like passionate insistence upon personal liberty in thought and conduct there is yet marked emphasis on the necessity to consider the welfare of the group and great anxiety to promote the good of society at large, economic justice, social welfare, international fairness; the summary abolition of injustice and

wrong of whatever kind, intrenched behind whatever ancient prescription—all these are vehemently demanded. And so with something of stark sincerity coupled with assertive willfulness of individualism is mingled a strain of unselfish altruism that wonderfully relieves the picture and brings light into what might otherwise be too deeply depressing.

But more than this, what gives me buoyancy of spirit and something like the upspringing of most joyous hope is this: I believe Methodism is peculiarly fitted to meet this situation in existence; the exigencies of our day would call it into being. Methodism has never put any special emphasis on theology. It has been a spiritual rebirth, an experience, a way of life, rather than a closely knit credal system. It has cared little for doctrine when clothed upon with life. While all this is so, there are three outstanding teachings of Methodism which are peculiarly the need of our day, and which, reaffirmed with spiritual energy and proclaimed with power, will steady current life and bring new hope, new assurance, and new motive energy for worthy effort and sacrificial endeavor, and so strengthen the good there is and lay deeper foundations, stable and trustworthy, for a nobler future. The first of these is the definite setting forth of "the exceeding sinfulness of sin." Much superficial talk we are hearing in psychological terms, the plain meaning of which is that we are the victims of circumstance and that any wrong we do is the inevitable sequel of what we cannot command, we are in the grip of complexes whose outcomes are inescapable. And much of this teaching seems to do little but make provision for the lusts of the flesh by a subtle determination which leaves no room for either compunction or repentance, to say nothing of any power to keep us from falling. As over against all this morally enfeebling philosophy let Methodism set forth the wrong, the bitter cruelty, the corrosion of sin; sin not so much as revolt against authority, even legitimate authority; sin not so much as disobedience, which it is, but sin as invasion of the beneficent order of the moral universe; sin as cruel attack upon the universal welfare, the selfish and corroding disregard of all that is pure and good and uplifting; sin the selfish, uncontrolled destruction of all worth, both in one's self and in others; sin the cruel work of tearing down with ruthless hand and sodden heart all the painfully acquired good of the years; sin the accursed root of all bitterness and suffering and sorrow. And when sin is directed distinctly against the social order; when it is greed directed against the welfare of childhood; when it lays burdens upon the weakness of womanhood and exploits the strength of manhood; when it endeavors for gain to legalize murder and call it lawful war; when it legalizes vice and calls it protection; when it legalizes the destructive liquor traffic and calls it modification; when it arrays selfishness of the strong against the enforced submission of the weak and calls this patriotism; when it hides under conventional terms wrongs against the individual, wrongs against the group, wrongs against humanity at large; Methodism must more than ever flame against sin, and the thunder and lightning of Sinai must again be let loose all over the land, for the generation is sincere in

its search. It wants to know the truth, and the pretty phrasings and toning down of the hard, brutal facts avail nothing—stark sincerity is the need of the day. In God's name let Methodism set forth the guilt, the bitterness, the destructiveness of sin—sin personal, sin economic, sin social—and the generation will hear. And in sincerely, courageously thus speaking the truth it shall be in love; and while sin be arraigned there shall be infinite tenderness for the sinner, for his sin is his own sore hurt, and the hurt of the family and the hurt of his Father's loving heart; for man sins not so much against the majesty of a mighty God as against the loving tenderness of a deeply loving Father. And there will be tears in the eyes of Methodism and a sob in her throat and an ache at her heart as she sets forth the exceeding sinfulness of sin which brings discord and bitterness and despair and hell where all the redemptive forces of heaven have been working through the long ages to bring faith and hope and love and peace among men of good will. And speaking thus the scoring truth of things the generation will hear and, hearing, be sobered and again will the cry be heard, it is heard now, the cry is already in our ears: "Men and brethren, what must we do?" In answer to that cry the next great truth, the old, well-tested truth, comes to utterance, but it comes garbed in the vestment of this day, for in ministering to the deepest needs of men not new truth, but the eternal truth in terms of current thinking is what is called for, not new truth, but new accents. Time, circumstances, surroundings, forms of thought and speech change, man changes but little, in the deeps not at all, in the oceanic soul of man the same darkling depths, the same confusing currents are that ever have been. It is out of the same confused deeps he cries now as a mighty man called out twenty centuries ago: "O wretched man that I am, who shall deliver me?" And again the same cure for sin must be clearly and lovingly held up, and again must be heard the music of the angel voice saying, "And thou shalt call his name Jesus, for he shall save his people from their sins," and Jesus must be set forth not in bewildering theological terminology, but as an experience accomplishing what the perplexed and restless generation actually needs, for what men are crying for, often unconsciously, like "infants crying in the night, infants crying for the light, and with no language but a cry," semi-inarticulate, but very real is the cry, is for deliverance from perplexity and moral confusion, for power to captain one's own soul, for spiritual energy to do the unselfish good one sees but feels powerless to accomplish, and for the persuasion that the universe is good and means good; and, being assured of this, to have the further assurance that the individual man may become part of the redeeming forces at work in life and be actually counted in on the great program of world-wide betterment, and that all this will reach the final goal of a world in which universal brotherhood shall be enthroned and the good of each be the care of all. In presenting Jesus thus, without argument and endless questions of the philosophy of his atonement or the exact method and time of his return to earth in bodily form, what is to be put in the foreground is Jesus as an experience, an actual de-

liverer from guilt, from isolation of spirit, from being counted out in the great redemptive program of life? Other matters may engage the academic or curious mind, but they count for little in the actual business of finding the "way of life" and of living it when found. It has been admirably put by Arthur Benson, late master of Magdalene College, Cambridge, in his brief autobiography, "The House of Quiet," when telling of a certain inner disquiet that overtook him during his student years, he comes to a particular Sunday when, having been to the customary dull morning services with ritual routine and vacuous sermon, he went in the afternoon to hear an evangelist. He describes in humorous terms a big man seated at a small harmonium, so near to falling off the platform as to move the beholder to laughter, until the singer began to sing with deep pathos and passion, "There were ninety and nine that safely lay," and then—but I will read you his own words, and you will remember as you listen that you are hearing the words of one of the keenest heads and soundest hearts among the educators of a recent day:

"Then the preacher himself, a heavy-looking, commonplace man with a sturdy figure and no grace of look or gesture, stepped forward. I have no recollection how he began, but he had not spoken half a dozen sentences before I felt as though he and I were alone in the world. The details of that speech have gone from me. After a scathing and indignant invective of sin, he turned to draw a picture of the hollow, drifting life with feeble, mundane ambitions—utterly selfish, giving no service, making no sacrifice, tasting the moment, gliding feebly down the stream of time to the roaring cataract of death. Every word he said burned into my soul. He seemed to me to probe the secrets of my innermost heart; to be analyzing, as it were, before the Judge of the world the poor and pitiful constituents of my most secret thought. I did not think I could hear him out, his words fell on me like the stabs of a knife. Then he made a sudden stop, and in a peroration of incredible dignity and pathos he drew us to the feet of the crucified Saviour, showed us the bleeding hand and the dimmed eye and the infinite heart behind. 'Just accept him,' he cried; 'in a moment, in the twinkling of an eye, you may be his, with the burden of sin and selfishness resting at his feet.'" (Arthur C. Benson, Master of Magdalene College, Cambridge, twentieth edition, 1904-1917. "The House of Quiet.")

So real and so moving has the generation found this simple, great autobiography that it has passed through over twenty editions, and is to-day among the steady sellers in religious literature.

Now in this presentation of Jesus in our day, Jesus not only as a Teacher and Master, but Jesus our divine Saviour, it cannot be too plainly said nor too greatly urged that he saves not only from the confusion, the demerit, the waste, and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a "forensic" righteousness imparted, but a warm, tender word of forgiveness and healing and the gift of a new start in life with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very

soul of him, is the felt need of the man of our day. His cry is not only for "pardon"—that's part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin, it is this day. Here again did Methodism not have the teaching of "full salvation," the doctrine of "Christian perfection;" that teaching would be born to meet the need of the generation, for among our passionate demands is that for "efficiency"; and if the Christian religion be presented as the cure for human ills and the love of God be set forth as the antidote for ingrained human selfishness, we cannot destroy the force of the message by promising that the cure and the antidote can only be expected to do their work but partially. The world, buffeted and bruised; cries out for a real Saviour. Again I say, O Methodism, in God's great name, proclaim Jesus as that Saviour who by the power of an endless life, by the energy of his holiness working through the Holy Ghost in the hearts and lives of his believing people, is able to save unto the uttermost all those who come unto him; unto the uttermost of their vast inner need and unto the uttermost of what their appointed work in life demands. O tell into the ears of a listening world that there are no yeasting, foaming waters within nor no difficult array of circumstances without, but that our Jesus is mightier; he is mighty to save. If the gospel is efficient, it must work completely; and if it be a gospel at all, it must be a gospel of complete deliverance from the stain, the clutch, the power of sin and a creative gospel fruiting in the hearts of men with all the wealth of the nature of God. And so shall that word be verified: "Of his fullness have all ye received, and grace for grace."

And now will come the third great teaching of Methodism, that, being saved, every man must become a savior, a witness, and a worker.

Men to-day will have nothing to do with a religion that is self-centered, and no one cares to hear that you are happy in your soul unless that is somehow adding to the happiness and welfare of others. There is almost bitterness against purely subjective mystic experiences which fail to register in kindness of spirit and sacrificial endeavor to serve. Unctuous claims of personal spiritual possessions or achievements are heavily discounted unless they express themselves in ministering to surrounding need. In the presence of widespread destitution and disability and distress the "perfectly comfortable" are looked upon with some suspicion. In the absence of genuine, thoughtful, painstaking effort to serve the present age, religious profession is met with the indignant inquiry: "If a man love not his brother whom he hath seen, how can he love God, whom he hath not seen?" The epistle of James is in no danger of being excluded from the canon to-day and the demand is not for the giving of gifts, but for the sharing of life. This is the great glory of Jesus, that though he was rich, yet for our sakes he stripped himself of his riches that we, "through his poverty, might become rich." Is it not most perplexing and yet most inspiring to see the generation often run ahead of the Church in its scorn for any religion that does not set forth the heart

of Jesus in its readiness to share life with the less favored and thereby make every possession and every endowment an added pledge to benevolence and service? And this principle of sharing life will manifest itself in all the varied relations of life. In citizenship it will endeavor to sweeten and purify the muddy streams of civic life in the city, the State, the nation. In economic life it will strive for economic justice, always putting the spiritual above the material, the human stuff above the things it produces, distributes, or consumes. Never can it consent to the mean, unworthy rôle of a smirking, snug self-satisfaction with personal prosperity and conventional goodness without regard to the sadness that lies upon a lost and orphaned world. Methodism must boldly teach the duty, the luxury, the deep satisfaction that truly Christly souls feel in sharing life, its material things, its inner illuminations, its vision of God, its sympathy and its courage, and its hope, with all one's fellow travelers along the dusty paths of life. Sim Paris, in Hutchinson's gripping tale, "One Increasing Purpose," finds after long search two things that make life worth while. He found himself "in tune with the Christ that is in him," and the secret of K. O. H. kindness—"Kingdom of Heaven" kindness—sacrificial kindness which seeks no rewards and waits on no thanks or expressions of gratitude, but, moved by the "Christ within," pours forth in streams of good will and in deeds of helpfulness and mercy. The felt love of God flooding the soul of the Church then pours into channels of service, and so the river of life brings something of cool and verdure into the dusty stretches of human life, and the solitary place becomes glad for them and the wilderness blossoms as the rose.

In this varied and universal service of men the Church will always have clear vision, and her creative faculty will always teach how best to serve. Love will find the way, and courage and fidelity will walk in it until the final goal is reached.

This is the great program I would have my Methodism pursue with energy and in high hopefulness of spirit. Every here and there are Churches and pastors who see the meaning of this day, its perils not only, but its opportunity and its promise. More are learning every day. There is already a going in the tops of the mulberries—a great day of God is at hand.

Here you are assembled, my brethren, the chosen leaders of this great Southern Methodism. God grant you may not only be occupied with perfecting your mechanism (Methodism perhaps runs to an excess of organization), but while seeing that all possible perfection of form is reached, O may you seek and find a great quickening of the spirit. May the very Shekinah of God be revealed in your midst, and may a mighty endowment of vision and holy power be yours to look our day in the face, read its heart, and know its very soul; and, knowing its ill, to minister to that ill in the all-powerful name of the Holy Child Jesus—so the root of Christly goodness and power that is in the heart of Methodism shall flower and fruit in the daily life and in their social conventions and movements of men the world over until the day of God be wholly come.

ADDRESS OF REV. YOSHIHIRO TANAKA, OF THE JAPAN
METHODIST CHURCH

Dear Fathers and Brethren: It is a great pleasure and honor to visit your Church on this occasion and to bring the cordial greetings of the Japan Methodist Church, which owes you very much for its growth.

Seventeen years have passed since I paid my first visit to this great country for study in Wesley Hall, Vanderbilt University, and I see great change everywhere. I am glad to see such wonderful progress of your Church in its capacity and strength, and congratulate you that your Church has been the great promoter of peace and good will among nations.

Representing our people, I have many thanks to express to you. We shall never forget to appreciate your sympathy and brotherly love, manifested at the time of the great earthquake, September 1, 1923, which was a great shock to all of our people. To meet this emergency, you sent full-loaded vessels with food, medicine, and clothing from California, Washington, and other Western States, taking the earliest opportunity. We appreciate your good will with much thanks. We had an extraordinary number of sufferers in Tokyo and Yokohama at that time; Methodist churches burned, 11; damaged, 6; parsonages burned, 7; damaged, 4. But I am glad to report to you that the reconstruction of these cities is going on steadily, and the people in general have come back to their regular routine of work.

Some forty years ago, when your Mission began evangelistic work in the city of Kobe, the people did not know much about Christianity and very few knew about Methodism. Some supposed that the Methodist was one of the branches of the Roman Catholic Church.

The "Inland Sea Mission," founded by Dr. J. W. Lambuth and Bishop W. R. Lambuth in 1886, has made wonderful progress. Dr. Lambuth's ideal and object from the very beginning was a self-supporting native Church, on account of which a Church consciousness has been very much cultivated from the cradle age of its history. Warm coöperation between missionaries and native workers has never weakened from the beginning; they have equal vote in the Conference and have been good associates mutually, so that workers of other denominations were jealous sometimes on seeing the pleasant and genuine brotherly fellowship of our Methodist workers. We have never dreamed of trouble about the race question in the service for the Lord. When the missionaries come to the Conference, they have equal right of voting on all questions except that of passing the characters of the preachers. They preach on the same platform, travel together, and have the same table everywhere.

We are very grateful to have one of your bishops every year. They have shown great interest in the work, whether it is Mission or native.

This brotherhood of missionaries and natives, which has been so sweet and inspiring, was not a simple diplomatic act of one day, but it was a result of many noble victims in the past, which were a permanent and

everlasting tie of true Christian fellowship, inherited from the apostolic age.

Thank God we are under grace, not under the law; and you taught us how to live in grace, making so excellent and Christlike service for us by your missionaries.

Money has been spent in each Mission from the beginning as follows: M. E. Mission, fifty years, \$3,471,828; Woman's M. E. Mission, fifty years, \$3,085,658; Canadian Mission, fifty years, \$2,485,743; Woman's Board of Canadian Mission, fifty years, \$1,570,816; M. E. Church, South, forty years, \$3,394,591; Japan Methodist Church, \$1,282,866.

We can trace the progress of the Japan Methodist Church by the statistics mentioned above. At the same time, we are very glad to notice the development of the infant Church, so steadily and rapidly like that of the mother Church. Careful tutorship of the mother Church for many years in the past has brought up the young Church in the East to the age of young manhood in good standing, becoming heir to good spiritual fortune.

We have tried to coöperate in the Centenary Movement with your great campaign in America, and the result was that we were successful in securing the subscription of \$300,000. Besides this financial advantage we learned also many lessons from this movement: First, zeal for soul saving; second, the conviction that we can do the work in the name of the Lord, though the Church is still young and weak; third, the invisible omnipotent Hand on those who work hard.

Evangelization of the country districts is always very important in the permanent program of Christian movement anywhere and at any time. The majority of the Japanese Christians are salaried men—namely, professional men, who come to and live in our cities. But we note the fact that 70% of the people occupy the rural region and only 30% of them are in city professions.

Since our united Methodist Church of Japan was organized in 1907, its growth has been as follows:

General Conference	Self-supporting Churches	S. S. Students	Epworth League Members	Native Workers	Members of Church	Money Collected
1907	16	.....	.....	131	9,397	\$ 23,973
1911	20	.....	.....	171	10,350	35,047
1915	25	.....	.....	138	12,000	60,386
1919	32	.....	.....	145	15,852	49,372
1923	37	.....	.....	142	21,309	176,216
1924	37	.....	.....	139	22,516	164,566
1925	47	.....	.....	140	23,490	186,943
1926	67	42,550	5,808	136	24,226	167,581

We are glad also to make report that the time has come for seeing the second generation of our preachers, both missionaries and natives, joined with the first generation in the field service. At the time of the last Mission Conference in Japan, which was presided over by Bishop Boaz, some of our native Christians made plans for the second generation of both missionaries and native workers to meet for mutual congratulation

for the Lord's work. We had very good attendance and enjoyed it very much. But we are not satisfied to have second generation only; we must have third and fourth, and all following generations.

We have union problems in various parts of Church work. The National Church Federation was organized some years ago, including both missionaries and natives. We have now a union theological school problem, union paper problem, union building problem, and union evangelistic campaign problem, and nothing interests us so much as to the union question.

It may be very difficult to accomplish this great task at once in a perfect and ideal way; but, first of all, the spiritual union with good understanding of each other has been successful, though we do not see yet what we call the organic union. The union building in which we have plans to have a publishing house, a bookstore, and headquarters for the Church Federation is on Ginza Street in Tokyo, which corresponds with Fifth Avenue in your New York City.

When we have this new building completed, we will have more unity of force in the Christian movement. When united, we can do greater work; but when divided we can do little, if any.

We had the vision of a self-supporting Church from the beginning, but the financial independence has been far behind for many years. Over twenty years the Church has passed under the new organization with continued subsidy from the three mother Churches, but, after united, earnest prayer and a thoughtful laymen's movement, we have decided for our Mission Board to be self-supporting from this April, declining yearly \$18,339 from the Mother Churches. It has been a great encouragement for our laymen to take up and carry their responsibility on their own shoulders. This independence is the normal growth of the Church in consequence of discipline for twenty years leading to a higher level of Church loyalty, and this was also an inevitable outcome of Christian movement facing new days of Japan.

Though the Church is to be independent in this way, Japan has still virgin soil in the interior which welcomes very much the missionaries' effort. Like the settlement work done in some parts of America, evangelization in the far interior is very much needed. This unoccupied district is not small for life service when we think that only 300,000 people out of 70,000,000 have heard the gospel.

Our Kwansei-Gakuin is one of the largest Christian schools in Japan. This is an international, interchurch school for young men conducted by the Methodist Episcopal Church, South, the United Church of Canada, and the Japan Methodist Church. It was founded in 1889 by the Methodist Episcopal Church, South, and began the work with 27 students.

We have over 2,000 graduates, and 1,800 students enrolled every year. In the teaching staff we have three nationalities represented by the United States, Canada, and Japan in good understanding, mutual appreciation, and harmonious coöperation as smooth as it can be.

Public opinion among leaders in Japan in regard to religion and educa-

tion has changed a great deal compared with that of ten years ago or more. So-called university men who had strong influence on the masses once bitterly opposed introducing religion in the schools in any measure, but they had to reap and gather what they had sown in the long past, and they were very much astonished to find so much bad wheat. They are disappointed with the result and are ready at the present to have again the old corner stone which was thrown away once by the builders.

The last National Educational Convention, composed of non-Christian teachers for the most part and representing 200,000 teachers in the Empire, was held in Tokyo last year, and the subject of religion and education was discussed with much more enthusiasm than ever, and the conclusion was that religion is the important factor in education in order to make manhood for the coming age.

So the mission of Christian schools will be appreciated more by the public, and the time is coming when Christian schools will take the leadership in the educational circle.

Kwansei-Gakuin is one of the best-known schools in Japan; it is quite natural that the school should be recognized before long as the strong center of young men's activity when it is well equipped, both physically and spiritually. I am glad to say that the institution which was founded by the late Bishop Lambuth has a great future for us.

Before closing, I must say again that we feel grateful to the Americans who are real promoters of mutual understanding and good will between nations in order to assure permanent peace among nations.

ADDRESS OF DR. FREDERICK PLATT, OF THE BRITISH WESLEYAN CHURCH

I have the distinguished honor and highly esteemed privilege of bringing to you the greetings of the Mother Church of our world-wide Methodism. We shall all feel something of the charm of this symbol, Mother Church. Mother love is unique. The evolution of a mother is the crown of all creative processes. All motherhood is sacrificial; it is the giving of self; of giving to the uttermost, in which nothing is withheld. All love gives itself, but the climax of self-renunciation is in mother love. It is unforgetting; it never dies. "Can a mother forget her sucking child?" For a mother to forget is the most unnatural thing in nature. It is as if the sun should rise in the west and set in the east. It is like the stars going backward in their courses. A lioness will fight to the death for her whelps and a she-bear for her cubs. It is the first and last instinct the created order knows. And can any man tell the joy and mother pride which a mother has in her children grown into the strength of manhood and the grace of womanhood?

Fathers and brethren, that kind of mother love—wistful, yearning, solicitous, pursuing, changeless, ceaseless in its joy and pride—lies behind the message I bring you from the Mother Church and Conference of British

Methodism. The messenger who to-day brings you the message can only express it in blundering and inadequate terms. But he has at least comfort in the fact, most precious and sacred in the memory of the oldest and youngest of us here, that mother love at its best is always inarticulate; it is a presence; a warmth; a gesture; it communicates its mystic meaning in ways which words half conceal and half reveal. Let it suffice for me to express it to-day in apostolic terms. "You are our crown of rejoicing and our glory." How fully and constantly we glory in your phenomenal successes—in your Churches, your colleges, your foreign missions, your social heroisms, your marked and growing influence seen in the public life of your own nation and in the policies of nations outside your own in East and West—is more than we can say. And there is another side also. Mother Church is a correlative term. It implies daughter Churches, such as the Churches which are represented in this great and august assembly. And happily side by side with the strength and the mystery of mother love in our family life lies the equal mystery and beauty of the love of mother that lingers in the hearts of her grown-up children.

All nature is plaintive with an instinctive mother cry; from the bleat of the lost lamb on the hillside to the lonely cry of the lost child of the mother god.

The dread war days your sons chivalrously shared with ours taught us many things which we learned together in the presence of suffering and death. One of these was the deep revelation of the undying love of grown men for their mothers. The Bishop of Birmingham, Dr. Russell Wakefield, who spent a considerable period of service with the British and French armies, mentions, in a little book in which he relates some of his experiences that the last word which usually falls from the lips of a dying French soldier is that which he first learned to speak: "Mamma." An English chaplain, writing to the *Church Times*, says that when a man is dying it is nearly always for his mother that he asks. When the Commission which inquired into the loss of the Titanic was sitting, a Mr. Dillon, in the course of his evidence, stated that the only articulate cry he heard from people drowning all around him was "Mother." Such realities of life and death are an allegory.

The persistence of the unforgetting love of her children in the faith has been the crowning glory of parent Churches from the days of the apostles to our own. This, I venture to believe, lies behind your welcome to-day to the representative of the Mother Church of our common Methodism. You are full-grown, independent, strong; yourselves a mother of Churches with daughter Churches in missionary lands. But it is a joy to be assured afresh that you still turn with reverent affection to thoughts of the Mother Church across the sea. Of course, one cannot fail to notice in moving within your borders, as elsewhere, that you claim and exercise the privilege and habit of grown-up children in these modern days to keep the old folk at home aware of the wisdom and strength attained by their grown-up family. Dr. T. R. Glover, the author of "The Jesus of History," refers in the Preface of his new book on "Paul of Tarsus" to the help of his

daughter Elizabeth in reading his proofs and then somewhat caustically adds: "It has been well said that the Latin for a modern daughter is *in loco parentis*." Perhaps, then, even Mother Churches may have to learn that it is a fitting function of Daughter Churches to bring up their parents in the way in which they should go. In any case, we shall be willing to learn with such gracious deference as becomes our age and many infirmities. You will remember that the apostle Paul in a picturesque phrase refers to "Mother Church" in a wider relation: "Jerusalem, which is above, is free, which is our mother."

If we were in search of a phrase which would serve best as a title for an address on matters religious and ecclesiastical in our country, this single term, "Mother Church," would embrace the most vital interest which at the moment is moving among the English Churches. Every section of the religious community at home is asking afresh and with quickened interest the old questions: Where is "Mother Church"? How shall we recognize her presence? How shall we define the "Notes" which distinguish her? How shall we set ourselves in regard to her authority? How shall we restore her broken unity and demonstrate her redeeming and renewing power to the world? Such questions are being forced upon us by the dominant interest in the problem of reunion, which is exercising the best minds in all the Churches. I can only refer to the Lambeth Appeal to all Christian People made by the Pan-Anglican Conference; to the patient work for the years of the Joint Committee of Anglican and Free Church Leaders; to numerous Conferences at Oxford; to those in Switzerland, organized by Sir H. S. Lunn, who has recently been amongst you; to the great Coepc Conference at Birmingham, and more recently at Stockholm, led by that noble-minded apostolic man, the Archbishop of Upsala; and to the approaching World Conference on Faith and Order in which the leaders of your Church are taking a right reponsible part. Many kindred movements with which you are familiar are equally influential on your own side of the Atlantic.

Indeed, all through Christendom we are being driven back on first principles of ecclesiastical organization. What is the *esse* of the Church which we must ultimately recognize if we are to secure her *bene esse*. Wherein is her catholicity? What is the inmost spirit of which the Church was born? What birthmarks shall we look for in her who is at once the Body and the Bride of Christ?

The answers to these questions which have been given for generations in the history of the Church are being repeated. We are familiar with them. There is the answer of the Church which claims to be "Catholic." Only a divinely appointed ministry can constitute a true Church. Apostolic succession is in "orders" alone. Continuity of grace is bound up with the continuity of a valid ministry, and the grace of orders is imparted only by episcopal ordination. Such episcopal ministry is essential not merely to the *bene esse* of the Church, but to its *esse*. A revival of these sacerdotal values lies behind the remarkable revival of Anglo-Catholicism which has changed the face of the religion of the Established Church

in England within the present generation. It repudiates with undisguised impatience the term "Protestant" and all it implies; it openly rejoices in a return to medieval faith and ceremony; it glows with the fervors of religious passion; and its enthusiasms are characteristic of the master force of the Church of England. Needless to say we shall all recognize by quick instinct how irreconcilable such claims are with the conception of Mother Church which associates itself with the traditions of what we call the Free Churches and with our common Puritan ancestry. We remember that for several years after the Pilgrim Fathers reached these shores they were without any official ministry. Were they not a true Church during those fateful years? Such historic witness to the vitalities which persist in a community of believing souls, apart from officially recognized ministers, is compelling even those who rejoice in such ministries to assert with fresh emphasis the first principles of Free Church order—that where Christ is, there is the Church; that ministerial orders derive from the living Church of which Christ himself is the living and ever-present Head; that the living Church is itself a community of priests unto God. It is a sign of the times that a resolution was passed at Annual Meetings of Free Church Council just held which appointed a committee for the purpose of reconsidering and reaffirming the fundamental principles of Protestantism; a few days ago also the English press published the reply of the Annual Assembly of the Baptist Union to the Lambeth appeals, a reply which is couched in terms worthy of the noblest traditions of English Nonconformity. The traditional freedom in theological thought in forms of worship in the Free Church is reasserting itself as a challenge.

It will be obvious that as they stand and find their embodiment in working ecclesiastical organizations these opposing views of what constitutes Mother Church must not be regarded as ultimate and mutually exclusive if we are still to cherish hopes of Christian reunion. Some sort of mutual understanding must be reached before reunion can become a hopeful proposition. At the moment the negotiations have resulted in a "draw." Even with the most friendly and fraternal fellowship between representative leaders of the two schools, we have gone as far as we can at present. This is generally acknowledged by both sides. Moreover, we are compelled to face the pathetic fact that the ordinance of our common Lord which was designed to witness to the unity of his disciples has become the occasion and the outward sign of their unhappy divisions. The great barrier which divides us is the observance of the Supper of the Lord.

It is often assumed that the most acute ground of our divisions is the question of "Orders." But does not such a judgment confuse the issue between primary and secondary differences? The value attached to "Orders" and the ministry generally is secondary, because it is almost wholly determined by the belief that "Orders" are necessary as an essential guarantee of the validity and efficacy of the sacraments. If, therefore, we succeeded in reaching some working agreement upon the

question of "Orders," the problems involved in "the breaking of bread" would still be with us. These are our fundamental concern; and all who look wistfully toward reunion are in pursuit of modes and habits of observing the sacrament of the Lord's Supper which may at least tend to release us from the distresses of a broken unity in the body of Christ. It is on the observance of Holy Communion that all proposals for closer fellowship break down. Without some form of intercommunion at the Lord's table reunion is impossible.

Now can anything be done on our part as Free Churches—I cannot say here, as we do across the water non-Episcopal Churches—to make our contribution toward the bridging of this fundamental division? For we cannot expect that all the concessions should come from the Anglo-Catholic side, where sacramental worship is the supreme act of religion and where, however we may seek to account for it, the immediate renewing and sustaining grace of Christ's redemption is so effective, so precious, and so sure. Will you forgive me, fathers and brethren, if, with much deference, I suggest in this august assembly that there may be ways in which the great Methodist Churches of Christendom may, because of their traditions and constitution, give a lead in some real and generous *rapprochement* in this delicate and difficult situation? There is only time to present the nature of such possible contributions in the form of a series of interrogations which may at least stimulate thought and possibly lead to action more or less definite.

Is it necessary, is it wise, and, more important still, is it apostolic to make in our presentation of the Evangel the sharp antithesis which is frequently made between preaching and sacraments, between the prophetic and the priestly ministry? Are they not complementary? In the New Testament do they not lie together and are they not frequently presented in almost indissoluble association as forms in which the grace of Christ is presented to appropriating faith? Ought we not in teaching and practice to make them much more reciprocal as redemptive values than we are accustomed to do?

In view of the present relations of the Churches and of the efforts for reunion, ought not Christian teachers and thinkers in the Free Churches to regard themselves as committed to a careful reconsideration of the place and value of sacramental ordinances, alike in primitive and present-day Christianity? In the vigorous reaction from sacramental abuses at the Reformation and since, were there any elements of value in the apostolic teaching and practice which were suppressed along with abuses and things worthless or dangerous? A sturdy Nonconformist scholar, Prof. H. T. Andrews, Hackney and New College, says in answer to us, that "as a result of the trend of modern criticism in the interpretation of the sacramental passages in St. Paul, the Free Churches ought either to revise their traditional doctrine of sacraments or be content to explain the Pauline position as an intrusion of foreign elements from the current thought of the time." Such a statement is at least worthy of serious consideration.

Are the Free Churches making as much use of the sacrament of the Lord's Supper as a means of grace as the undoubted spiritual blessing to which our fellow Christians in other communions make reverent and joyous confession warrants? The Protestant appeal to the primary certainties of Christian experience certainly justifies their assertion that in this means of grace they constantly find the renewing and sanctifying presence of Christ as in no other. Whilst giving the highest value to other means of grace in which we greatly rejoice, are the Free Churches missing the fuller measure of this means of grace enjoyed by other Christian communions?

What is known as the Free Catholic Movement in Great Britain, of which Dr. Orchard is the foremost exponent, is testimony to a desire, only partly articulate, in sections of the Free Churches for the finer blending in Nonconformist services of strong evangelical and ethical preaching with a richer expression of sacramental and symbolic religion. Such a movement is at least a symptom which ought not to be ignored.

If I may venture to add a few words about the Wesleyan Methodist aspects of these questions, I should say that they underlie phases in our Church life which are otherwise difficult to explain. The most delicate and difficult obstacle to Methodist Union is the question of sacramental observance. Occupying, as we have done throughout our history, a middle position, due to the conditions of our origin, between Anglican and Dissenting communions, we have preserved traces of a distinctive attitude toward the observance of the Lord's Supper. We use, for instance, the order and form of the Book of Common Prayer practically unaltered in administering the ordinance, though we repudiate any sacerdotal assumptions which may be read into its rubrics. Most members of our British Conference would probably acknowledge that the high-water mark of spiritual influence during the Conference sessions is registered in the Conference sacramental service rather than in any other official services of preaching or prayer.

Our army chaplains assured us that during the war our young men, before going into action, constantly asked for the Lord's Supper, not for a preaching service or a meeting for prayer; sacramental basis of membership, rather than a class-meeting basis, finds also increasing favor with many of our spiritually minded people.

Let me be clearly understood. I speak here of tendencies which are suggestive and symptomatic in the Mother Church of Methodism rather than of lines of thought and action which are definitely accepted. There is no subject on which we are less confidently agreed amongst ourselves than upon the value and significance of the sacraments of the Church. This is perhaps in itself a challenging attitude. Ought we to be so divided on a matter of such importance, particularly in the light of the teaching and practice of our great father, John Wesley? For it is of special interest and value in thinking of the Mother Church of Methodism to recall Wesley's own attitude toward sacraments, even at the time when the tide of the great Evangelical Revival was at the flood.

When he was thirty years of age, in 1738, Wesley wrote a sermon on "The Duty of Constant Communion," based on the text, "Do this in remembrance of me." Fifty-five years later, when he was eighty-five, he republished it, and wrote: "The following discourse was written above five and fifty years ago. I thank God that I have not yet seen cause to alter my sentiments in any point which is therein delivered."

In this sermon he pours scorn on the "frequent communion"; it must be "constant." What he taught he practiced. His marvelous evangelical conversion, when his "heart was strangely warmed," the long years of apostolic labor in the great evangelical revival in which Methodism was born, lay within that interval of fifty-five years. Yet in conviction and habit he had not changed. We now know through the deciphering and publication of his shorthand diary what his habit was in relation to the Lord's Supper. When he was in Georgia in his "High Church" days, he communicated every Sunday. In 1740, two years after he had experienced the great spiritual change, he communicated ninety-one times, an average of once in four days. During the last eight years of his life, when he was engaged in ceaseless travel, he communicated on the average every five days. In the last fortnight of his life he took the Lord's Supper every three days.

If it were said that what Wesley did was not intended to influence or constrain the sacramental habits of the Methodist people, it would be necessary to remind ourselves that about the same time that he constituted the Methodist Societies in America an Episcopal Church by ordaining and appointing Francis Asbury as its first bishop, Wesley, in 1784, wrote to the Methodists in the newly formed United States: "I advise the elders to administer the Supper of the Lord on every Lord's Day." You, fathers and brethren, have preserved and enriched the traditions of your episcopal orders. I am not sure that you have preserved Wesley's sacramental direction. The advice he gave to his American preachers was his practice, as far as possible, in all the early Methodist preaching houses. So large were the attendances at these communion services in his larger city Societies that the administration, after morning prayers and sermon, Sunday by Sunday, frequently prolonged the services from ten-thirty until two or three or even four o'clock in the afternoon and caused Wesley more physical fatigue than almost any other of his apostolic labors. In 1743 he records in London: "I had to divide the communicants into three parts so as not to have more than six hundred at once." In Leeds, Manchester, Bristol, Newcastle, Birmingham, and Bath there were frequently administrations with over a thousand communicants.

He compiled and published in 1745 a special collection of one hundred and sixty-six sacramental hymns for these services in addition to a book of directions for sacramental devotions. It would not be difficult to prove that the beginning of frequent sacramental observance in the Church of England was due to Wesley and the early Methodists. When the Methodists were partaking weekly and in such phenomenal numbers, in many of the English Churches the Lord's Supper was greatly neglected. In most parish

Churches it was observed only three or four times a year. Secker, the Bishop of Oxford, in addressing his clergy in 1741, pleaded that "a sacrament should be interposed in the long interval between Whitsuntide and Christmas."

It is obvious, therefore—and this is as far as I venture to go—that in any revived interest in sacramental observances Methodists all over the world would simply be returning to the earliest and best traditions of the Mother Church of Methodism. There is certainly no real antithesis between the great traditions of Methodist preaching of the gospel and the wealth of gracious spiritual refreshment realized by many of our fellow Christians through constant observance of the Lord's Supper.

Whilst it may guide and strengthen us to fulfill a wider and deeper ministry to our own people and to the service of our Lord in all the Churches if we and they give first attention to the grace bestowed on believers in sacraments, it would, however, be untrue to the facts of our experience and our history to suggest that the distinctive note of our common Methodism is sacramental. It is not. The genius of Methodism is enshrined in her persuasive witness to the personal realities of an inward experience of the redeeming grace of God. It is well for us at times to acknowledge afresh in the midst of pressing and persistent appeal for Christian unity what we stand for distinctively in the fellowship of the Christian Church of our day. What is the *raison d'être* of our continued separate existence? Can we justify ourselves by asserting, however humbly, that by the grace of God we are the biggest Church in Protestantism? I was reminded in the glow and fervor of our service of praise in the devotional hour of the Conference this morning of a definition of Methodism in a tiny dictionary I picked up at a railway bookstall: "Methodism is a religion of emotion." That is not to be despised. A religion without emotion is not Christian. But it is not complete. Dr. Thomas Chalmers said: "Methodism is Christianity in earnest." I wish that were always true. "The friends of all and enemies of none" is a great tradition to have inherited from our apostolic fathers in God. But it does not touch the secret springs of the highest and deepest realities in which we glory. If a stranger or critic ask where the genius of Methodism lies enshrined, what would we say? In Wesley's Sermons and Notes on the New Testament? These are, of course, our official standards. And these our proposal for Methodist union in Great Britain preserve in their evangelical integrity. But as the genius of a nation is revealed in its songs, the genius of Methodism, the true tincture of the Mother Church of Methodism, is best preserved in the Methodist hymns. Methodism was born and cradled in a great burst of spiritual song. The early Methodists sang their theology; they sang it across the Atlantic to these shores, and they have sung it across the breadth of this far-rolling continent to the Pacific. The Methodists were the first to use hymns as their evangel and as the witness to their faith and hope. The evangelical revival breathes and throbs in them. We cannot imagine a Methodist revival to-day without them. They are alive. They appeal, plead, and persuade. Their burthen is the joy and

power of the present, free and full salvation. Some years ago a group of Methodist preachers were asking one another whether any one hymn in the hymn book adequately expressed the genius of Methodism. Several were suggested. Dr. George Osborn, who was one of the company, said that he thought there was one line of the Methodist hymns which came very near to such an expression. Then with considerable emotion he recited the line:

"O let me commend my Saviour to you."

Fathers and brethren, I think we find the soul and sanctuary of "Mother Church" in Methodism in that line.

ADDRESS OF BISHOP WILLIAM M. BELL, OF THE UNITED BRETHREN CHURCH

To the Presiding Bishop, the Chairman of Your Committee on Introductions, the College of Bishops, the General Conference Officers, Delegates of the Methodist Episcopal Church, South, and Their Friends: I immediately think myself into a deepening appreciation of what I have wanted to say in the formalities of this greeting to you. For thirty-three years my life has been thrown in General Conference work constantly, and I understand the road over which a General Conference moves as it proceeds to discharge its obligations and fulfill its functions. I was interested to-day. I came in this morning and had the great pleasure of quietly joining those who were seated in the pews, of drinking in the significance of this assembly. My presence here to-night indicates, so far as the United Brethren Church is concerned, a fixed attitude of the mind, which is that we shall honor the old-world title which most nearly represents ours, "Unitas Fratas," and that we should, in keeping with our name, the Church of the United Brethren in Christ, keep always our hearts open to the call of fraternity. We have never been organically a part of Methodism, as you know. We have never joined in any sort of protest as to any branch of Methodistic operation. You have always commanded our admiring interest. Your achievements have heartened us. We have been proud of the influence which you have exerted in America and throughout the world. We have followed with the keenest delight the triumphs of your Christian militancy. When for twelve years it was my privilege to be in charge of our Pacific area, I came to know all of your bishops in that area intimately. I came to know some of your laymen, like the sturdy Judge Newby, who is here in the audience to-night, an honored delegate to this General Conference. Bishop Fout, who went to your gathering four years ago, came back and reported to the Board of Bishops how magnificently and graciously he had been received and how deeply he had enjoyed your fellowship. Last year your good Bishop Du Bose offered your greetings and left an impression that will abide with us forever. And it is over these highways that I have come in my feeling and in this more direct statement of my feelings and expression of them.

If you ask how it should come that our Church creeds should be on terms of intelligent sympathetic interest, should wish one another well, but keep an open mind as to any kind of relationship which Providence might indicate as fitting us both, you will appreciate the fact that in the beginnings of our denominational life in the East Bishop Otterbein and your Bishop Asbury became very warm friends. Perhaps no two of the leaders of that generation were more intimately in love with one another and more generally on terms of coöperative interest; and it has been a great joy to me, since I first began my duties in the Eastern Area, to go over the ground hallowed forever by the ministry of Asbury and Otterbein. And to-night I am inclined to dwell upon those great common highways of spiritual life and thought, those conceptions that we are coming to have with a deepening interest all the while these days, as to what, after all, is the preparation of the program and what must be the fashion and what must be the dedication and what must be the spiritual consciousness of the Church of Christ that is to answer the importunities of this crying and disturbed day.

I want to echo just a few of the things that are concerning us very, very deeply these days in our thoughts. I just came from a meeting of our Board of Bishops which considered a number of the things that I am noting for your consideration to-night in this meeting of fraternity. We have all felt deeply how gigantic the forces have been that have been released in the world in the last few years, forces, perhaps, that no century and no generation has paralleled. No such serious aspect has ever crept along the horizon of human thinking, probably, as has come in the last few years. During the war we gathered about in the passion of military attack and organization, shot our boys across the Atlantic, defied the "bees of the Atlantic," and made an impression in the world to the effect that we were committed forever to the democracy which we believe will grow more and more into the life of the world. Those days were determining in many ways. The aftermath has not been as clear and final as many of us had hoped and wished. The great certitudes that struggled for breath and came to the fore, the mystic solidifications and continuities in human thinking, and the passion for human going on and carrying on efficiently that we thought would come out in the might and majesty of a full, definite definition, somehow or other have passed into the mists and there has been a great deal of difficulty in the last few years in the world in keeping hopeful. The optimists' clubs have had to struggle and the pessimists have had some encouragement. We have not quite found ourselves. We have not quite located the program of the Christian evangel. And so it may be truthfully stated that the whole Christian Church and all the religions of the world, in so far as they are related at all to the Christian position, are feeling keenly these days that we are in an hour of supreme and crucial importance, and, with an absolute abandon that we may not have known before, the total Christian thinking and the total of Christian acting must be brought into service and brought into mobilization and helped in a concrete way to meet the issues of this tre-

mendously significant situation. A high percentage of the forces that have been released in the last few years have been destructive forces; but there have been released other great forces that have been not only not destructive but tremendously constructive and helpful. I was talking with a man of national reputation the other day as we journeyed across the State in the same car, and he made the remark that there was less in the psychological attitude, a diminished friendliness to anything like denominational merger in the last four or five years than immediately after the war. That man's remark was true. We have had almost a renaissance in the last few years of denominational self-appreciation. Most denominations were feeling that in the struggle which we are bound to make in the conquest of the world for the Christian faith nothing counts but just devotion to Jesus Christ, and that growing out of the passions and devotion of the war we would humbly love one another deeply and finely and splendidly. We do not love one another less to-day; but we have lived long enough to find the tides of resurgent interest coming back upon us, we have had a deepening and enlivening conviction that our fidelity to Christ could best be expressed in our different denominational organizations, and we have undertaken, in a sense, to revive our respective ecclesiastical organizations. We have a deepening appreciation of them that grows out of a number of things I cannot discuss, but it is very interesting to me to observe how all this ebbs and flows, how there are times when we step out into the area that searches and challenges deeply and gives force to a fresh dedication of all the forces that can be at all similar to us and can be identified with us in the range of our sympathy and interest, and we become broad-minded and take on a universal fraternization that is most remarkable.

Now, your speaker is not discouraged with these ebbs and flows. I think they come on in the providence of God and ought to be interesting to us and have their place in perfecting the scheme of God for human society and for the projection of Christianity into the social order of the world. Titanic forces beating into shape a new world order are struggling to-day. Nobody knows just how and where we are coming together. Certainly civilization never had as much asked of it as is asked of it to-day. Ecclesiastical organization never had the imperative demands made upon it that it has to-day, education never before had demands made upon it as are made to-day, social government never had to meet such conditions as it has to meet at the present time, and everything that comes into the area of human life, the area of mechanics and of capital and all that goes to make up the sum total of human life and interest is being searched afresh, and deeply, and the crisis without parallel is upon human society. Civilization will be reconstructed too. It is rapidly being reconstructed to-day.

One can scarcely keep up with the map or the times. There is a vast deal in the atmosphere that indicates tremendous tendencies to reconstruct the civilization that has crossed the centuries. Christ would not only have civilization reconstructed that the world undertakes to do

every now and again. Christ would have civilization reborn, turned into the mighty regenerating power of the Spirit. He would have it respond to the passionate sanctification which grows out of the world's obedience to Jesus Christ and its deepening love and loyalty to his purposes in saving the race and building it up into Christ's likeness and holy fellowship. And in such an hour as this we do not exaggerate our faith when we declare that the Church is imperishable. And we do not intend to take that as an anæsthesia! We take hold of it because we want a grip on it for our own comfort and assurance, a stanch conviction that the Church is imperishable, that to whatever fresh challenge shall be put upon her she will respond, because her vitalizations are hidden in the depths of eternity and the kindling fires of her fellowship grow out of the Lordship of Christ over her life and soul. And it is a comfort to us that Jesus said, looking down through the centuries and observing their troubled ways as they fall in the mighty tides of irresistible tendencies and forces: "The gates of hell shall not prevail against the Church." And we have that mighty inspiration to gird us about and make us feel that we are not engaged in a lost cause, that ours is the privilege of finding encouragement in a determining element that is bound to meet all the vicissitudes of human society, disturbed and peaceful, selfish and unselfish. This mighty potentiality, this dynamic kinship of Christ and his relationship to society, is quite willing to walk into the arena where the confusion centers and where the world moves in a profound concern, and there face the problem and offer itself with a solution of the world's sorrows and difficulties and strifes. We are convinced in these days, as you are, that the Church must do more than merely survive. It must do that. It must ride on through the centuries; but that would be a very inadequate result for the Church. It must do more; and that more must be that it will not stop with mere existence. I am convinced, as never in almost a half century of public life, that nothing will meet the exigencies in the world to-day except a tremendous aggressive attack upon the forces of evil and upon the compromises that spiritually are not of the highest order. We shall not meet the occasion if we are satisfied with simply slight and moderate changes.

It is time for the Church of Christ to so beseech God and so throw the flame of her sacred passion into the crux of the world's struggle as to bring an unprecedented urge on all the forces that make for righteousness and bring back as by divine intervention something like that that fell at Pentecost. Many of us are feeling that we ought to tarry in our Jerusalem, and that we cannot go on well unless the Pentecost shall fall upon the universal Church. We must mobilize for this critical hour. I do not believe anybody knows just what God is going to conserve in our ecclesiastical life. We shall have to be ready for the shock, for the gas, for the most terrific impact, and have courage for it and make no apology for the Christian challenge. We shall have to have the Church standing for a Christian order where it has not been acknowledged and thought to be, where men have not seriously reckoned that Christianity would come. The sandals of the Man of Nazareth are off his feet to-day, and they press

the soil of every human conflict, and the Church is more in demand than any other agency that has relationship to human thinking. And the Church must speak for Jesus. Its voice must be clarion, and strong, and clear, firm for justice, and impassioned by the Christ of the cross. We must speak for Jesus, must set Jesus forth, as I am feeling more and more, as the Christ for to-day. For whatever the day has in it, we may set beside its most distressed figure and most difficult passage the mystery and kinship of Jesus, the Lord. Small tasks are passing and the great tasks are here, small tasks for little groups. Some things the family or individual can undertake. Some things must be undertaken by a larger entity in which great units collect themselves and profound forces champion the kingship of Jesus and the lordship of righteousness in human society. So we need a growth which gets into a population like ours and makes democracy safe. For unless we put great saturations of Christian character and regeneration and sanctity on the individual units of our democratic life, we shall have a miscarriage of our great theory of democracy and of the right of a people to rule. Surely there is coming upon us a tremendous pressure at this point. We are happy in the ideals of our Americanism, but let us understand and feel deeply that unless we are careful about keeping the individual units of our civilization on high keys of Christian character and unselfish devotion to mankind, we shall be in the turmoil of undetermined policies. Great tasks call for the coöperative mind. The United Brethren Church wants to coöperate with you in every possible way, and every possible enterprise, and every possible field. We are very much in earnest about all this. We should like, with you, to be competent and coöperative, and to get alongside with you for these great tasks that call for the coöperative mind and united effort and universal and passionate coöperation of well-minded people.

We are feeling that Jesus and his programs challenge us. We have not very seriously thought through this program yet. Thinkers are growing into it to-day. More than two thousand biographies of Jesus have got to the libraries of the world. Right now more men are uniting to write about Jesus's character than ever before. Books that have reference to him are in demand everywhere. The world is struggling out of its cataclysmic abyss and is putting its heart up for a fresh survey of Christ. We are feeling that we must make him King, and that his supremacy of lordship we will exalt; for Jesus and his program challenge us to high moral character and deeper and deepening Christian experience. I sometimes stop to reflect awhile on converted people, and I am always impressed that we ought to say as definitely to Church members as before they came into the Church, we ought very definitely to say to people who have started in the Christian life, that we expect that life to be deeper and deeper and deeper, and that the mystery of our secularism and the mighty equations that make against spirituality in this day can only be met by the deeper dedication of Church members in all our Church organizations. O for a profound deepening of spiritual consciousness on the part of us in the Church! It may begin with us as ministers. We frankly expose

our hearts and express our wish to be better and more Christlike men; and then we wish to invite every layman in the American Church to-day to dedicate himself to ■ deepening Christian consciousness, to dare him to speak again and again for righteousness. Jesus Christ challenges the Church at all times for evangelistic efficiency, and to the achievement passion, to the bringing-in passion, not a few heroes, but great heroes by the thousands and by the millions in the Church of Christ!

And the program of Jesus challenges to-morrow. We must assume ■ militant air. The Church must do it in the evangelistic fashion. We dare not even attack a cause so unworthy as the proposal to ask us to modify the prohibition law without understanding that we need not only to seek to overcome political action that would drag our civilization back, but also to insist that we be better Christians and have a more divine passion for leading our total population to Christ until keeping America dry will be inevitable, because American life has been saturated with the holy passion of Christ and with regenerating power. Moral militancy, accepting the position and accepting the experience of difficulty as a part of the bargain and a part of the game! I suspect I am speaking directly the conviction of your hearts when I say that there is growing in the heart of American Christianity a new courage, fresh and ardent and sweet and strong and Godlike, that is not going to shrink from what is difficult and will face our secularism and materialism and compromises and will expect the interference of God in human affairs. I believe we are going to attack with the mighty militancy of a triumphant Christian life, and with wonderful Christian efficiency. The race has risen through its protests. And ignorance and lust and coarse play in politics, and injustice are going down before the imperatives of righteousness. We shall have to dare again and again until we complete the task. We must take up the prophet's announcement to the world: "Awake to righteousness, and sin not." Churches aroused and regenerated and organized and steady and sure and put under marching orders; and Churches such that every man is on the firing line, and every equation that humanity can summon makes it responsible as it goes into the struggle to secure the victory! Impotent individuals must be transformed, and individuals scantily spiritual must be made new. We must attack wickedness wherever it is located. There is too much energy spent in maneuvering against one another. We will maneuver together against the old Harry and all his works. And we shall move forward remembering that the devil attacks in deep subtlety. The evasiveness with which he moves into the arena of human enterprises puts us into difficult situations and embarrasses the onward moving of the tides of the "power that makes for righteousness." Protestantism needs greater spirituality and greater simplicity and larger administrative efficiency. We must have brave leaders supported by millions of brave Christians in the pews. Christ alone can vitalize civilization. Only the Holy Ghost can vitalize our Christian regiments. Sixty million unconverted Americans should put us on our faces and bring us to our feet for the charge. Sixty million Americans unreached! Christianity never had

such a chance as these sixty millions in America. And because we need the mightiest evangelistic campaign that Christianity ever put across, it must come within the next five or ten years. The most unprecedented era of revival power and passion that the world has ever witnessed must come at once. My heart is broken. Frequently at night I cannot sleep, but must rise because I am so deeply and profoundly convinced at this point. I want every altar in my own Church aflame with the passion to convert souls, and I pray that that passion shall lay hold on the universal Church. We United Brethren people believe that you Methodist people of the South stand for that mighty devotion, and that your hearts are set on the Pentecost of the twentieth century, and that you are willing to bury your selfishness and exert your devotion to Christ. And we offer you our hands and hearts in a covenant of devotion and service until America shall sweep the world into the kingdom and power of Jesus Christ.

ADDRESS OF PROF. JAMES W. EICHELBERGER, JR., OF THE
AFRICAN M. E. ZION CHURCH

Mr. President, Bishops, and Members of the General Conference of the Methodist Episcopal Church, South: I have the honor to bear you greetings and felicitations on behalf of the African Methodist Episcopal Zion Church. I bring assurances of good will and of mutual interest in all things that pertain to the establishment of ordered society and of the kingdom of God.

The A. M. E. Zion Church is cognizant, somewhat, of your great organization and your strides toward kingdom building. Ministering as we do to our people in almost every State you occupy in the United States, we have observed with quickening interest your devotion to education as evidenced by your magnificent colleges and universities and their influence upon the body politic. We are encouraged by the increasing responsibility which you so generously assume toward the education of the negro. We felicitate you upon your achievements in leadership training for the past twenty-five years, in which time the credits given have exceeded any other denomination's. We have been thrilled and inspired by your missionary enterprises, having expanded on the home field and gone "into all continents and assumed obligations to all races." The contribution of Bishop Capers and Bishop Galloway to the negro in America and of Bishop Lambuth in Africa are remembered with deep and lasting appreciation. The pronouncement of your bishops on race relations, the study of the negro in your mission study classes, and the leadership your communicants have given in furtherance of interracial understanding and good will have been heartening. According to press reports four thousand attended your Young People's Conference in this city in December, 1925. Nothing has occurred in this generation more luminous with meaning than the expression of that conference on race relations, which I quote: "There are conflict and strife, separation of groups of individuals, one against the other, unbrotherliness and antago-

nism which the Spirit of Christ cannot abide. These divisive, unbrotherly traits we must eliminate from our society. . . . Particularly do we feel that the situation in the South calls for the finest expression of the Christian spirit of generosity, service, and respect. In this matter, as in others, we must abide by the principles of Jesus—namely, the Fatherhood of God, the brotherhood of man, and the supreme value of human personality. We go on record as favoring, and we recommend that our Church take steps to bring about, as far as possible, equal advantages between the races in education, the administration of the law, in economic matters, and in opportunity for self-advancement." A Church in which there are such evidences of Christian consciousness commands our admiration and respect.

You are interested, no doubt, in a brief résumé of the progress of the African M. E. Zion Church. I take it that you know that this organization began in New York City in 1796 and has a constituency of more than a half million. In addition to Conferences in almost every State in the Union, it also has Conferences in Liberia, West Africa, and on the Gold Coast, and missions in the West Indies and in South America.

We are now at the beginning of an enlarged program. Our General Conference two years ago gave us new impetus and direction. A resident bishop was assigned, for the first time, to the Pacific Coast and is located at Los Angeles, another to Africa with headquarters at Cape Coast; another is to have residence at Oklahoma City. The migration of large numbers of our constituents and of others to centers in the North and the West laid upon us the necessity of making larger provision for the Church Extension and Home Mission work. This expansion had already begun through the Tercentenary Rally covering a period of five years in celebration of the landing of the first negroes in this country. This rally ended with the 1924 General Conference and gave us more than \$400,000, the larger part of which was expended for churches in various sections. The Foreign Mission Board and Woman's Home and Foreign Missionary Society are attempting to establish two schools in Africa—one in Liberia and the other in West Africa.

Increased efforts are being made to make our schools and colleges more efficient in physical equipment, to offer more serviceable courses, and to maintain a wholesome Christian atmosphere, without which education, so called, is without dynamic and undergirding. Livingstone College, our chief institution, located at Salisbury, N. C., has recently undergone ■ reorganization under a new president, the fourth president in the forty-four years of the institution's existence. So thorough and satisfactory has been his work that the North Carolina State Department of Education has raised the college's rating. An effort is being made to raise \$250,000 for new buildings and equipment.

Challenged by the moral and spiritual bankruptcy of our times and the need of an articulated constructive program of Christian education, we merged our Sunday School and Varie Christian Endeavor Departments into the Religious Education Department with full responsibility for the

Christian education program. Major emphasis is now being placed on leadership training. The Department's specialists are required to go in teams into each of the twenty regional areas in America and conduct Standard Training Schools, for which plan we are indebted to your Sunday School Board. A national convention of workers and leaders in the Church School meets in August of this year for the expressed purpose of redefining "the educational task of the Church."

The annual budget of \$220,000 for the general fund and benevolences has been found to be far too small. This amount is being supplemented by large askings for home missions and educational institutions that will probably equal the amount of the present budget. More and more our Churches are sensing and ministering to the needs of their communities. Within the last year the mother Church in New York City has been rebuilt at a cost of a half million dollars. This Church has a life-centered program and makes use of its Junior Church, daily vacation and week-day schools, social and recreational activities, community house, and social service as means of its ministry. Ten other large church buildings that plan a seven-day ministry to their constituents and the needy, costing from \$100,000 to \$300,000, were built or started in 1925. A large number of less costly but none the less effective churches in smaller communities were erected or begun in 1925.

An increasing number of capable young men are entering our ministry, which is very heartening. We have more volunteers for the foreign field than funds. We point with pride to that large, faithful army of ministers, almost unknown beyond their Conference boundaries, who have not had the advantages of the younger generation, but who have forsaken all to follow the Lord Christ, who live in a house by the side of the road and are friends to man. These men are the evangelists serving in widely scattered areas who, through the years, have been largely responsible for the social betterment and spiritual advance of the race group.

While we realize that our utmost efforts are but negligible in this great white harvest, I beg to assure you that my denomination is visualizing more and more the Church's supreme task in the world, it is proclaiming the good news with unabated zeal, and is meeting with an ever-increasing measure of success in having communicants, out of their scanty means, assume larger responsibility for kingdom building.

Like you, my denomination observes with intense and sometimes painful anxiety the *Zeitgeist*. It views with alarm what eminent leaders have dubbed the collapse of civilization. We deplore the exaltation of materialism to the subordination and, frequently, to the exclusion of abiding values. We watch with amazement and bewilderment the advance in learning, the progress of science, the daring and heroism, the expansion of business, the increase of Church population and machinery, and yet in spite of it the moral slump, the staggering increase of crime, and the lack of courage to displace pagan standards of conduct in society.

The manifest hysteria over the scientific method gives us deep concern. There is no disposition on my part to discredit the scientific method or the

use of objective standards of measurement. I believe in the validity of the scientific method, but not in its finality. In its area, it is an advance over custom, empirical findings, and speculation which hitherto have been sources of authority. Groups that have been the victims of wholesale indictment because of the conduct of a few look longingly to a scientific method of arriving at conclusions to rid our judgments of many of the fallacies growing out of the inductive leap and of subjective standards of measurement. But the scientific method must be restricted to verifiable human experience. When its devotees attempt to project it so as to prove the mechanistic theory of the universe, or the nonexistence of God, and to disprove immortality, and other fundamentals in the realm of theology and of metaphysics, all that is within us rebels. There are values in this universe that do not submit to objective measurement, to test tubes and microscopes; there are subliminal values and realities in the universe which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

My denomination believes in an immanent, transcendent God, who, "in the beginning, created the heaven and the earth," whatever might have been the process employed, and we believe "in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

Notwithstanding the din and confusion of our times, we rejoice that the presence of God is manifest in his world. Publishers tell us that the Bible is still the "best seller." Amid the frightful nightmares and convulsions of our times, earnest seekers after the truth are trying to know the mind of Christ and redefine and reinterpret it for our day. The popularity of the many recent volumes on the life of Christ by men of many races, among whom an author of repute has the audacity to describe him as "The Man Nobody Knows," gives evidence of the abiding and consuming interest in the Man of Galilee. The Denominational and Interdenominational Student Conferences in this country to ascertain the mind of Christ in certain specific relationships, and the Youth Movement throughout the world are prophetic of a new day of social righteousness.

A secular paper has said: "One might as well forget the law of gravitation in the physical world as to ignore in the social world the ethical principles which Jesus enunciated."

No feature of our religious situation is more encouraging than the rare insight and fearlessness with which religious leaders are approaching it. Dean Jacks, in his admirable little book, "Religious Perplexities," says, "Instead of the kingdom which is not of this world transfiguring the kingdoms that are, lifting them up to its own level, where every term of law is translated into a term of love and the very notion of a kingdom passes into that of a Father's house of many mansions, the reverse process has taken place. Love has forsaken its mission of converting law to its own essence and become a timid and apologetic fugitive, harried by the police." Professor Coe has made this poignant observation: "The older generation does, indeed, know something of the way of life, has, indeed,

wisdom that is indispensable to the young. Some of the institutions of civilization deserve the loving loyalty of the new generation. Yet, dare we assume that any knowledge, wisdom, or institution of ours is sufficient for the new day? Have we anything to offer that deserves unquestioning acceptance? Is our religion itself good enough? Surely we of the generation that is passing away have bungled every human interest. Not one of the essentials of a reasonable human life—health, food, education, freedom of speech, economic justice, peace—not one of these is assured to the children of any nation, no matter what its prevalent religion may be. How dare we, then, assume that we can teach how to live? Must we not humble ourselves, rather saying to the oncoming generation: "This is the best we have; it is worth something, but it is only a clumsy approximation to real living. Take it, use what you can of it, but, above all things, rebuild it into something better." In his essay on "The Road Away from Revolution," the late President Wilson said: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

Undoubtedly we are in the midst of a stupendous religious renaissance. There is an insistent demand that "to our fearless application of the standards of Jesus to personal habits, which long has been accepted as essential, we must add an even more courageous, soul-stirring, and nation-transforming program which will put Jesus in control of every form of acquisition, investment, wage scale, production service, labor, government, and international relation. It is the only way this economic age can be trusted with the tools and the resources of power, with mastery over peoples." The conviction is growing that "the gospel of Christ should be repudiated if its claims cannot be verified in our lives, there is no other defense for our faith."

I do not know that I understand the implications and limitations of a fraternal message. In my zeal, if not according to knowledge, I venture to indicate a few interests toward the realization of which the A. M. E. Zion Church is willing to throw every resource at its command with you and all others who would see a Christ-centered world.

War is the great peril to civilization. The enlightened judgment of mankind has substituted courts of justice for individual combat. Is it not time that this judgment be extended to international relations? Can the Church pronounce its benediction upon, and attempt to justify, war any longer? My denomination feels that it is time we translate the angels' song into a living reality.

No cowardly motive prompts this plea. The valor of negro soldiers from Crispus Attucks, who shed the first blood for American independence, to the last man who went over the top in "No Man's Land" in the World War, is a fact of record. Professor Ellwood, in his "Reconstruction of Religion," expresses our thought: "Our civilization can no longer remain half pagan and half Christian. It must soon become one or the other.

. . . Unless the world becomes speedily Christian, it is bound to become speedily pagan. . . . Mankind must end war or war will end civilization."

Education is the backbone of democracy. When it is all the word connotes, education is a preventive of crime, of idleness, of sickness and high mortality, of improvidence, of dependency. It also develops desirable control in experience as well as transmits the accumulated experience of the race. I beg to remind you that in a number of States the race group most in need of education receives least appropriation and supervision.

North Carolina is an example of what a State can do when properly awakened to its educational responsibility to all of its citizens.

To the extent that the negro receives adequate education, to that extent he ceases to be a burden of society or to cause it anxiety. In this, he is no exception to any other race group. I think the records of education among negroes confirm the judgment as expressed by Bishop Galloway of sacred memory: "I dissent, with all the emphasis of my being, from the statement that education makes the negro more criminal. There are no data nor statistics upon which to base the assertion or justify the indictment. On the contrary, indisputable facts attest the statement that education and its attendant influences have elevated the moral tone of negroes."

With the opportunity afforded for education that fits for complete living, our next concern is in an opportunity to work under good conditions and for a saving as well as a living wage.

We appreciate the strides that are being made to provide better living conditions in negro sections of towns and cities. Very many of these sections are without lights, pavements, sewer connections, and other sanitary provisions. Such places are sources of disease and crime. There is small wonder that the crime record of the negro is not larger when we take into consideration his meager school opportunities, the wages that necessitate the absence and inattention of father and mother in the formative period of their children's lives, and the cramped, unhealthy quarters in which they must live. The position taken by the women's clubs in several States and other influences are already productive of improvements along this line. Much more needs to be done.

The increase of hospitals and institutions for delinquent boys and girls is also helping to simplify our problem.

Certain elements in our nation, abetted by some of the newspapers, are creating sentiment to repeal or modify the Volstead Act. They say that the law has not been enforced and therefore it should be repealed. Neither has the law against murder, nor theft, nor arson, nor fraudulent stocks. The American Bankers' Association is authority for the statement that America's annual crime loss is \$3,500,000,000. It is alleged that there are 10,000 homicides a year, and only three per cent convicted. Shall we also modify or repeal the laws against murder, theft, arson, and others because they are not enforced? Having seen the direful effects of the liquor traffic in this country, we are determined to bend every energy and to use every honorable means that America shall never again be afflicted with the

open saloon. On behalf of my denomination I pledge our support against every move to repeal or modify the Volstead Act. Enforcement is needed and not modification.

Another American principle which is violated too often is the right of trial by jury. To quote a statement credited to an organization of the white women of Texas: "Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America Burns Another Negro,' just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime." There is nothing to add to this except the hope that Christian influence will soon be brought to bear that this orgy of illegal taking of human life be ended. The reduction of lynchings and other illegal killings in recent years, more particularly this year, gives us reason for renewed hope.

Probably the wet forces of this country have no stronger support for their attempted defeat or nullification of the Eighteenth Amendment than the precedent set by the disregard of the Fourteenth and Fifteenth Amendments, which conferred citizenship rights upon "all persons born or naturalized in the United States and subject to the jurisdiction thereof." I know there are some leaders who say that the question of the ballot has been settled. But God forbid that anything may be settled in this country until it is settled right. The Church must take a courageous stand in favor of the enforcement of all law or lose its soul.

The question that above all others challenges the genius of Christian leadership in America to-day is the question of race relations. It is not a Southern question. Certain aspects are peculiar, however, to the South. Certain other aspects are distinctly Northern, some are general. It is a human question in evidence wherever two distinct race groups live together in large numbers. No large area of this country can assume a holier than thou attitude in this matter. It is a comforting fact that none have a more vitalized grasp of the situation and none are doing more to make the golden rule effective in race relations than are Christian leaders in the South.

To the extent that "the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro" obtain will the question of race relations be settled.

A traveler tells the story that he was very fearful of losing his way in Yellowstone Park until the old Indian guide said to him: "You can't lose your way. There's but one road." There's but one road out of this dense wilderness of suspicion and misunderstanding, and that is the Christ way, the way of the golden rule. The Commission on Inter-racial Coöperation is pointing that way with marvelous success, and we are content to follow their leading.

I have thus indicated the submerged desires and dreams of my denomination and of negro people in America:

"Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield for the love for the race,
That man shall meet with God—face to face—
Dreams are they all,
But shall we despise them—
God's dreams!"

Mr. President and Bishops, we are indebted to you for your Christian, statesmanlike expression to this General Conference anent race relations: "Christianity is a failure unless it can bring the different races into right relations with one another and set them to living on the basis of brotherhood in the household of God."

I am commissioned to express to the bishops and members of this General Conference that it is the sincere wish and ardent prayer of the African M. E. Zion Church that your sessions will be constructive, that your great Church during the incoming quadrennium shall be abundantly blessed of God, and that on the field our loyalty to the Great Commission and our obedience to the heavenly vision will be so manifest that the world may know that the Lord Christ has sent us.

ADDRESS OF BISHOP REVERDY C. RANSOM, OF THE AFRICAN METHODIST EPISCOPAL CHURCH

The bishops of the African Methodist Episcopal Church have conferred upon me the honor of bearing to the General Conference of the Methodist Episcopal Church, South, fraternal greetings from our denomination.

I am happy to greet you in the Lord.

Your history proves that you are a people of strong convictions and that you have the courage to defend those convictions. We hear of no division or serious controversy in your ranks over the birth, death, and resurrection of our Lord Jesus Christ. Thus far you have had the strength to stand against the urge of a self-indulgent and pleasure-seeking age by refusing to change or lower the Methodist standards to catch the popular tide. However strongly you may differ from the convictions which gave birth to the African Methodist Episcopal Church, I am sure you will give respectful tolerance to the irrevocable decision and lofty ideals that have been for more than one hundred years our strength and guiding star.

In the providence of God black people have been influentially connected with Christianity from the day that Simon Cyrene bore the cross of Christ up Calvary to the place of crucifixion. The Ethiopian eunuch who was the first Gentile convert to Christianity was a black man.

To-day, in this latest hour of the Christian world, the African Methodist Episcopal Church, the oldest daughter of American Methodism, greets you as an heir of our common heritage. Though the African Methodist Episcopal Church is the black child of white parents, she is entirely legiti-

mate. We hold the same doctrine and polity. We have never let cool the fire, the fervor, and the zeal that have carried Methodism around the world. The teachings of John Wesley and the hymns of Charles Wesley have given us strength with which to stand and wings with which to fly.

In 1787 Richard Allen and other colored members withdrew from St. George's Methodist Episcopal Church, in the city of Philadelphia, because they had been dragged from their knees while attempting to enjoy the high privilege of the "communion of saints," side by side with others at the altar of that church, and further, because they had been segregated in the seating arrangement in the pews of that church. When Richard Allen and those who sat with him were molested in their act of worship they said: "Let us alone, and when the services end we will go out and trouble you no more." The African Methodist Episcopal Church dates its history from that incident and from that day.

It thus becomes the first Protestant Church born on American soil. Its protest, however, was not one that was considered doctrinal. They took their stand upon the Mars' Hill doctrine as proclaimed by St. Paul, that God had made of one blood all nations of men, also upon the doctrine proclaimed by the Apostle Peter when he said, "Of a truth I perceive that God is no respecter of persons," and again when he said: "God has showed me that I shall not call any man common or unclean." It should also be recalled that in the year 1787 the Federal Constitution of the United States was adopted in the city of Philadelphia, and that at that time the spirit of the Declaration of Independence was in the very air. The preamble of that Declaration of Independence breathes the spirit of our common human equality, based, as it is, upon the teachings of Jesus, who set up his kingdom among men on the doctrine of the divine Fatherhood of all men, who through his redeeming love stand upon an equal plain of common brotherhood. This was as strongly believed in and upheld, by the humble black Christians of Philadelphia as it was by their white fellow Christians.

The African Methodist Church erected by Richard Allen and his followers on the corner of Sixth and Lombard Streets, in the city of Philadelphia, Pa., was the first church, or meetinghouse, erected by Americans of African descent in the United States of America. Both in the Church and in the courts they suffered much persecution from the elders of the Methodist Episcopal Church in Philadelphia; so much so that certain members who had withdrawn from St. George's M. E. Church, with Richard Allen, organized under the Church of England. But Richard Allen refused, saying: "We are beholden to the Methodists, under God, for the light of the gospel we enjoy; for all other denominations preach so high flown that we are not able to comprehend their doctrine. Sure am I that reading sermons will never prove so beneficial to the colored people as spiritual, or extempore, preaching."

The African Methodist Episcopal denomination was organized in 1816, with Richard Allen as its first bishop. It has, therefore, one hundred and ten years of independent, organized existence. It has 700,000 members,

6,950 churches, 313,000 members in Sunday school; it has 3,000 Allen Christian Endeavor Leagues, having 141,000 members. This Church owns fifteen million dollars' worth of property. It collected last year, for all purposes, \$3,450,000. We have eighteen Episcopal Districts, or areas, including Canada, British West Indian Islands, the Virgin Islands, Haiti, Santo Domingo, South America, West Africa, and South Africa. The *Christian Recorder*, our chief denominational organ, was established in 1852 and is the oldest paper published by negroes in the United States. Our Sunday School Union, in Nashville, Tenn., was the first attempt by negroes to print Sunday school supplies. Wilberforce University, at Wilberforce, Ohio, established in 1863 by the A. M. E. Church, is the first school established and supported by negroes for higher education in the United States.

The outstanding service and influence of the A. M. E. Church have not been simply religious and spiritual. It has taught Americans of African descent self-reliance, self-confidence, self-respect, and manly independence. It has taught colored people to respect and follow the leadership of men of their own race. It has demonstrated to all people, black and white, the ability and capacity of the negro to organize, manage, support, and control his own affairs. It has been a training school in self-government and stands to-day as the oldest independent, organized government on the face of the earth by the people called negroes.

Following these declarations, I am swift to acknowledge the encouragement, help, and sympathy that our white fellow Christians have extended to us, for more than a hundred years, as we have striven to establish the Christ life among a people struggling to rise out of ignorance, poverty, and sin. We claim a share in the gratitude and appreciation for what the Methodist Episcopal Church is doing for the colored people within its fold and for the substantial aid and sympathy which the Methodist Episcopal Church, South, is extending to her legitimate offspring, the Colored Methodist Episcopal Church. More than this, despite the degrading and brutalizing influence of slavery and the very acute and sensitive passions, prejudices, and traditions which separate and divide us now, not along lines of character, intelligence, faith, or doctrine, but those of color and of race; yet history may be challenged to show another people who have lifted their former slaves to so high a plane of religious, civic, intellectual, and industrial opportunity and freedom as have the American people under the influence of the gospel of Jesus Christ. Nor throughout the ages has any people more richly rewarded Christian sympathy and brotherly kindness than have the black people of the United States. The Church I represent does not stand alone as a religious organization controlled by black men and women. The African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church are achieving splendid results in the moral, religious, and intellectual life of our people. These three bodies of negro Methodists, numbering perhaps one million five hundred thousand members, have made more than one friendly approach to each other to agree upon a plan, or basis, for organic union.

So far we have failed. But we know our failure to unite cannot be regarded as a racial characteristic, since other great bodies of Methodists, far surpassing us in wisdom and intelligence, have seen their efforts toward union end in failure. But our faith in ultimate success survives. We expect to see this mighty host of negro Methodists united to wield their unified power and influence to strengthen and enlighten the character and mind of our people and add to the forces that make for righteousness in our common country.

As negroes, our direct activities are, by force of prevailing conditions, kept within the narrow boundaries of color and of race. But our love, our sympathies, and our prayers far transcend these narrow and un-Christlike horizons. Though occupying the humblest place in the ranks of the people of God, our access to him is none the less free to labor for the triumph of the Prince of Peace.

The devices of statesmen, such as the League of Nations and the World Court, are but feeble gestures toward the peace and union of a divided world. But Christianity and the spirit of American Democracy have it in their power to bring peace and brotherhood to a distracted world. The negro in our midst is the crucial test of both American Democracy and Christianity. If we would vindicate our Democracy, if, as children of God, we would be in Christ Jesus, we cannot travel the path before us with ranks divided in sympathy and in love.

With the negroes ever multiplying in the midst of the nation, there can be but slow progress and no attainment of the high goals we seek in Church and State except as these black millions have opportunity to contribute freely of the highest and best things of their mind and spirit. Out of the rich depths of their deep emotional nature, your black fellow Christians are ready to set fire to every high purpose you nobly conceive. Our paths do not lie apart. They are one in our common labors for the salvation of men through Jesus Christ and in our consecration to work for justice, temperance, orderly processes of law, righteousness, and peace.

The Church for which I speak bids me assure you of our cordial co-operation and fraternal good will in faithfulness to the tasks which our Lord has given us to fulfill.

We know not what great national perils may await us. Let them come, with whatever violence they may—of this I assure you, we shall ever stand to our arms as God's last reserves to turn the tides of battle into moral and spiritual victory.

ADDRESS OF DR. G. M. NOBLE, OF THE C. M. E. CHURCH

To the Bishops, General Officers, and Delegates, Venerable Fathers, and Brethren, Greetings: I am happy to bring to this honorable body the greetings of the Colored Methodist Episcopal Church in America, now assembled in her fifteenth quadrennial session in Kansas City, Mo. Nothing gives me greater pleasure than to bring these sincere greetings from my Church to yours.

For the fifty-six years of our corporate life the relationship of these two Churches has been that of *mother and daughter*.

On December 15, 1870, *you set us up; but you did not set us off*. And for fifty-six years you have been both to us a *friend and mother*. You have helped forward the most essential movements of our Church and race. Your money, by the thousands, has gone into the Missionary and Educational Departments of our Church. In helping us in the development of our Church you have helped us also in the lifting of the entire negro race.

Believe me, the C. M. E. Church regards you her best *friend and mother*. We come to renew our allegiance to you, and to assure you that, whether we live in the North, in the East, in the West, or in our native Southland, we love you with that warmth of heart and fervor of soul which was so manifest in us during the dark days of the Civil War.

Your mothers, grandmothers, and sisters slept behind a wall of "black fidelity" while you, your fathers, and their brothers followed General Robert E. Lee in the greatest war of modern history. And when you bear in mind that every negro knew the issues of the war, then you can appreciate the fact that the negro was loyal and true when to have been otherwise would have injured the white race in the South and disbanded the armies of the South.

We were loyal to you then; and we are loyal to you now. We loved you then, and we love you now. The negroes of our Church have never learned to hate, and I pray God they never will. We were your best friends then, and we are your best friends now.

But I come to bring you the greetings of my Church. The memory of your many good deeds for our Church and race are precious to us. And we hope that we shall never disturb this pleasant relationship by either word or act. We bring you the greetings from 10 bishops, 12 general officers, 150 presiding elders, 2,500 pastors, and near 400,000 members.

Bishop Isaac Lane, our retired bishop, who was with the Church in its organization, still graces the Bench of Bishops and preaches the gospel with wonderful power.

Bishop R. S. Williams, of Georgia, our Senior Bishop, is mighty in words and in deeds, and is prosecuting a wonderful program of education and missions in Georgia.

Bishop Elias Cottrell, of Mississippi, "the Galloway of Colored Methodism," is the founder of the M. T. I. College at Holly Springs, Miss., and now is strengthening the facilities of Lane College, Jackson, Tenn.

Bishop Charles Henry Phillips, of Ohio, "the St. Paul of Colored Methodism," has planted the Church in many parts of Indiana, Ohio, and in far-away Arizona, New Mexico, and California. He has earned the enviable title, "scholar, historian, and missionary expansionist." He is committed to the task of raising \$150,000 for Miles College, at Birmingham, Ala.

Bishop R. A. Carter, of Chicago, Ill., is "the Little Giant of the Northwest." He is a scholar and an orator. Many Churches stand to his credit

in the East, North, and Northwest. Large, up-to-date buildings abound in his district.

Bishop N. C. Cleaves, of St. Louis, Mo., is the "Black Spurgeon" of the race and the "Big Brother" of the Church. He is a great gospel preacher and logician. He builds and lifts the race, but carries neither horn nor drum. Great churches stand to his credit in Ohio, Indiana, Kentucky, and Nebraska.

Bishop R. T. Brown, the scholar and veteran leader; Bishop J. C. Martin, the financier; Bishop J. A. Hamlet, the journalist and student; Bishop J. W. McKinney, the quiet gospel preacher—all represent a virile, active leadership. With zeal and wisdom and courage, they are all pushing to completion great programs in their respective districts. This is true of every bishop on the bench. They told me to tell you that peace and mutual good will prevail throughout the Church and connection, and that our tender ties of love and friendship and sympathy with your great Church are stronger than ever. The C. M. E. Church stands for interracial peace and good will East, West, North, South.

We stand for the same principles of doctrine, polity, and tradition that you handed down to us, as a sacred legacy and heritage, in the beginning of our corporate history. We stand foursquare upon all these Methodist fundamentals, enunciated and expounded by the sainted John Wesley. We believe in Christian education, with the emphasis on *Christian*.

There are no Modernists among us. We believe in the *Virgin birth of Jesus Christ!* Amen! We believe the Bible from lid to lid and from cover to cover. We teach that you may climb up in culture and scientific achievements until you stand upon the dizzy heights of the knowledge of the ages; and yet, if you are not born again, you are an heir of hell. *Men must be born until they can square their lives with that of Jesus Christ!*

The bishops of our Church are sound on all of the great principles of Methodism. In fact, they are Methodism in the concrete. They demonstrate that Methodism is religion, and that real Methodists think along lines that open up into endless evolution. Methodism is religion on fire. It is genius evangelistic.

We, the Colored Methodist Episcopal Church—yea, we, the negro race, look to you, the great M. E. Church, South, to take the lead in the solving of the race problem in the South. You, in spirit and in truth, represent the *New South* and a *New Nation*.

We are now in what some are pleased to call the "transition period" of our race's history. The negro is migrating North, East, and West, and some observers are alarmed over the situation. But why be alarmed? God is still in the heavens, and whatever transpires will in the final analysis be for the good of those who love and fear God.

We should all bear in mind that the negro race is a great big race, 15,000,000 strong, and that there are *now* more babies born in the South among us in a day than migrants who go North in a month. Hence the greater portion of the race will remain in the South.

The negro has always, in the past, adjusted himself to the changing

conditions through which he has passed with patience and wisdom and good old common sense. Give him time and he will pass through this period with credit to himself, the Church, and the nation.

Sixty-three years ago four million negroes suddenly found themselves free. What did they do? They began at once earnestly to adjust themselves to the new conditions. The demands of freedom were diametrically different from the demands of slavery.

Slavery imposed control from without and made work ■ badge of servitude; how different was freedom!

Freedom demanded self-control, self-reliance, self-respect and taught the dignity of labor and the glory of service!

The transition from slavery to freedom, though quick and imperative, was nevertheless successfully and wisely made by our people. We made mistakes, of course, but our mistakes were not different from those of other races, who passed through similar periods.

The only remedy for the mistakes of freedom is more *freedom*. And the defects and evils of education are cured by *more education*.

The greatest needs of our people to-day are educational. Education makes the race moral, industrial, and spiritual. It decreases crime and increases economic and industrial efficiency. It elevates the whole moral tone, and increases the intrinsic worth of our citizenship. In a word, it does for us what it does for all other races. More schools with nine-months terms and with adequate facilities are paramount in the lifting of my folk.

Give us schools adapted to our needs, whose curriculum has its basis in necessity, with genuine purpose, high aims, and *broad scope*, whose program connects capacity with opportunity, and in another sixty-three years, under God, we will make race prejudice look like a "whipped and chased cur."

The purpose of education and freedom are one and the same—service. The negro, trained and disciplined in the hard school of slavery, has profited by the opportunities that freedom brought. For two hundred and fifty years the old prophetic bush burned, but would not consume. Finally, God spoke to Douglass and the march for freedom began. The Methodist Church was the first religious organization to demand that the negro was a man and that all men must be free.

Douglass was our Moses; Lincoln was our pillar of fire by night; the Church was our pillar of cloud by day; Booker T. Washington was our Joshua. He discovered optionalism in education and taught my race that the highest and best education is the most useful training.

Slavery, like the old Jewish law, was our schoolmaster to bring us into the larger liberty of a free race. It gave us the patience that is so characteristic of our people to-day in every stress and trial.

The negro is here, and he is here to stay. He is the only dark race that can look the white man in the face and live. The Indian tried it and died by the millions.

For more than 300 years the colored man has moved steadily forward in those things that make for racial and national greatness.

Prior to 1865 most of us were slaves in a way—some morally and mentally, others politically; but with the death of slavery freedom's morn broke through the clouds, enveloped the mountains with a halo of light, touched the plains with gladness, and from these mountains and plains came trooping home the ex-master and the ex-slave. They formed an alliance with faith and mutual good will, and a New South, a New Nation was born. The truth was verified that "out of one blood God had made the nations of the earth," that men have a common origin, one God is our Father and all of us are brethren, hence they have a common mission; and if they have a common mission, they therefore have a common destiny. Amen. All must add to the productivity of the world and glorify God.

"Fleecy locks and black complexions
Cannot forfeit nature's claims;
Skins may differ, but affections
Dwell in black and white the same."

SOME THINGS THE RACE HAS LEARNED

1. That no race can be lifted out of ignorance into intelligence by legislation.

2. That thrift, industry, education, and money will enthrone manhood and bring respectability.

3. That religion and honesty are the potential forces in race uplift.

4. That all of us, white and black, must draw the line between the criminal and the decent citizen. That all negroes are not the same; and all white people are not the same.

5. That our problems must be worked out in the home, in the Church, in the school, and in the field.

6. That civilization will endure and peace will ensue in proportion as men and women will square their lives with the principles of Jesus Christ.

We will never separate now. We have been together too long. You need us and we need you.

For every great personality in the white race, there is a corresponding character in the black race: Moses had his Jethro; Solomon, his Black Queen; Cæsar, his Hannibal; Asa, his Zerah; Napoleon, his Tou Sount Le Overture; Francis Asbury, his Black Harry; George Washington, his Phillis Wheatley; Theodore Roosevelt, his Booker T.; Jesus Christ, his Black Simon of Cyrene.

Every white man has his "John" and every negro has his white hero.

Come away from the back alleys, the brothel, and the saloon. The negro does not live there. We live in the American castle, a temple of purity and religion.

When you want to find a real negro, go to the best homes, the schools, and the Churches of the race; and if you would see him and appreciate his wonderful progress, you must look at him with your intellects and not your prejudices. The M. E. Church, South, demands this very thing. What meaneth Paine College?

The colored man, like his white brother, must be judged by his best, and not by his worst.

The world is God's great workshop, and we all are the products of his industry; the chips are all about us, but the products are far from finished. The negro is the product of the school, the Church, and the home. No organization has contributed more to the general uplift of any race than the great M. E. Church, South, and in no section of this country has the negro developed as he has in our beloved Southland.

THE JEWS

When the Jew came to this country, he was isolated, oppressed, and persecuted. He neither protested nor complained. He simply turned his energies toward business and work and used the opportunities given him. To-day, the Jew has crucified race prejudice upon the cross of thrift, industry, and economy, and holds and controls with a master hand the financial market of the world. What the Jew has done, the negro has decided to do. Hence, the thoughtful, progressive negro is making no noise and raising no fuss about this or that, but has decided to "saw wood" and say but little. And if you want us to saw wood, give us what we need.

In the face of our advice to remain in the South, the negro has decided that he can and will live anywhere anybody else lives. He believes that he can live in hell, at least for a while.

And finally, brethren, let me speak the thoughts of my own soul, which are the thoughts of my Church and race. We confess we cannot understand why the colored man is not given an equal chance with the other men of other races who come to America from every part of the world. Have we not proved our value in peace and war? What lack we yet?

The colored man does not want social equality with you, nor any other race, but we do want "equality before the law." We do want a man's chance to do a "man's job." We do want a reasonable share in the government under which we live. We don't particularly care to sit with you on the railroad trains, but we do want decent, sanitary apartments in which to ride.

And, brethren and fathers, we think we have a right to every benefit and privilege for these, your humble children, guaranteed to the citizens of our great country. If not, why?

OUR CONTRIBUTION

We have demonstrated our loyalty to freedom, democracy, and civilization. Our soldiers fought in every war, from Boston Commons to Belleau Woods and No Man's Land; we have trebled our population in sixty-three years and cut our illiteracy to about twenty-five per cent. We are not a race of paupers and loafers and criminals, but a race of law-abiding citizens. We have tunneled the mountains, felled the forests, bridged the rivers, nursed your babies, and raised your sons.

We have dug out of the earth over one and a half billions of dollars in

wealth. The race has 82 banks, 40 insurance companies, 43,000 churches with nearly 5,000,000 members, 3,000,000 Sunday school pupils, 100 bakeries, 500 periodicals, 600,000 homes, 60,000 businesses, and 1,000,000 farms. The race bought, during the war, \$2,000,000 in Liberty Bonds.

In the literary world, we have mastered the obtuse questions of law; we have translated the Latin and Greek; we have sat with Paul at the feet of Gamaliel; we have reasoned with Kepler and sung with Vergil. A race that has done so much under handicap should have every encouragement and right under the law.

Venerable sirs, the doors of hope and opportunity which stand open for my people in the South, on all the essentials of racial progress, are ours because you have stood as sentinels on guard in our defense. Your voice is heard and felt against crime of every kind in all the land. To your press, both secular and religious, to your pulpit and pew is due the credit for a crystallized sentiment against mob murder in the South.

We congratulate you upon your great Church's wonderful progress in the past four years; we congratulate you upon an increase of members in one year of 100,000; we congratulate you upon raising \$27,000,000 for missions and the stupendous sum of \$70,000,000 in four years.

Further, I am glad to say in this great presence that we, the Colored Methodist Episcopal Church, have been the grateful recipients of a very large sum from your splendid generosity.

Your gifts have given new impetus to and infused new life into every phase of our Church activity. And now my Church is brimful of buoyant hope and spiritual enthusiasm.

SOME SIGNIFICANT FIGURES

During the past quadrennium we have raised money as follows: Through our Missionary Department, \$118,981.53; Book or Publishing Department, \$113,692.74; Board of Conference Claimants, \$71,567.07; Financial Department, \$24,973.73. Total from all departments from General Funds, \$329,215.07.

We have also erected the following magnificent school buildings:

M. I. College, Holly Springs, Miss., chapel.....	\$100,000
Texas College.....	110,000
Haygood Institute, Administration Building.....	60,000
Dormitory.....	3,500
Holsey Institute, Williams Hall:.....	50,000
Dormitory.....	2,750
Paine College, two buildings.....	107 000

This gives an accomplished building program for the four years of four large, imposing buildings at a combined cost of \$428,250.

We could not have accomplished this splendid work had it not been for your great help and coöperation. The Interracial Commission on Race

Relations now operating throughout the country is but the fruit of the splendid work done by the leaders of your Church and mine for the past fifty-six years.

In fact, the great M. E. Church, South, and the C. M. E. Church have been out and upstanding Interracial Commissions for fifty-six years. Bishops Miles, Bebee, Holsey, and Lane builded more wisely than they knew. They handed down to worthy successors—Bishops Williams, Cottrell, Phillips, Carter, Cleaves, and the rest—the great spirit of brotherhood and interracial good will; and to-day, wherever our ministers and members live, there you will find peace, love, sympathy, and friendly coöperation. This is true North, South, East, and West.

We keep our pulpits free from political and racial antagonisms. For this we were called “Democrats and White-Folk Negroes.” But to-day those same people are jumping over themselves in order to get on “Interracial Commissions.”

But leaders of your great Church and leaders of mine are carrying on this work of interracial sympathy, understanding, and coöperation, and they are making no noise about it.

OUR HOPES FOR THE FUTURE

Let me say, as a last word to your great Church, that it is our sincere wish and prayer that you continue to help us through our departments in the future as you have nobly done in the past; that you help our missions in the North, East, and West just as you do in the South. In this way your great influence will be felt for good throughout our great country. We are your children, loyal to your every interest, and you cannot afford to fail us simply because we are following up our splendid sons and daughters who cross the “Ohio River.”

Sirs, we are not falling, but rising higher every day. We are not like Israelites fleeing from the fleshpots of Egypt as some would have you believe, but we are Israelites right in the land of promise. And under your splendid leadership and direction our Church with its penury and your Church with its bounty, shall yet feed millions of the children of Ham with the bread of knowledge and religion.

Hear me, under your leadership truth crushed shall rise, justice shall be enthroned, right shall make might, and right the day will win.

Now, we are all the sons of God, children of a common Father. We have a common origin, a common mission, and a common destiny.

When the sons of Noah, Ham, Shem, and Japheth shall meet and shake hands beneath the Cross of Christ,

“The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.
The eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb shall sing;
Waters shall break out in the wilderness,

And streams in the desert.
The parched ground shall become a pool.
And the thirsty land springs of water.
The *redeemed* of the Lord shall return to *Zion*
With songs of everlasting joy upon their heads.
And men shall beat their swords into plowshares,
And their spears into pruning hooks."

Then "the mountains shall kiss the morning, radiant and refulgent, and all the waves of the sea shall become crystal keys of a great organ upon which the everlasting joy shall play the triumphant march of the world's redeemed."

VIII. REPORT OF BISHOPS

BISHOP WARREN A. CANDLER.

Dear Brethren: As you will recall, the General Conference held at Atlanta, Ga., May 2-18, 1918, adopted a report recommending "that each bishop shall make to the next General Conference a full report of the work in his district, giving the statistics of Church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district."

The General Conference held at Hot Springs, Ark., May 3-25, 1922, did not renew this action; but, assuming that reports from the bishops would be desired and expected by the General Conference now assembled here, I beg to submit the following report:

The episcopal district assigned me in 1922 was composed of the Baltimore, Virginia, and Louisiana Conferences. But on account of the deaths of Bishops Atkins and Murrah, and the inability of Bishop Hay to return to the district in the Orient to which he had been assigned, the plan of episcopal districts was changed, Bishop Hay being assigned to a district composed of the Little Rock, North Arkansas, and Louisiana Conferences, and I to a district composed of the Baltimore, Virginia, North Alabama, and Alabama Conferences. Accordingly I report the work of the four Conferences last mentioned, and Bishop Hay reports for the Louisiana Conference, which Conference I held no longer than the two years of 1922 and 1923.

For the four Annual Conferences previously mentioned as composing my district as finally formed I report statistics as follows:

Conference	Membership 1922		Membership 1926	
	Lay Mem- bers	Itinerant Preach- ers	Lay Mem- bers	Itinerant Preach- ers
Baltimore	81,662	254	87,494	267
Virginia	146,234	345	153,363	370
North Alabama	117,478	352	132,170	367
Alabama	82,872	230	85,222	230
Total	428,246	1,181	458,249	1,234

These show an increase of lay members (including local preachers) of 50,003 and an increase of itinerant preachers of 53.

In these Annual Conferences there has been marked progress in the field of education also. I endeavored to secure from the presidents of the colleges and the principals of the secondary schools within the bounds of the district exact reports showing the increase in the value of the property of their respective institutions and the increase in the number of students from 1922 to 1926; but some of the reports sent me vary so much from others and fail to give the figures desired; hence it seems proper to make

no detailed statement concerning any particular institution, because such statements cannot be given for all. It is perhaps sufficient to say that each and all show most encouraging growth in the value of their properties and endowments and their enrollments of students. In the report of the Board of Education to the General Conference this achievement will be shown, doubtless, in detail.

Since the year 1922 the Montgomery Memorial Hospital, at Montgomery, Ala., has been acquired and opened for work. The report of the General Hospital Board will set forth fully its present condition, worth, and work.

During the quadrennium the Baltimore Conference has established at Gaithersburg, Md., the Home of the Aged and Orphans of the Baltimore Conference of the Methodist Episcopal Church, South. The total value of this property is estimated to be \$240,000. An interesting feature of the institution is its plan for erecting on its grounds homes for superannuated preachers.

Belonging to the Virginia Conference is the Virginia Conference Orphanage, at Richmond, Va., in which about 200 orphans find a home and tender care. The value of the property, including its endowment of \$55,100, is not less than \$500,000.

The Alabama and North Alabama Conferences jointly own and operate the Alabama Methodist Orphanage, located at Selma, Ala. In 1922 the property of the institution was valued at \$145,237.07, and there were 68 children in the home. The present value of its property is \$222,046.01 and there are 200 children in its care. The increase in its assets during the four years has been, therefore, \$75,809; and the number of children in the Home has advanced from 68 to 200—an increase of 132.

In the North Alabama Conference a notable work in the matter of homes for superannuate preachers has been done. The work has been committed to Rev. J. W. Norton, who has prosecuted it with tireless zeal for many years; and at the last session of the Conference the report showed that it owned 44 homes valued at \$220,000.

The Virginia Conference owns one such home.

In the other Conferences of the district there have not been provided as yet any homes for superannuated preachers.

The foregoing facts and figures set forth in this report justify the conclusion that the spiritual outlook in the Conferences which have composed the First Episcopal District during the four years from 1922 to 1926 is most encouraging. The total number of members and preachers within these four Conferences at present exceeds that of the whole Church in 1845 by 121,696 souls and more than the total for 1866 by 27,802. The net increase of 11,518 in the number of ministers and members in these four Conferences during the year 1925 is twice as great as that of the entire connection in the year 1900, which was 5,641. The North Alabama Conference alone during 1925 had a net increase of 6,657.

Truly the God of our fathers has been, and is, with us.

BISHOP COLLINS DENNY

Dear Brethren: Four years ago I was given charge of the four Annual Conferences in the two Carolinas, and for the quadrennium that has been my special work. By the blessing of God I have been able to hold each session of the Annual Conference in the two States mentioned. In addition it has been my privilege during the quadrennium to attend at least once the District Conference in each of the thirty-two districts of those Conferences, with the exception of one district. To many of those District Conferences I have had the pleasure to go more than once. Because of conflicts in dates I could not attend any session of the North Wilkesboro District Conference in the Western North Carolina Conference, though I did make a tour through that district and preached in six of our churches.

Of the entire membership of our Church more than one-seventh lives in the Carolinas. The distances are great, the congregations numerous, a large proportion of the work is circuit. In that wide field there is opportunity for the use of all the time and energy of any man, and in the work of visitation and preaching I have with joy spent the greater part of my time. As my custom has been since I was charged with the responsibility of the episcopal office, I have spent many months each year in travel and work in the territory of which I have had charge. In the Carolinas, as in other parts of the Church in which I have worked, I have found it possible to preach on many week days to congregations that filled the Churches, and in that kind of work I have kept busy.

With the rarest exceptions the appointments of the preachers have been fairly satisfactory to the congregations and not too burdensome to the preachers themselves. It has not been possible to assign each preacher to such a charge as he needed, for while the salaries of the preachers in very many instances have been increased, those salaries do not always enable the preachers to meet the needs of their families for health and the education of their children. The manifest purpose of our preachers to educate their children is heartening, and in every instance where it is possible the appointments are made with this fact in mind.

Though the following statistics have often been published, it may be well to record them in this report:

	Preachers		Members	
	1922	1925	1922	1925
North Carolina Conference.....	255	265	105,379	112,985
South Carolina Conference.....	169	173	60,949	63,555
Upper So. Carolina Conference.....	169	188	69,576	73,101
Western No. Carolina Conference.....	330	333	125,665	136,302
	923	959	361,569	385,943

These figures show a slight relative decrease during the quadrennium in our membership in the Carolinas compared with the total membership of the Church. The relative decrease is, however, less than one-half of one per cent, but still it is a relative decrease. That there should be even a

fractional relative decrease is a matter of regret. Considering our immense resources in the Carolinas, our actual increase should have been far greater.

The quadrennium has been marked by great activity in the erection of Sunday school buildings, church edifices, and parsonages. The one encouraging fact in connection with this material advance is that most people tend to follow their money with their interest. If this should be the result in the Carolinas, we can thank our Lord and can expect larger spiritual growth. From our Sunday schools we are drawing the larger part of our increase in membership. The following are the figures for the quadrennium in this department:

	Sunday Schools		Officers and Teachers		Scholars Enrolled	
	1922	1925	1922	1925	1922	1925
No. Carolina Conf.....	730	719	6989	7445	89,160	89,318
So. Carolina Conf.....	399	365	3748	3968	48,869	48,206
Upper S. Carolina Conf.....	384	387	3973	5011	55,966	61,145
Western N. Carolina Conf...	844	859	7739	8623	121,772	136,645

There has been a decrease of 27 in the total number of Sundayschools in the four Annual Conferences. Possibly this may be accounted for by the consolidation of schools, for there has been a tendency to consolidate the Sunday schools, following the practice of the public schools.

There has been in each of the four Conferences an increase in the number of officers and teachers, a total increase of 3,098 for the four Conferences.

Except the South Carolina Conference, in which there has been a decrease of 663 in the number of scholars enrolled, there has been an increase in each of the Annual Conferences in Sunday school enrollment. The total increase of scholars enrolled in the four Conferences is 19,547. This increase in the Sunday school enrollment is less by 6,827 than the increase for the quadrennium in our membership in those Conferences. This fact is both regrettable and ominous, and every possible effort should be made to build up the Sunday schools. Only in the Western North Carolina Conference is the Sunday school enrollment greater in number than the Church membership. All through the quadrennium the call has been made on our preachers and people to bring the Sunday school enrollment up to the number of Church members. The failure to accomplish this has been to me a great disappointment.

My association in the Carolinas with our people and preachers has been marked by brotherliness, confidence, and coöperation on their part, and on my own by an earnest effort to be worthy of their kindness, and certainly I have reciprocated their good will. At the close of the quadrennium I thank God for the Methodists of the Carolinas. They have become very dear to me and can never be forgotten.

BISHOP EDWIN D. MOUZON

Dear Fathers and Brethren: The Third Episcopal District comprises the Holston, the Tennessee, and the Memphis Conferences, that is a great

territory stretching from Memphis, Tenn., on the west, beyond Bluefield, W. Va., on the east.

It immediately became evident that as bishop in charge I could not administer properly the affairs of the Church in this district and keep my residence west of the Mississippi River in Texas. As soon as practicable, therefore, I moved my family to Nashville, Tenn., where I have had my official residence during all the quadrennium. At once I began to familiarize myself with the work of the Church in the district. As I have been able I have visited in every presiding elder's district and have labored as God has given me strength to advance every interest of the Church.

I take it for granted that it is not desirable that I should here present a detailed statistical report of the progress of the various departments of the work in the Third Episcopal District. All this will be found in the journals of the three Annual Conferences. I mention the fact, however, that the net gain in membership has been more than 14,000, every Conference reporting a healthy increase. The number of young preachers coming into our ministry has been very encouraging, and I have not known at any time, or anywhere, a finer class of young men offering themselves for the work of the Church.

The various interests of the Church have been looked after. I have considered it my privilege as well as my duty to lend assistance and give direction to the work of Christian education, to the furtherance of the Missionary Centenary, and to the advancement of the Superannuate Endowment Fund. By reference to the records of the Annual Conferences, it will be found that our Church in the Third Episcopal District has not been unmindful of its duty and responsibility in these matters. I briefly refer to the fact that Emory and Henry College, in the Holston Conference, was never more vigorous than to-day. This school is making a notable contribution to the progress of the kingdom of God. Cumberland Mountain School, in the Tennessee Conference, is very dear to the hearts of our people. We are gathering together there a fine group of mountain boys and girls and are doing a work that is already drawing attention to itself from all interested in the education of those Anglo-Saxon young people. Lambuth College has been established by the Memphis Conference in Jackson, Tenn. The beginning that has been made prophesies a successful future for this young institution.

I was instrumental in having organized and established two summer schools for preachers, the one for the Holston Conference at Emory and Henry College, in Virginia, the other for the Tennessee and Memphis Conferences, which now assembles at Lambuth College, in Tennessee. The influence of these two summer schools on our undergraduate preachers has been very marked indeed. Four years ago I was pained at the number of young preachers failing to pass their course of study. At the present time only rarely is it reported that one of the undergraduates has failed in his studies.

In the large cities of the episcopal district notable progress has been made in the matter of church buildings. I mention in this connection as

worthy of special note the cities of Bluefield, W. Va., and Knoxville, Chattanooga, and Memphis, Tenn. In the smaller towns, and in the rural districts also, great advance has been made in this particular.

Throughout the quadrennium I have everywhere and always endeavored to lay stress on things spiritual. I, myself, have conducted revivals in some of the cities of the episcopal district. The revival conducted in Ryman Auditorium, Nashville, Tenn., was an event in my own life, and I think I may add an event in the life of the city of Nashville.

It may be of interest to the Church to know that our Church in Nashville, Tenn., was possibly never more prosperous than it is to-day. I have labored in season and out of season to advance the interest of the kingdom of God in the Third Episcopal District. My work has been to me an unceasing joy. It could not have been done without the prayers and coöperation of the ministers and laymen of the district. I speak out of my heart when I say that nowhere in the Church have I met and known more faithful and efficient laymen than are found within the bounds of the Third Episcopal District.

BISHOP JOHN M. MOORE

Dear Brethren: During the quadrennium now coming to a close my service as bishop in charge has been altogether in the North Texas, the Texas, the East Oklahoma, and the West Oklahoma Conferences, and the Indian Mission. I have held every session of the Conferences, but was prevented by illness from presiding in 1924 over the Indian Mission. Superintendent Orlando Shay presided over that session of the Indian Mission with my direction. In 1924, before my strength had been restored, Bishop James E. Dickey gave me valuable assistance at the North Texas Conference.

From the beginning of the quadrennium emphasis was put upon the collection of the Centenary pledges, and this emphasis was not lessened until six weeks ago. While many pledges were not redeemed, this was not due to any negligence upon the part of the presiding elders and Centenary secretaries who were charged with supervision of the matter. The final outcome was creditable to all concerned.

The Christian Education Movement has suffered very greatly by the necessary emphasis upon the Centenary and the emphasis that had to be put upon the Superannuate Endowment Fund in order to get the quotas pledged. The three being in the field at the same time has worked a hardship upon the pastors and the people and has lowered the contributions which each would have received had they not been so close to each other. Diligent effort has been made to hold the attention of the preachers and the Churches to these three interests throughout the quadrennium. While I have tried to be sympathetic to other important causes and worthy interests that have pressed for attention, yet I have given my chief support to the three movements that were inaugurated and have been carried forward with the approval and by the direction of the General Conference.

The educational institutions in my district are the Southern Methodist University in Dallas, Wesley College in Greenville, and the Kidd-Key College in Sherman; the Lon Morris College in Jacksonville and the Fulsom Training School in Smithville, Okla. However, the North Texas and the Texas Conferences have interests and partnership in Southwestern University at Georgetown, and the Texas Woman's College at Fort Worth, and they make contribution to their support and development. All of these institutions have had urgent claims and have made strong appeal and have occupied much of the time and levied heavily upon the labors of the bishop in charge.

The Southern Methodist University, for the first year, was under the direction of Prof. James Kilgore as Acting President, with the bishop in charge as counselor. Dr. Kilgore rendered very efficient service in a critical period of the institution. For three years Rev. Charles C. Selcman has been President, and during his term the university has had phenomenal growth in every particular. The endowment of the College of Arts and Sciences has grown during the quadrennium from \$457,000 to \$1,555,000; that of the School of Theology from \$76,000 to \$225,000. It should be said that much of this had already been subscribed, while much of it came from the Christian Education Movement. During the quadrennium the Kirby Theological Hall was erected at a cost of \$143,000, of which Mr. and Mrs. R. Harper Kirby gave \$100,000. The McFarlin Memorial Auditorium was dedicated March 24-28. This is one of the largest and best college auditoriums in America. It cost \$500,000, and was built as a memorial to Mr. McFarlin's parents. It has 2,600 seats, and so excellent are the acoustics that persons in the second balcony have heard a pin drop on the platform. The Hyer Laboratory of Physics is under roof, and it is hoped that it can be finished for the fall term. It will cost \$150,000 and, while only half of the money is in hand, it is believed that the rest will soon be forthcoming. The first story of the Administration Building has been finished and roofed in and will cost of \$150,000. The Snider Hall, a dormitory for girls, is in course of construction, and will be ready for the fall term. Mr. and Mrs. C. W. Snider, of Wichita Falls, made an annuity gift of \$150,000 with which this beautiful dormitory is being built. The citizens of Dallas and some outside friends have subscribed \$150,000 to put up another dormitory, and this building will be erected at once. Mrs. Ora Nixon Arnold, of Houston, and not a Methodist, has established an endowment fund of \$120,000 for a School of Citizenship in honor of her lamented husband. Mr. L. A. Pires, of Dallas, not a Methodist, left one-fourth of his estate, valued at more than \$1,500,000, to the university, and this will soon come to the Endowment Fund.

These facts are recited in order that it may be seen that the people of Dallas, Austin, San Antonio, Wichita Falls, and Houston, and many smaller places, are substantially interested in this institution of the Southwest which the General Conference has approved as one of its two universities. Educators of the country are beginning to comment upon

the strategic location of the university and its great possibilities for the future.

In the summer of 1924 the Texas Conference lifted an annoying indebtedness of \$30,000 from Alexander College of Jacksonville. As soon as this was done Rev. R. A. Morris, commonly known as Lon Morris, began to make gifts to the school. He has given in all about \$150,000. This has saved the institution and given it a new era of service, and has rallied a new loyalty from the local citizenship. The name of the school has been changed to Lon Morris College.

About the same time that Brother Lon Morris gave this \$150,000 he made an annuity gift of \$50,000 to the Board of Missions and one of \$100,000 to Southwestern University. This gift of \$100,000 to Southwestern University has given it new life and has inspired its friends to a new activity. A very successful campaign is now being conducted by the President, Rev. J. Sam Barcus, and the Executive Secretary, Rev. Glenn Flinn, in the interest of this historic institution. This school was never in better favor nor serving a better purpose in our Texas Methodism.

Wesley College has had no outstanding contributions, but the many small ones received have enabled it to liquidate the indebtedness and go forward with its fine work. Kidd-Key College has had great prosperity. The city of Sherman has guaranteed \$75,000 to meet a like amount, or more, from elsewhere, for the erection of a new building, and much of this has already been secured.

Fulsom Training School in the hills of East Oklahoma, under the direction of Rev. W. B. Hubbell, is doing such excellent work for the boys and girls in that territory and for the sons and daughters of our Indians that it is gaining good will and increased support throughout that Conference. It has been a matter of sincere and deep regret that the college projected at Tulsa during the preceding quadrennium has not been brought to a successful consummation. While earnest efforts have been conscientiously made by all who were in authority, yet it was not possible to make it a reality. It is to be hoped that our Oklahoma Methodism may at no distant date have a college of first grade through which it can meet its educational responsibility in that great State.

All of these facts have been recited that it may be seen that the Christian Education Movement has been of an immense value to all the educational work in and related to my district.

The Superannuate Endowment Movement has had proper attention and no little emphasis. The quotas have been everywhere accepted. The percentage paid has not been very different from that of the Church as a whole. But there is no reason, so far as can be seen, why the quotas should not be paid in full, or largely so, when the primary emphasis of the Churches can be put upon them. With the Centenary finished and the Christian Education Movement coming to its last period, the superannuate cause should enlist the full sympathy and the complete support of this entire district. This is one interest that appeals to all and estranges none.

The General Conference four years ago gave its cordial indorsement to

the hospital movement and went so far as to establish hospital boards. Before that time a campaign for a hospital in Dallas and for one in Houston had been carried out. In Dallas about \$300,000 had been subscribed and a location with twelve acres had been secured and plans for the building had been adopted. In Houston a private hospital had been taken over and a new building and a nurses' home had been projected. These two buildings have been erected and the hospital furnished and opened with 125 beds and a splendid staff. It is already rendering large service. It has a debt of \$75,000 upon a plant worth \$225,000. This will be liquidated in due time. The Dallas Sanitarium is up and under roof, but it is not completed. The superintendent, Rev. J. H. Groseclose, reports that \$265,000 has been collected and expended, \$200,000 has been borrowed and is now being used, and that \$100,000 in addition will be necessary to complete and open the building for service. This latter sum is now being raised. In Oklahoma no hospital has yet been projected, but the Conference boards have been active, and much interest in the matter has been developed. While this great cause of hospitals has had my sympathy, indorsement, and support, yet my labors in behalf of these institutions has been necessarily limited by the demands of the other three movements that have been ordered by the General Conference. With the closing up of our three movements the hospitals will get the right of way and come to completion and operation.

An extraordinary church building era is on throughout my district. During the period from 1914 to 1922 comparatively few churches were built, this being the great war period. With the oncoming of the era of great prosperity in the Southwest and the expenditure of great wealth in industrial and commercial enterprises and the immense growth of towns and cities, and the putting in of public improvements of all kinds everywhere, the church buildings came to be out of harmony with the buildings of all other classes. Not only so, but the new developments in Sunday school work and the enlarged activities of men, women, and young people made the churches wholly inadequate in size and accommodations for what was to be done. Many congregations have been forced to build new churches or new educational buildings, or else lose their place in the life of the community. While pride may have influenced the character of some church buildings, necessity and good conscience were the dominant forces in most instances.

It will be difficult to enumerate all the houses for worship and Sunday schools that have been built within the district during the quadrennium. One of the outstanding buildings is the \$600,000 plant at Norman, Okla., the seat of the State University, that was erected by Mr. and Mrs. Robert M. McFarlin, of San Antonio, as a memorial to their little son, who died there. This is possibly the most expensive memorial church ever built by any Southern Methodist. The largest and the most commodious church built in the district is the First Church, Dallas, that represents an outlay of \$700,000 and more. The pastor is Rev. Carl C. Gregory. It has at present an indebtedness of nearly \$200,000, but that is being gradually

liquidated without embarrassment. Dallas has built the following during the quadrennium: Tyler Street Church, a \$300 000 building with a debt of \$80,000; Grace Church, an \$80,000 addition; Munger Place, \$100,000 church; Centenary, a \$35,000 addition; Highland Park a \$300,000 church; Oak Cliff, a \$60,000 Sunday school house; St. John's, a \$40,000 addition. Half a dozen smaller churches have been built in Dallas. Outside of Dallas, in the North Texas Conference, Kavanaugh Church, Greenville, has built and paid for a \$125,000 church; Forney has built and paid for a \$65,000 church; Paris, First Church, has built a \$300,000 house with \$50,000 debt; Bonham Street Church, a \$75,000 house; Denton has built and paid for a \$100,000 church; Iowa Park has built and paid for \$35,000 church, and Trinity Church, Denison, has completed a \$65,000 house; Burkburnett a \$60,000 and Farmersville a \$30,000 house; First Church, Gainesville, a \$35,000 Sunday school building; First Church, Wichita Falls, is entering upon the erection of a \$400,000 church. Many smaller churches throughout the Conference, from \$2,500 to \$15,000, have been built. In the Texas Conference a similar movement has been on. First Church, Beaumont, has built an \$85,000 addition; Port Arthur, a \$140,000 plant; Jasper, a \$40,000 house; Grapeland, a \$25,000 house, and Kerrville an \$18,000; Willspoint, a \$40,000; Oak Wood, DeKalb, Naples, and Omaha, \$15,000 churches. Alvin is building a \$30,000 house; Wharton, a \$35,000; Caldwell, a \$35,000; Thirty-Third Street, Galveston, \$40,000; North Side, Houston, \$40,000. In Oklahoma, Durant has a new \$125,000 church; Holdenville, \$100,000; Okemah, \$85,000. Boston Avenue Church in Tulsa is entering upon the construction of a \$500,000 house, upon a \$200,000 lot. Duncan is building a \$60,000 house; Hobart, \$75,000; Marlow, a \$40,000; Miami, a \$50,000 church; St. Luke's Church, Oklahoma City, has built a \$60,000 Sunday school house; St. Mark's Church has bought from another denomination a church for \$35,000. It is not possible to give the names or number of all small churches costing from \$2,500 to \$15,000, but a marvelous work has been done. Scores of parsonages have been built and bought. Many churches have been remodeled and repaired and many have been freed of debt. These accomplishments represent not only an outlay of money, but large sacrifices of our people and the expenditure of great energies of our pastors. Only a Church vigorous and conscientious would give itself to such strenuous and noble labors.

The ministerial and evangelistic work has not been neglected. While no great awakening has characterized the period, yet the churches have kept faith with their supreme responsibility, and many souls have been brought into the kingdom. The gain in membership in the four Conferences has been 24,089, but there has been a loss of 180 in the membership of the Indian Mission. The North Texas Conference gained 10,309, making the present membership 88,068. The Texas Conference gained 6,085, making the present membership 98,032. The East Oklahoma Conference had a gain of 4,427, making its membership 39,339. The West Oklahoma

Conference had a gain of 3,268, making its present membership 35,774. The membership of the Indian Mission is 2,615.

The Sunday school work has been marked by great zeal and intelligence. The training schools have been well attended, and increasingly so from year to year. All the Conferences have maintained Conference workers and have carried forward great programs in religious education. The Epworth Leagues have made splendid progress, and the young people have been intelligently active in their labors. The lay activities have had the support of many of our lay leaders and seem to be at the opening of great service in this district. The Pastors' Schools at Dallas and Oklahoma City have been splendidly attended from year to year, and the work done has been of very great help to our ministers. The same can be said of the school at Georgetown, which has been held every year for almost a quarter of a century.

The faithful and loyal coöperation of presiding elders, pastors, secretaries, and superintendents of special phases of service has made the quadrennium one of joy, harmony, progress, and fruitfulness. May the God of the harvest give his blessing unto all his laborers.

BISHOP W. F. McMURRY

Dear Fathers and Brethren: Four years ago at the General Conference held at Hot Springs, Ark., I was assigned to the Episcopal District consisting of the Denver, the Missouri, the Southwest Missouri, and the St. Louis Annual Conferences. During the four years of the quadrennium, I have lost no time from my work. I have been at home with my family and at my desk 368 days and absent from home in the discharge of my official duties 1,091 days, thus accounting for the 1,459 days of the quadrennium. Dividing this time into years, it is as follows: 1922-23, at home 61 days, in the field 304 days; 1923-24, at home 97 days, in the field 268 days; 1924-25, at home 110 days, in the field 255 days; 1925-26, at home 100 days, in the field 264 days.

I have held all of the Annual Conferences—a total of 16—visited many of the District Conferences, dedicated churches, preached commencement sermons, assisted in enterprising new buildings, and in raising debts on churches, parsonages, and colleges; given attention to the carrying forward of the Methodist Foundation building enterprise at the seat of the State University in Missouri, and for eighteen months have given special attention to the affairs of Central College as its acting president, which, in the judgment of the Board of Curators of the College, it was my duty to do, following the death of Dr. Paul H. Linn, and until a permanent president for this chief institution of the State could be secured.

I found in Missouri an educational situation that greatly distressed the Church. The growth of the public school system had so occupied the field of academies and the junior colleges of the Church as to reduce them to a point where it was impossible for them to proceed with their work. After careful study of the whole question, I called together the Boards of Educa-

tion of the three Missouri Annual Conferences and laid the entire situation before them. These Boards of Education recommended to the Annual Conferences the appointment of an Educational Commission, giving it authority to study the whole educational situation in the State and to recommend a policy for the future. This Commission did conscientious work, and its report was unanimously approved by the Annual Conferences. The main feature of this report was the recommendation that the schools of lesser grade, which could no longer be maintained because of present educational conditions, be closed and that the Church give herself to the development of "one institution and one only," of highest grade, which policy has been enthusiastically received by our people and has resulted in the launching of a development program which contemplates the spending of \$750,000 in physical equipment to take care of the growing body of college students now seeking admission to our Central College. These educational plans of the Annual Conferences have the hearty approval of the officers of our General Board of Education, and we are happy in the thought that we are entering upon a new day in our educational work in Missouri.

I have given no little attention to the work of the Board of Church Extension and to that of the Board of Finance in its campaign for funds for the worn-out preachers. In the case of the last-named Board, much time has been given to the safe investment of funds obtained for superannuate endowment.

I have served on the Commission on Constitution, the Commission on Unification, and the Centenary Commission, and have been diligent in attending meetings and in doing the best I could to further the interests of these important commissions.

In the matter of Barnes Hospital, I am happy to report that it continues to do the great work for which it was constructed and under the provisions of the will of Mr. Robert A. Barnes, who gave the funds to build and endow the hospital. I have appointed Senator X. P. Wilfley, of St. Louis, as trustee in place of Mr. Paul Brown, of the same city, resigned. Rev. C. Wesley Webdell has succeeded Rev. A. F. Smith, as chaplain, Dr. Smith having been called to the editorship of the *Christian Advocate*. The chaplain of the hospital is supported by the Annual Conferences, and Dr. Webdell is doing the work in a most acceptable way.

We have a divided Methodism in Missouri and in Colorado. Our Church in Colorado is quite small, consisting of 21 pastoral charges, 22 preachers, and 3,379 members, a net increase of 746. The Church in Missouri, for the most part, is in a healthy condition and growing as rapidly as could be expected under all the circumstances. In many places we contest the field with the Methodist Episcopal Church, and I find a growing restlessness on the part of our people, as well as those of our sister denomination, over the fact that the Churches are frequently found side by side in communities which are not large enough for two Churches. Here and there a Church has been lost to us under these conditions and here and there one has come to us from our sister Methodism. It would be a relief

to all parties concerned if some provision could be made for an orderly and legal adjustment of such situations, having in mind the desires of the people and the property interests in every case. Our membership in the Missouri Annual Conferences is as follows: Missouri, 49,758; Southwest, 40,638; St. Louis, 43,139; making a total of 133,575. All three of the Conferences here had an increase, the total increase being 6,449.

We have had no hurtful controversies in the Conferences, and our people are not troubled by doctrinal differences to an extent worthy of mention. Our great college at Fayette is peculiarly free from this sort of thing.

During the first year of the quadrennium, I projected, with the assistance of the Board of Missions, the Board of Education, and the Sunday School Board, the Training School for Christian Leaders, which has met annually at Fayette, Mo., using the college buildings. This is one of the approved schools for young preachers in their undergraduate work and has been of great assistance to them. It is a rare case with us now when a young man in the Conference course of study fails to be approved in his studies, except the young men who are appointed to institutions of learning as students. The Annual Conference pays the expense of travel and board of all undergraduates.

There has been projected in Kansas City, Mo., a university to be known as the Lincoln and Lee University, which is to be controlled jointly by the Methodist Episcopal Church and our Church, with good promise of success. This movement is in response to a long-felt need. A charter has been secured, a Board of Trustees named, a site secured, and a strong effort is now being made to secure funds for buildings and endowment.

I have presided over a total of 16 Annual Conferences, at which 57,778 additions to the Church were reported, 30,148 of this number being on profession of faith. There have been admitted on trial in these Conferences 76 preachers and into full connection 69 preachers, and I have ordained 65 deacons and 45 elders. There have been transferred into the Annual Conferences during the quadrennium 101 preachers and transferred out 85 preachers. For the most part our preachers have been consistent in their walk and conversation, and with only two exceptions their characters have passed at the Annual Conferences. Twelve have withdrawn, two have been expelled, and thirty-one have located. We have had many conversions and the spiritual condition of the Church, I think, is on the up-grade. The preachers and laymen of my native State, Missouri, have been cordial and responsive, and I have had great joy in renewing the association of former years and in laboring in a territory that I have known from my childhood. I desire to record my gratitude to Almighty God for health and strength and the disposition to work continuously, and for other mercies too numerous to record. With abiding faith in the power of the gospel of Jesus Christ to save a lost world, I report myself ready for assignment to further duty by the Church.

BISHOP WILLIAM N. AINSWORTH

TERRITORY

The Eighth Episcopal District has been composed of the Mississippi, North Mississippi, South Georgia, and Florida Conferences, and they lie geographically as the names would indicate. I have held each session of these Conferences during the quadrennium and have also held a number of efficiency conferences with the presiding elders. I have likewise held several State-wide Conferences of large attendance in the interest of evangelism and missions. My time and strength have been invested without reserve in the several campaigns of the Church, and I have constantly visited and preached and aided the enterprises of the kingdom in every part of this widely extended field.

In all these Conferences, except the Florida, the quadrennium has been a period of depression, due to the ravages of the boll weevil and the exodus of labor from the farms. Agriculture, upon which the business of this territory almost wholly depends, has been very much discouraged. These States have not been marked with any general program of development or any great growth in population during this period. There are signs of recovery, but the readjustment will not be rapid.

With Florida it is different. There is a broad-beaten path from every corner of the continent into this favored land, and the world is moving that way. The money that is being invested in the development of the State is enough to stagger the imagination. The Church is sharing in the general progress and is likewise beset with many of the difficulties that are incident to such rapid development. The Florida Conference will henceforth be reckoned among the strongest Conferences of the connection.

STATISTICS

In such a report as this only a very limited amount of statistical information can be given. The records show the addition of 66,970 souls on profession of faith, and a net gain of 25,738 during the quadrennium. The present total membership is 308,684. The value of Church and parsonage property in the district is \$20,004,289, which is an increase of \$8,369,582. Contributions for the support of the ministry have increased from \$1,134,013 to \$1,334,347, and for all purposes from \$3,660,378 to \$5,561,593 from the first year to the last year of the quadrennium. I present the salient facts by Conferences:

1. *South Georgia*.—Membership, 112,057; additions on profession, 25,081; net increase, 3,448; Epworth League members, 10,997; increase, 1,951; Sunday school pupils, 73,914; increase, 6,659; value of property, \$5,076,471; increase, \$1,019,741. Grand total raised in 1925, \$1,348,161; increase over 1921, \$222,879.

2. *Florida*.—Membership, 58,035; additions on profession, 13,459; net increase, 11,085; Epworth League members, 9,623; increase, 1,701; Sunday school pupils, 53,307; increase, 11,711; value of property, \$9,088,-

045; increase, \$6,125,165. Grand total raised in 1925, \$2,289,519; increase over 1921, \$1,259,844.

3. *Mississippi*.—Membership, 69,339; additions on profession, 14,316; net increase, 6,865; Epworth League members, 6,250; increase, 1,579; Sunday school pupils, 39,602; increase, 1,894; value of property, \$2,674,259; increase, \$614,187. Grand total raised in 1925, \$956,060; increase over 1921, 159,525.

4. *North Mississippi*.—Membership, 69,253; additions on profession, 14,114; net increase, 4,340; Epworth League members, 4,705; increase, 2,746; Sunday school pupils, 43,769; increase, 2,709; value of property, \$3,165,514; increase, \$610,489. Grand total raised in 1925, \$967,853; increase over 1921, \$258,967.

EDUCATION

Several colleges and worthy secondary schools in this territory are doing excellent service for the Church and State. The history of the men who have manned them is written in blood. They deserve a better day. Millsaps College is one of our best-equipped and best-endowed colleges and stands at the front of the educational forces in Mississippi. Grenada College and Whitworth College have had a long and creditable history in the field of female education. Both are engaged in financial campaigns for the enlargement of their resources and equipment and both deserve the consideration of all Mississippians. Wesleyan College, in Georgia, long occupying a front place among Southern colleges for women, is about to complete a campaign for \$1,000,000 and will soon begin the erection of new buildings to cost at least a million and a half dollars. Southern College, in Florida, has secured half of a proposed million and has every assurance of completing the task at an early day. After years of desperate struggle, our educational work in Florida is facing a better day.

SPECIAL CAUSES

The Superannuate Endowment cause was received with enthusiasm in each of these Conferences. Every one of them pledged its quota, and creditable progress is being made toward the redemption of these pledges. The North Mississippi Conference has paid \$46,862, the Mississippi \$56,156, the South Georgia \$64,466, and the Florida \$98,307 on the Endowment. The Florida Conference is making a notable record in this respect and is now among the first Conferences in the connection in its care for the superannuates. The Missionary Special will be redeemed in full by the Mississippi Conference and the Florida Conference. The Mississippi Conference was the first in the Church to redeem its pledge on this Special. There will be some deficiency in the other two. A large amount remains uncollected on the Centenary, some of which ought still to be obtained before the matter is finally closed up.

BUILDING PROGRAM

A large building program is under way in a part of our territory. The best church plant in Georgia Methodism has recently been erected by the

First Methodist Church in Americus. The old Mulberry Street Church in Macon is about to be remodeled and enlarged at a cost of \$200,000. The Vineville Church in Macon is adding to its facilities by the expenditure of \$150,000. We have already built (or will soon be engaged in the actual work of construction) churches in St. Petersburg, Clearwater, Tampa, Miami, West Palm Beach, Lakeland, and Fort Myers that will equal the best to be found anywhere in our connection, besides many smaller, but creditable, enterprises elsewhere. The Florida field deserves liberal consideration at the hands of all our boards. Our Methodism is strong and forward-looking. Great enterprises are the order of the day. We expect to possess the land.

AN APPRECIATION

I desire to make grateful record of the patience, forbearance, courtesy, and coöperation of ministers and laymen throughout each of these Conferences during all these strenuous years. My residence among them and labor with them have heightened all the joys of Christian service and engraved upon my heart a tender memory forever.

BISHOP U. V. W. DARLINGTON

Dear Fathers and Brethren: It becomes my duty as well as my gracious privilege at the end of another quadrennium to render unto you a report of my labors as one of your General Superintendents. The quadrennium just closing has been one of unceasing toil, and with some degree of self-sacrifice, and yet these years have been filled with gracious privileges and unnumbered blessings. I have tried as best I could to be faithful to all of those duties which devolve upon a servant of the Church in this office, and while I am painfully conscious of having made many mistakes, yet I have the approval of my own heart and conscience that these mistakes were of my head and not of my heart. During these four years I have traveled thousands of miles by day and by night and have been able to keep almost every appointment or engagement. I have been able to hold every session of each Annual Conference assigned to me by my colleagues and to attend many District Conferences, special meetings of various kinds, and otherwise render any assistance possible wherever I could.

The four Conferences assigned to me at the beginning of the quadrennium, and to which I have been reassigned from year to year, are the Illinois, Western Virginia, Kentucky, and Louisville. At or near the close of the first year of this quadrennium the health of our departed Bishop Murrah began to fail, and at his request I held the session of the North Georgia Conference. My presidency of that Conference was exceedingly pleasant, and when it became apparent that he would not be able to do this work my colleagues reassigned me to the presidency of that Conference for the two remaining years of the quadrennium. I am, therefore, reporting for the four Conferences assigned to me in the beginning of the quadrennium, and also for the North Georgia Conference, which was

assigned to me later. Throughout these five Conferences the work of our Church has gone steadily forward in all departments. While there have been no marvelous signs of development, yet there has been a steady growth from year to year.

STATISTICS

In the Illinois Conference there has been an increase in membership of 314 for the quadrennium, and an increase of \$2,112 in the support of the ministry. In the Western Virginia Conference there has been an increase for the quadrennium of 6,538 members, and an increase of \$46,606 for the support of the ministry. In the Kentucky Conference there has been an increase of 4,485 members and an increase of \$19,965 for the support of the ministry. In the Louisville Conference there is an increase of 3,369 members and an increase of \$35,279 for the support of the ministry. In the North Georgia Conference there is an increase of 6,461 members and an increase of \$43,269 for the support of the ministry, making a total increase in numbers for the five Conferences for the quadrennium of 21,427, and an increase of \$147,228 for the support of the ministry. I do not deem it wise that I go into any further details concerning statistics, because you very well know that each of the General Boards will set forth statistics for the entire Church. Suffice it to say that every interest of the Church has shown a very decided increase in every Conference in the district, with the possible exception of the Illinois Conference, and yet in that Conference there has been an increase in most all of the work of the Church.

THE ILLINOIS CONFERENCE

The Illinois Conference is a small body, but a very consecrated and hard-working company of our Methodist people. In almost every charge there is at present a hopeful spirit, but our growth within the bounds of that Conference is very slow, and it is not at all necessary for me in this paper to elaborate upon the reasons for our slow development. My judgment is that this Conference had better remain as it is to-day, a separate body working out its own problems. One of the reasons why this Conference has not developed faster is because we have no educational institution of our Church within its bounds. Every well-informed Methodist knows how difficult it is to develop a well-furnished ministry in the midst of these times without an educational institution of our own within easy reach of our constituents. However, I wish to record here and now that there is no more consecrated and loyal band of people anywhere than are those of the Illinois Conference.

WESTERN VIRGINIA CONFERENCE

The Western Virginia Conference is developing in every way as fast, perhaps, as any Conference in our entire connection. The lay membership of the Conference is now above 40,000. Our people within this territory have learned to respond to all of the appeals of the Church, and the records will show that they have made a very good response throughout

these years of the quadrennium just closing. One of the greatest problems we have within the bounds of this Conference is our educational situation. Morris Harvey College has made a most honorable record and a real contribution to the life of the Church for almost forty years, and many of us are led to believe that we are upon the threshold of a much larger development for that institution.

KENTUCKY CONFERENCE

The increase in membership for the quadrennium is 4,485 in this Conference, which represents about 1,100 for each year. Those who know the history of our Church within the bounds of the Kentucky Conference will agree that this is a very good record when we consider all of the circumstances under which we labor. There is no Conference in the entire connection which has made a better response to all of the appeals of the Church than this. In the Centenary, Christian Education, Superannuate Endowment, and all of the general interests of the Church the record here is a most honorable one. I am glad to say to you that the Kentucky Wesleyan College, located at Winchester, Ky., has the best patronage it has ever enjoyed, and the outlook for this institution is by far better than ever in its history.

During this quadrennium our General Hospital Board has come into the possession of a well-organized, equipped hospital, located near the center of the beautiful city of Lexington, Ky. It is a valuable piece of property and is worth more than \$300,000. Announcement has been made recently of a donation of \$55,000 from a good man who does not wish his name published. This donation will greatly enhance the value of the property and will give the institution the very best of modern convenience and equipment.

LOUISVILLE CONFERENCE

The Louisville Conference covers a large part of the territory of the State of Kentucky, and has within its bounds a membership of almost 65,000. It is a vigorous, growing Conference. The increase in all of the activities of our Church has been steady from year to year, and the spirit of the body is most wholesome. An educational policy has been adopted by the almost unanimous vote of the Louisville and Kentucky Conferences, which puts the educational institutions of our Church within these two Conferences under one board of trust, which board is constituted by an equal number of preachers and laymen from the Conferences involved. We believe that this will appeal to our people more as the years come and go and will give these two Conferences an opportunity to develop an educational policy for our Methodism within this State. We hope and pray, and believe that the Kentucky Wesleyan at Winchester, Logan College at Russellville, and Lindsey-Wilson Junior College at Columbia will go steadily forward under this joint management.

NORTH GEORGIA CONFERENCE

The North Georgia Conference is a large and growing body whose membership now goes beyond 143,000. This is one of the great Conferences of our connection. The increase in every department of our Church life has been steady from year to year. There are several educational institutions within the bounds of this Conference, all of which are serving the Church most acceptably and making most valuable contributions to the enlargement of our work. Emory University, located at the capital of the State of Georgia, is a marvelous institution when we consider how short a time is involved since its organization.

SPIRITUAL STATE

While it is possible to set down in figures the number of dollars contributed by our people, yet it is absolutely impossible, as we all very well know, to record the real triumphs of the Church in the spiritual realm. Thousands have been converted; thousands more have been blessed. The Church has gone forward through a quadrennium of unrest and more or less of disturbance, but we come to the close of the quadrennium with her eye steadily on the cross and doing her best to forget the things that are behind. It is my firm conviction that our people are willing to do and to dare, and to die for Him whose we are and whom we serve.

With good will for every one, and with gratitude to God for his goodness, I render to you this brief and yet most imperfect statement concerning my labors for four years.

BISHOP H. M. DU BOSE

Dear Brethren: I am happy to lay before you a brief report of the work of the Seventh Episcopal District for the four years now closing.

The Seventh Episcopal District comprises a vast territory west of the Central Mountains in which there are three distinct and widely separated groups of Churches. The first of these groups is well described by the designation Northwest Conference. It is spread through the four great States of Montana, Idaho, Washington, and Oregon, an area about equal to that of all the Cotton States east of the Mississippi River. The second group is found in the State of California, and is the oldest as also the best-organized section of our work in the Pacific West. The third group is in the infant commonwealth of Arizona and is contained chiefly within its central valleys. At present the relative importance of these groups is described in the reverse order of their presentation here, though the future movement of population and local industrial development may at any time lift either one of these groups into an extraordinary importance. They are each and all of present and prophetic value to our connectional life and progress. In the first of these groups, the Northwest, the relative growth has been least; and in the last, Arizona, the relative growth has been largest; but in California the advance has been noteworthy and comforting. Everywhere, and always, the work in all sections, which is mis-

sionary, has been hampered by lack of funds for initial building and sustentation. Unless something is done by the General Conference to supply this lack, the sustained growth of the past quadrennium will be succeeded by a period of loss and retrogression. It cannot be denied that, due to certain conditions, produced by connexional policies, lack of funds, and disappointed hopes, a number of our Churches in this field have suffered in their organization and some have ceased to function. I can but utter the prayer and express the hope that the present General Conference will make at least a moiety of unusual financial provisions for these Western needs and thus take pledge of a future hopeful possibility.

The statistical reports of the several Annual Conferences in this district will show that during the past six to seven years the values in Church property have increased from somewhat more than one million dollars to nearly four millions of dollars.

This increment represents many fine modern church buildings and the erection and remodeling of many smaller houses of worship. A total of about sixty churches is included in the list, wholly in Arizona; the membership of the Church has been doubled, and in all parts the figures of membership have been maintained or materially increased; the erection of the districts in Arizona into an Annual Conference has been justified in the completest way. The holding and occupation of that field means certain evangelical triumphs for us in our further Western work; Southern California and the San Joaquin Valley may be put in the same category of importance with Arizona. Those wonderful regions are fields white unto harvest and invite us to certain results for the kingdom of our Lord.

BISHOP JAMES CANNON, JR.

Dear Fathers and Brethren: In conformity to the recommendation of the General Conference, I hereby submit the following report of the Episcopal District composed of the Cuba and Mexico Conferences and of the Western Mexican, Texas Mexican, and Congo Missions.

The General Conference of 1922 changed the status of our work in Cuba from a Mission to an Annual Conference. The Cuban brethren have manifested their appreciation of that action by a more thorough organization of the work and by a steady development of a Conference spirit and program. Under the leadership of Brother S. A. Neblett, the cultural work of the life of the young people through the Sunday schools and the Epworth Leagues has been pressed with intelligence, consecration and success. It is doubtful whether there has been a finer growth in any mission field in one quadrennium of well-trained, efficient Sunday school and Epworth League workers, and the results will greatly affect the future of the entire work. The same may be said of the circulation of our Conference paper. It is doubtful whether there ever has been or is to-day a larger proportionate circulation of our official Church paper than is found in the Cuba Conference—fifty, one hundred, one hundred and fifty and more paid subscriptions is the record which delights the hearts of those

who know how basal to the permanent life and growth of the Church is a loyal, well-informed membership.

The strictly educational work has shown a remarkable growth during the quadrennium. The value of our school properties has increased during the quadrennium from \$390,000, in round numbers, to \$650,000, the value of furnishings from \$20,000 to \$33,000. The number of pupils has increased from 1,150 to approximately 1,600. Specially notable has been the new building at Candler College erected at a cost of about \$50,000, about one-half of which was given by a Congregational layman, Mr. W. C. Gregg, of Hackensack, N. J., in honor of his Methodist mother. All our schools in Cuba are finely located, have high standing with the educational authorities of the republic, and the yearly output of high-grade young men and women is exceedingly gratifying.

The proclamation of the evangelistic message is being increasingly stressed and with excellent results. While the reported net gain in membership has been small, from 5,015 to 5,146, owing to deaths, removals, and the most drastic pruning of the Church rolls the writer has ever witnessed, the number of additions by profession of faith has been comparatively large, there having been 2,043 receptions of members into the Church. Increased emphasis is being placed on out-of-door preaching, upon prayer meetings and services in rented houses or in the homes of members where we have as yet no church building. There has never been a greater sense of both ability and responsibility to stand alone and to carry on the work of evangelizing the people of Cuba.

This sense of responsibility has naturally and of necessity brought forth practical fruits. The total amount for self-support has increased since 1922 from \$5,953 to \$11,731 in 1926, a growth of \$5,778, or nearly 100 per cent, and the contributions for all causes has grown from \$20,250 in 1922 to \$33,710 in 1926. There is yet much land to be possessed, country districts, towns, and cities in which there is still no evangelical work at all, or very inadequate work. There is not a great deal of duplication by the several Protestant denominations, for it is generally recognized that while "the harvest truly is plenteous, the laborers are few." And, furthermore, while an efficient native ministry is being developed, both native workers and missionaries agree that there are still such masses of unevangelized population scattered over such an extended territory that missionaries will be needed, indeed, many more, before the native Church will be able to fully care for its own people.

There has been a heavy loss of missionary workers in Cuba during the past few years. Brother J. F. Caperton and Henry Smith died at their posts of duty and Brothers M. C. Davis, R. J. Parker, and J. W. Fitzgerald have been obliged to transfer back to the United States on account of family health conditions. Brother S. A. Neblett, who has been abundant in labors, has been given a furlough of indefinite length in order to recuperate under the best possible medical care. Miss Rebecca Toland, who has had such a successful term of service at the Irene Toland School at Matanzas, has been retired under the age regulations of the Woman's

Council. It is a joy to report, however, that some new workers have been sent to the field, and the home Church should make it possible to send many more. While the Cuban work in Florida has not been under my supervision, yet, as a matter of importance, the suggestion is made that it would probably be possible to man the Cuban work in Florida more efficiently if those few charges were made a part of the Cuba Conference. Key West is only a few hours' run from Havana, and Tampa also has, in fact, almost daily communication.

THE MEXICAN WORK

After an experience of eight years of continuous supervision of all our work among the Mexicans, I am of the opinion that it is still wise to administer the work as essentially one. The time may come when there will be a sufficient number of strong, self-supporting charges on both sides of the Rio Grande to administer the work in each country separately as is now done in separate Annual Conferences, but the total number of traveling Mexican preachers in full connection is only thirty-six and, as is always the case, the proportion of this comparatively small number who are well educated and have the gifts of leadership is still quite small, and it is necessary in order to properly man the appointments to use this small force in the larger towns and cities on both sides of the river. Moreover, the shifting of population in the territory in which we labor from Mexico into the United States and *vice versa* is still very great, therefore, while the Mexican work in the United States is set apart into two Missions, the Texas Mexican and the Western Mexican, the arrangement by which all of our preachers working among the Mexicans in the United States and in Mexico are, with few exceptions, members of the Mexico Conference, has been exceedingly helpful, and if a change is made in the present relationship, it should probably be in accordance with the memorial sent up by the Western Mexican Mission—namely, to join the Texas Mexican Mission with the Coahuila and Monterey Districts of the Mexico Conference under some such name as the Eastern Mexican Conference, and to join the Western Mexican Mission with the Chihuahua, Parral, and Durango Districts of the Mexico Conference under the name of the Western Mexican Conference. Such an arrangement would have some decided advantages which will not be discussed in this report, but which should be considered by the Committee on Missions and the Committee on Boundaries. Furthermore, without expressing any judgment as to which department of the Board of Missions should have supervision over the Mexican work, it is the opinion of the writer that all of the Mexican work should be under the Foreign Department or all of it should be under the Home Department; that is a matter which could be adjusted by the Board of Missions should the General Conference decide to arrange our Mexican work as indicated above.

Certain problems have arisen in connection with our work in Mexico relating to the somewhat unusual provisions in the Mexican constitution and to the spirit of nationalism which is abroad in many lands. It is to

be noted that the governmental restrictions are not entirely new, but that they have been part of the constitution of Mexico since 1917, and, furthermore, that these restrictions are the natural result of the determination of the Roman Catholic Church to recover, if possible, the properties which had been confiscated by the government and the political power which it had exercised for nearly three hundred and fifty years before the constitution of 1857. The constitution of 1917 indicates the almost fierce determination of its framers to obliterate every possibility of further clerical domination of the political life of Mexico and to prevent the Roman Catholic priesthood from accumulating again by prostitution of their religious influence over the ignorant and superstitious people property for which they would have no real need for the carrying on of spiritual activities. The president of the republic has recently declared that the provisions of the constitution concerning religious activities would be rigidly enforced against that portion of the clergy of the Roman Catholic Church who are engaging in political activities against the present republican form of government and who are teaching children in the primary schools disrespect and disloyalty to the constitution.

The president made a clear-cut distinction between the foreign-born Roman Catholic clergy who were exercising "ritualistic acts" and the ministers of Protestant denominations who were simply performing acts of religion; declaring that the Protestant ministers had not been molested and would not be molested as long as they refrained from political activities and confined themselves to spiritual activities. It seems evident that the government of Mexico does not consider the kind of work which has been done by our missionaries to be contrary to the intent of the constitution of Mexico, and there seems no good reason to expect that our missionaries will be molested in their good work if they use discretion as to the time, the place, and the manner of their activities. Furthermore, there is no reason to think that any property which is held for use by any of our workers, either for Church services or school or hospital or social service work, will be denounced or taken over by the government. It does seem, however, that the government will require that no religious instruction be given in primary schools, and that no minister and no man or woman member of a religious order will be permitted to teach in primary schools wearing the habit of the order. It will probably be necessary for us to eliminate all religious instruction from the primary schools, arranging to give to the children religious instruction in other buildings outside of school hours.

Concerning the problems connected with the internal administration of our work in Mexico, there is little real ground for misunderstanding and friction. Any movement among our Mexican Methodists which has for its purpose the development of a national spirit of self-reliance, the cultivation of genuine self-direction and self-support, is to be commended and encouraged, and that policy has been steadily followed during the past quadrennium. Responsibility has been placed increasingly upon the shoulders of the Mexican workers as they have become sufficiently quali-

fied to assume it so that there are, at the present time, only four ordained missionaries of our Church under appointment in Mexico. Two are presiding elders, one is the publishing agent, and one a teacher of Bible in Laurens Institute. When there is a sufficient number of well-trained preachers to carry on all the evangelistic work, and when there is a sufficient number of well-trained teachers to carry on all the educational work, it should be placed in the hands of Mexican workers. There has been a gratifying development in this direction, but the time has not yet come to place all the responsibility for carrying on our work in Mexico upon our Mexican workers. There are even greater stretches of country and greater masses of population not yet evangelized in Mexico than in Cuba, and our native ministers and teachers are neither sufficiently numerous nor sufficiently well trained to do that great work unaided by missionaries.

There is no need for and there should not be any undue haste on the part of the home Church to unload its responsibility upon the native Church, nor upon the native Church to assume it until it is fully prepared, knowing that the home Church will be delighted to withdraw from the field when the native Church is strong enough in every way to carry on its work without disaster; the native Church must understand, also, that the home Church is as lovingly solicitous as an earthly parent that the toil, the sacrifice, the time, and the lives which have been freely lavished upon the young Church shall not be wasted by premature withdrawal of whatever advice and counsel, or even measure of control, may be necessary for a time, to save from such mistakes and blunders as might not only retard but permanently stunt the growth of the Church.

Notwithstanding the difficulties indicated above, there has been a gratifying development of our work not only in the United States, but in Mexico. At the El Paso Conference in 1918, the missionaries and active pastors numbered only about 12, with a scattered membership of about 1,500. In 1922 the membership had increased to 2,560, with 3,213 Sunday school scholars. In 1926 there were 3,798 members, with additions on profession of faith for the year 1925 of 528. There are 71 Sunday schools, 345 officers and teachers, 3,924 scholars; Epworth League members have increased from 813 to 965; Woman's Missionary Societies have increased from 8 to 24, and members from 269 to 611. Students in our schools have increased from 2,352, with 38 American and Mexican teachers, to 5,568 students, with 197 teachers. The value of our educational institutions is now \$2,211,212. There are now three hospitals, located at Monterey, Torreon, and Chihuahua. There are social centers at Chihuahua, Durango, and Monterey. The amount contributed for the support of the ministry has increased from \$8,500 to \$12,500, and the total amount contributed for all purposes has increased from \$21,400 to \$32,150; all this in the territory south of the Rio Grande.

In the territory north of the Rio Grande there has also been a very steady growth, especially in the territory of the Texas Mexican Mission. The number of pastoral charges has increased in the Texas Mexican Mission

from 19 to 31; number of members from 1,990 to 3,159; amount for the support of ministry increased from \$3,300 to \$9,100; total amount for all purposes, from \$14,100 to \$22,500. The schools in the Texas Mexican Mission and in the Western Mexican Mission are among the best in our mission field, and an unusually large percentage are being trained for work in the ministry and in the local Churches. A steady increase in the Mexican population in the territory north of the Rio Grande is straining the resources of the Board of Missions to the utmost to supply sufficient funds to open up work in those sections where Mexican people have settled. The growth in membership in the Western Mexican Mission has not been as great in proportion as in the Texas Mexican Mission. The Mexican population is more scattered except in the great cities of El Paso and Los Angeles. Number of members, 1921, 1,146; 1925, 1,685. Number of Sunday school scholars, 1921, 1,586; in 1925, 1,702. Total amount raised for the support of the ministry, 1921, \$2,071; 1925, \$2,572. Total amount raised for all purposes in 1921, \$12,510; 1925, \$8,797. The amount in 1921 included large collections for the Centenary fund.

THE CONGO MISSION

It had been planned to visit the Congo in 1924, and again in 1925, but, as is well known, in 1924 the Board of Missions found itself in great financial straits, and it was thought necessary that all the bishops in charge of mission fields should take active part in the "Clean-up Campaign" of the Centenary, and this work extended from December to April. In 1925 the Board of Missions again was seriously embarrassed in funds, and it was thought unwise to expend the amount of money necessary for a trip to the Congo and return, and again the bishops in charge of mission fields were requested to put forth special efforts at home. Consequently, the report from the Congo Mission cannot be made from first-hand observation, but from the reports from the field, written and oral.

The Mission has suffered heavily from sickness and from consequent withdrawals, some of them temporary and some of them permanent. Although the Candidate Committee and the physician of the Board of Missions have joined with the Administrative Secretary and the bishop in charge in trying to send out only those who seem to be in sound health, yet the change in climate conditions is so great that sometimes unexpected physical defects are brought out. Notwithstanding these difficulties, however, there is a good force of workers who have given their lives unreservedly to carrying the good news of salvation to the lost souls in the heart of Africa, and the work of the Mission has gone steadily forward.

There are now three stations, with Wembo Nyama as the central station and Minga and Tunda, the new stations, each about three days' distance by travel from Wembo Nyama. The evangelistic work is, of course, here as elsewhere, the indispensable arm of service, and there are 48 native evangelists serving 54 native regular outstations with preaching places here and there as opportunity may permit. The number of members has

increased from 637 to about 1,150. While this is not a large number, yet in view of the strictness of the requirements for admission in the membership and the large number of those who attend preaching services the increase is very gratifying. Doubtless our missionaries could baptize many times more than they have done; and if they followed the practice of the Roman Catholics, they could count the membership by the thousands, but the instruction given to candidates for membership is probably far more thorough than in our home Churches.

The insistence upon the payment of the tithe by all members is a deterrent to join the Church by all those who have not much root.

The educational work is so closely linked to the evangelistic as to be hardly distinguishable apart from it. All our teachers are evangelistic in spirit, and the classroom is as productive of spiritual results as the Church service. The production of the simplest kind of literature in the native dialect is a task in itself, and the translation of the Scriptures, of hymns, and helpful books of necessity proceeds slowly. As in the days of our Lord, the compassion and power of the Great Physician deeply stirred the multitudes, so the ministry carried on by our missionaries, doctors, and nurses tolls a bell which is heard throughout the country and brings the people to the mission station. Then, when they have skillfully treated and lovingly cared for them, the hearts of the patients go out in gratitude to their benefactors and almost inevitably they ask, "Why should these people love us and help us?" and the answer is: "Their Master, Christ, loves you."

The life of Central Africa is in the making. Those phases of evil and sin which, alas, all too frequently accompany the entrance of Western civilization into healthier lands are seen at work in Africa. The Church must strive mightily and promptly to grip the native heart with the message of salvation from past and present sin, to indicate the Christian standard of life, and the same power to maintain it. We have assumed the responsibility for a definite section of the Belgian Congo, and we must meet that responsibility with men and money and prayer.

The failure of many of our people to meet their Centenary pledges and the utter refusal of many of the professed followers to give to missions is to the shame of the Church and is a betrayal of their Lord. The curtailment of projected work and the inability to keep faith with the people in various sections have frequently and greatly humiliated our workers and sometimes impaired their influence. What answer will a Church richer than ever before in history make at the judgment seat of Christ for its refusal to give the money needed to tell and teach men the story of their love? "These things ought ye to have done, and not to have left the other undone."

The last General Conference, in its report concerning the grouping of Conferences in Episcopal Districts, placed the Cuba and Mexican Conferences, the Texas Mexican, the Western Mexican, and the Congo Missions in the Eleventh Episcopal District, but did not suggest any place for an episcopal residence for that district, nor direct that the Board of

Missions and the Woman's Council provide a domicile for the bishop assigned thereto. In view of these facts, and of the further fact that the three fields included in the Eleventh District are not contiguous, but are widely separated, it was an open question what place would be most convenient for the bishop's residence. In 1918 the General Conference recommended that the "bishops elected at this Conference and at subsequent General Conferences fix their residences in the important cities of our territory." As none of the bishops of our Church have ever lived in Washington City, the writer, in 1922, selected that city as his official residence, and it has continued so to be through the quadrennium. An important factor in the decision to select Washington was that it was desirable that the Commission on Temperance and Social Service have its headquarters at Washington; and, as the General Conference did not provide an adequate sum to employ a full-time secretary, the general direction of the work of this Commission seemed to devolve upon its chairman, the writer.

In the effort to deliver the full weight of the sentiment of our Church membership upon the governmental agencies, it has been necessary to devote a considerable amount of time, thought, and effort to the work of the Commission, not simply in connection with prohibition legislation, but in the effort to inform, and then fully represent, our people on questions pertaining to war and peace, to industrial and racial relations, and to other social problems which must be faced by a progressive, aggressive Church membership endeavoring to translate the teachings of Jesus into the social life in which the Church must carry on its activities. It has also been necessary to give approximately ten days annually to the Social Service Conference at Lake Junaluska, and during the past two years an additional five or six days to the conferences at Mount Sequoyah, and this, of course, does not include the amount of time required for the preparation of the program and the organization of these yearly conferences.

As chairman of the Commission of our Church on Temperance and Social Service, in addition to the work in this country, the writer has attended temperance conferences in ten or more countries in Europe, and has delivered addresses also in Canada, Cuba, and Mexico. As chairman of the Near East Relief Advisory Committee of the General Conference he visited the countries of the Near East in 1922, 1924, and 1925, has attended the International Near East Relief conferences yearly, and has frequently met with committees in New York and spoken in a number of towns and cities in the interest of the worthy cause.

As the official representative of our Church on the Administrative Committee of the Federal Council of the Churches of Christ in America he has attended the monthly meetings of that Committee in New York unless providentially hindered, and has also served on some other commissions of the Federal Council, giving as much time as possible thereto; for the first three years of the quadrennium he was chairman of the Commission on Relations with Religious Bodies of Europe, and in that relation repre-

sented not only our own Church, but American Protestantism in several conferences in Europe.

The writer also represented our Church, at first unofficially, as a member of the Executive Committee of the American Section of the Universal Christian Conference on Life and Work, and later as the official representative attended many meetings in the homeland and in assisting in the preparations for the great Stockholm Conference.

Owing to inability to attend the meetings, Bishop Hendrix resigned as a trustee of the Church Peace Union, and the writer was elected to fill that vacancy, which has given the opportunity to aid to some extent at least in the development of the peace sentiment throughout the world, in which great effort our people are as much interested as is any Christian denomination.

The scope of the natural activities of the Commission on Temperance and Social Service is naturally so wide that it has been impossible to respond to the many and varied opportunities for helpful service, but as much has been done as possible consistent with the proper performance of regular duties.

BISHOP W. B. BEAUCHAMP

Dear Fathers and Brethren: In the findings of the Committee of One Hundred, which met in the Chisca Hotel in this city in 1918, occurred this sentence: "At the close of the World War there will be opportunity for religious reconstruction in Europe which we, as a part of American Protestantism, must be prepared to meet." This sentence was a prophecy.

At the close of the war we undertook work in Europe. First, relief, immediate and constructive; and, second, work religious. In the division of the territory with the Methodist Episcopal Church we were assigned the countries of Belgium, Poland, Czechoslovakia, Central and South Central Russia. We organized missions in Belgium, Czechoslovakia, and Poland in 1922. God has in a wonderful way blessed our work in these nations and led us in finding workmen and in opening work in various cities and towns. At the close of four years we report a membership of between twelve and thirteen thousand souls, with many additional adherents in France. We have tried in every way possible to cooperate with the historic Protestant groups of these countries and enjoy their friendship and good will.

We believed that it was necessary for us to set up a distinct Methodist Church in order to bring to these peoples the gospel as we believe it and preach it and to carry on effectively the program of the kingdom of God. In all of these nations we have especially emphasized the evangelistic program, a note which has been lost by many of the Protestant groups of these lands.

BELGIUM

When we entered Belgium, a nation of eight millions of people, we found both the French and Flemish tongues spoken there; these two tongues

represented by about equal groups of peoples. We did not have a single French-speaking preacher to begin our work with. In the providence of God men were found who responded to our call, and through them others have been converted and led to give their lives to the work of the territory, so that at the close of the quadrennium we have twenty-six native workers, seven of them ordained preachers and seven nonordained preachers, three elders, and nine colporteurs. Our work in Belgium is growing steadily and most encouragingly. There are eighteen churches and three stations.

The publication and colporteur work has been an important feature in the Belgium program. We have two publications in French and one in Flemish. We have published six different tracts with pages from four to sixteen, and sold many thousands of these. We have published booklets with fifty pages, some sixteen in French and five in Flemish, and we have published six books, having at this time published the Standard Sermons of Mr. Wesley, translated the Discipline and some other special Methodist books for our people. We have distributed many thousands of copies of the Gospels.

We have one Girls' School, the only Protestant boarding school in Belgium, with 119 pupils; one orphanage with forty children; and one day school. We have also a Bible Training School for Workers with nineteen students.

The outlook for our work in Belgium is most encouraging.

POLAND

In Poland we have met with the most distressing opposition from the Roman Catholic Church. Our Church is moving steadily forward. We now have four presiding elders' districts in Poland with some most competent native helpers. We are developing a native ministry in this land. Here in Poland also we have done a great amount of colportage and pamphlet distribution. Mr. Wesley's sermons, some other Methodist books, and the Discipline have been put in the Polish language.

We have an English school at Warsaw with 1,200 students; an Academy and Orphanage at Klarysew, and also have an industrial orphanage at Odolanow.

The people of Little White Russia, second largest minority in Poland, with some 3,000,000 people, have officially asked us to take them over and give them the gospel and be their religious leaders. The Ukrainian people in Galatia, 7,000,000 in number, the largest minority in Poland, one-fifth of the total population, have also officially asked us to become their religious leaders, teachers, and guides. We have a vast opportunity with these 10,000,000 of people if we only had the means to send the workers to preach the gospel in the many villages of these two minority peoples.

The outlook in Poland is favorable for an early and great development in our Church.

CZECHOSLOVAKIA

In Czechoslovakia we have more than 10,000 members, after four years of work. We have three presiding elders' districts and thirty-three

preachers. We are developing there not only rapidly in the number of members, but also we are developing a strong native ministry. We have 15 churches and 12 parsonages. We are doing a most important work among the Russian students in Prague and have gathered a most valuable library of 4,000 volumes in this work.

We distributed last year some 4,000 Bibles and 30,000 pieces of other literature. This is the land of Huss, and our gospel and Methodist plans appeal to these people. This Mission is asking to be set up as an Annual Conference by this General Conference.

It is my judgment that Europe presents to American Protestantism the most immediate and appealing need in all the world. In the providence of God we have been led into the heart of the Slav country, which gives us the opportunity to remake the religious ideals of a vast multitude of people. The work is in every way most appealing and encouraging, and I desire to report the obligation which I feel to the Church which has given me the opportunity to supervise this great undertaking on the continent of Europe.

BISHOP JAMES E. DICKEY

Dear Brethren: In keeping with the request of the General Conference of 1918, I am herewith submitting to you my report as General Superintendent of the Eleventh Episcopal District.

I am very grateful in being able to record the fact that I have presided over each session of the Annual Conferences committed to my care during the quadrennium. It is with a deep sense of gratitude that I record the further fact that at the hands of my brethren I have received the most gracious courtesy and kindly consideration. This sense of appreciation impels me to bear public testimony at this time.

The following statistics will acquaint you, in a measure at least, with the results of the work of the quadrennium:

Members—1925, 207,750; 1921, 183,784; increase, 23,966.

Local preachers—1925, 569; 1921, 522; increase, 47.

Traveling preachers—1925, 881; 1921, 782; increase, 99.

Value of Church property—1925, \$15,352,940; 1921, \$8,735,732; increase, \$6,617,208.

Contributed for all causes—1925, \$4,596,085; 1921, \$3,333,627; increase, \$1,262,458.

Sunday schools—1925, 1,125; 1921, 1,120; increase, 5.

Sunday school scholars—1925, 170,360; 1921, 151,167; increase, 19,193.

Epworth Leagues—1925, 809; 1921, 573; increase, 236.

Epworth League members—1925, 20,553; 1921, 20,242; increase, 313.

Woman's Missionary Societies—1925, 720; 1921, 609; increase, 111.

Members of Woman's Missionary Societies, 1925, 20,738; 1921, 20,648; increase, 90.

The foregoing figures indicate the status of the district as a whole. The

following figures give a detailed statement of the status in each Conference:

CENTRAL TEXAS CONFERENCE

Members—1925, 91,575; 1921, 84,163; gain, 7,412.
Local preachers—1925, 235; 1921, 218; gain, 17.
Traveling preachers—1925, 334; 1921, 285; gain, 49.
Value of Church property—1925, \$5,041,456; 1921, \$3,533,750; gain, \$1,507,706.
Contributed for all causes—1925, \$1,777,544; 1921, \$1,451,385; increase, \$326,189.
Sunday schools—1925, 456; 1921, 478; loss, 22.
Sunday school scholars—1925, 73,653; 1921, 68,709; gain, 4,944.
Epworth Leagues—1925, 295; 1921, 236; gain, 59.
Epworth League members—1925, 5,590; 1921, 8,915; loss, 3,325.
Woman's Missionary Societies—1925, 248; 1921, 218; gain, 30.
Woman's Missionary Society members—1925, 7,633; 1921, 7,783; loss, 150.

WEST TEXAS CONFERENCE

Members—1925, 47,438; 1921, 41,494; gain, 5,944.
Local preachers—1925, 102; 1921, 123; loss, 21.
Traveling preachers—1925, 240; 1921, 226; gain, 14.
Value of Church property—1925, \$3,097,459; 1921, \$1,861,400; gain \$1,236,059.
Contributed for all causes—1925, \$1,403,993; 1921, \$901,126; increase \$502,867.
Sunday schools—1925, 289; 1921, 295; loss, 6.
Sunday school scholars—1925, 40,878; 1921, 38,524; gain, 2,354.
Epworth Leagues—1925, 234; 1921, 157; gain 77.
Epworth League members—1925, 6,044; 1921, 4,803; gain, 1,241.
Woman's Missionary Societies—1925, 206; 1921, 175; gain, 31.
Woman's Missionary Society members—1925, 5,952; 1921, 5,342; gain, 610.

NORTHWEST TEXAS CONFERENCE

Members—1925, 55,661; 1921, 45,790; gain, 9,871.
Local preachers—1925, 190; 1921, 148; gain, 42.
Traveling preachers—1925, 244; 1921, 204; gain 40.
Value of Church property—1925, \$6,456,325; 1921, \$2,737,350; gain, \$3,718,975.
Contributed for all causes—1925, \$1,157,974; 1921, \$735,298; increase \$422,676.
Sunday schools—1925, 292; 1921, 275; gain, 17.
Sunday school scholars—1925, 44,512; 1921, 32,739; gain, 11,773.
Epworth Leagues—1925, 219; 1921, 134; gain, 85.
Epworth League members—1925, 7,216; 1921, 4,989; gain, 2,227.
Woman's Missionary Societies—1925, 195; 1921, 162; gain, 33.

Woman's Missionary Society members—1925, 5,231; 1921, 5,997; loss, 766.

NEW MEXICO CONFERENCE

Members—1925, 13,076; 1921, 12,336; gain, 740.

Local preachers—1925, 42; 1921, 33; gain, 9.

Traveling preachers—1925, 63; 1921, 67; loss, 4.

Value of Church property—1925, \$757,700; 1921, \$603,232; gain, \$154,468.

Contributed for all causes—1925, \$256,574; 1921, \$245,818; increase, \$10,756.

Sunday schools—1925, 88; 1921, 72; gain, 16.

Sunday school members—1925, 11,317; 1921, 11,195; gain, 122.

Epworth Leagues—1925, 61; 1921, 46; gain, 15.

Epworth League members—1925, 1,708; 1921, 1,535; gain, 173.

Woman's Missionary Societies—1925, 71; 1921, 54; gain, 17.

Woman's Missionary Society members—1925, 1,922; 1921, 1,526; gain, 396.

ORDINATION OF DEACONS AND ELDERS

	Deacons	Elders
Central Texas Conference.....	53	48
West Texas Conference.....	28	23
Northwest Texas Conference.....	31	26
New Mexico Conference.....	9	7
Total for the district.....	121	104

I have not made a statistical report of the educational interests by reason of the fact that all the Texas Conferences have a common interest in the Southern Methodist University at Dallas and there is danger of overlapping in the several reports to the Conferences. I have pleasure in reporting, however, that there is a strong and progressive leadership of this interest throughout the State. Our institutions are increasing in financial strength as well as in patronage. The crying need of the hour now, as it has ever been, is larger endowment and better physical equipment. I am led to believe, however, that the day is not far distant when the generosity and consecration needed to supply this want will not be lacking.

The five Annual Conferences of Texas also hold in common a great orphanage, located in the city of Waco, Tex. For the same reason indicated in my report of the educational interests, I do not present orphanage statistics. This institution is constantly growing in material support, and is growing correspondingly in benevolent ministry. The New Mexico Annual Conference, during its last session, adopted a resolution agreeing to "take over" an orphanage in the city of El Paso, Tex., known as the El Paso Orphanage.

The Central Texas Conference has a hospital in process of erection in the city of Fort Worth. When completed, the building will have cost one

million dollars. This worthy enterprise will meet a long-felt want in that section of the Church.

The foregoing report gives a brief survey of conditions as they now exist in the Eleventh Episcopal District.

BISHOP SAM R. HAY

Dear Fathers and Brethren: It is my pleasure, in compliance with your request, to submit to you the following report:

I was assigned at the beginning of the quadrennium to the episcopal district composed of the China Conference and Manchurian Mission. I went at once to China and began my work. I found the Conference in splendid condition, all departments of the work well organized and making excellent progress; both the missionaries and native workers faithful and efficient.

As the result of the Centenary our work had gone forward spiritually and materially as never before. I found some forty-one building enterprises, including churches, college buildings, hospitals, and homes for our missionaries either completed or in course of construction.

After spending several months in the field I returned home, expecting to return to China in a short while, but family afflictions prevented my doing so, much to my regret.

The last two years of the quadrennium I have served the district composed of the North Arkansas, Little Rock, and Louisiana Conferences.

During these years the district has made marked progress.

We have had substantial increase in membership. Church buildings both in the country towns and cities have been erected, buildings for the most part well equipped for the work of the present-day Church.

Our schools and colleges have increased in attendance, physical equipment, and endowment, and are doing in a most serious way the work of Christian education.

In fact, all departments of our work in this district—Sunday schools, Epworth Leagues, missionary organizations—have made remarkable growth. Large classes of young men have been received into the Conferences, most of them products of our colleges.

I do not speak extravagantly when I say that these Conferences, both as to preachers and the membership of the Church, are genuine Methodist people, faithfully carrying forward the work of the kingdom.

BISHOP HOYT M. DOBBS

After half a century of sacrificial toil in the republic of Brazil, our Church in that country will celebrate with appropriate ceremony its semicentennial on August 11, 1926, in the city of Rio de Janeiro.

We now have more than two hundred preaching places throughout the republic. By careful estimate our Church members now number more

than fourteen thousand, and represent a type of piety which is worthy of the noble standards of the history of Methodism and of the New Testament.

At this date there are in operation ten schools and colleges, with student bodies which now aggregate in number more than three thousand. Another great educational agency is our Methodist Publishing House at Sao Paulo, under the direction of Rev. C. L. Smith and Rev. John Becker. Through its various periodicals it regularly supplies religious literature in the Portuguese language for the Methodist Episcopal Church, South, the Presbyterian Church, and the Protestant Episcopal Church. Its financial value is now estimated by the auditors at a quarter of a million dollars. It would be difficult to overemphasize the influence which this agency alone is exercising upon the Brazilian people.

The Centenary has put our cause in Brazil forward by years. The building program as originally planned has been executed, save in one instance—and this will also be realized at no distant date. The total value of our properties in Brazil is estimated to be more than four million dollars.

I desire to call attention to the recommendation of the Bishops in the Episcopal Address touching the future of our Church in Brazil. The time is undoubtedly at hand for them to have a larger participation in all our affairs. This you will no doubt give your most careful consideration.

For journeying mercies without number, for the health of my loved ones during my long absence from home, for the unfailing courtesy and co-operation of the Church in Brazil and of all the Secretaries at home, and for the steady ongoing of the cause of Christ in South America, I am profoundly grateful to God and his Church.

BISHOP H. A. BOAZ

Dear Fathers and Brothers: My quadrennium in the Orient has been filled with delightful labors and blessed with congenial fellowship. God has been gracious. "Goodness and mercies have followed us all the days of our" sojourn in the East. For the first year I was appointed to Japan, Korea, Manchuria, and Siberia, but after the death of Bishop Atkins and the return of Bishop Hay to America, I was assigned to China also, and thus left in charge of the entire Orient. Of the 400 missionaries assigned to the foreign field, 225 of them, more than one-half, are in the Orient. They are a noble band of bold and adventurous soldiers of the cross and deserve your confidence and hearty support. In spite of the great disappointment on account of not receiving the necessary funds, the workers on the field are hopeful and looking for better days in the future. They have sacrificed the joys and pleasures of the homeland and endure the privations of life in a foreign field in order to promote the interests of the kingdom of God. They are giving their all for the sake of the Master; surely those who are at home will not forsake them in their time of need. They are worthy and well qualified for their work and ought to be given

the funds necessary for properly carrying on their labors in that vast field of almost boundless opportunities. They will not fail you and you must not fail them.

Without doubt the Orient is the greatest mission field in the world. In many of our other mission fields the countries are at least nominally Christian, but in that vast area the people are altogether without knowledge of the true God, and know nothing of Jesus Christ, whom he has sent. In that field your missionaries are holding up "the Light of the World" in a land of spiritual darkness, gross ignorance, and heathen superstitions. They deserve your earnest prayers and generous financial support. The area included in the episcopal district of the Orient is larger than all the Southern and Western States combined. We have by no means fully occupied this territory, and have not touched vast areas in Manchuria and Siberia that are without the gospel. In the territory for which we are responsible in the Orient we have a total population of about sixty-five million souls. When we consider the area and the population it seems that we are but playing at the great cause of missions in that vast field. But with the limited number of workers and the still more limited means at our disposal the work is prospering about as well as could be expected under the conditions.

In order to properly supervise the work extensive travel has been necessary. For the entire quadrennium I have averaged traveling one hundred miles per day for every day in the year and have spoken publicly three or four times per week for every week in the year. During the four years I have been in the homeland about thirteen months, during which time I have preached, mostly about missions, about 240 times. A brief survey of the progress made in the Orient during the quadrennium may be of interest. A steadily decreasing income has prevented opening new fields and made it very difficult to hold the lines projected during the Centenary awakening.

The Siberia Mission, authorized by the Board of Missions in May, 1920, comes first in order. The last General Conference defined the Siberia Mission in the following terms: "The Siberia Mission shall include Siberia and the work among Koreans and Russians in Manchuria." On account of language and racial differences the Russian Department of this Mission was organized into a separate section in Harbin on September 11, 1923. It has grown in a most satisfactory way. Only the lack of funds prevents a wonderful growth. The field is ripe and the opportunities are abundant. We have in Harbin two good congregations with a total membership of 172. Nine young Russian men are preparing for the ministry of our Church. They are a promising group and may constitute the foundation for a fine ministry of native men for this field. The Sunday school has an enrollment of 320. The day schools last year enrolled more than 1,500 students in all departments. The clinic gave more than 22,500 treatments to more than 4,500 different patients during the last twelve months. The work is suffering for a church building and a school building, since we have neither of our own, but are renting the property of others for these pur-

poses. The two young women sent out representing the Woman's Department of the Board of Missions are doing a most excellent work in Harbin. The possibilities are limited only by funds and workers.

On account of the opposition offered by the Soviet authorities in Siberia, the work among the Koreans in that part of the field is not so pronounced. For the past three years I have not been able to enter Siberia at all, but have had regular reports made by the pastors to Rev. J. S. Ryang, the Korean superintendent of all the Korean work in Siberia and Manchuria. In that field, so promising at first, but hindered now by Sovietism, we have 21 Korean pastors, 97 societies, 1,465 baptized members, 250 probationers, and 1,378 seekers. The outlook is somewhat brighter at present than it was one year ago. The Soviet officials are apparently finding out that we are not there for political reasons and are somewhat more lenient than before. In 1924 three of our leading Korean pastors and the Bible woman were put in jail for no other reason than that they were ministers of the gospel of Christ. No one was so imprisoned in the year 1925. The pastors who attended the meeting of the Mission report a more hopeful outlook at present. Soviet authorities will not allow us to carry on any Christian schools nor permit children to attend Sunday school alone.

Work among the Chinese in Harbin was opened in April, 1924, under the auspices of the China Annual Conference. Rev. J. C. Hawk was appointed superintendent. Under his wise direction the work was prepared. We now have 83 baptized members and 30 children who are baptized.

Work in the Korea Annual Conference is very encouraging. The Korean people are responsive to the call of the gospel. They appear to have no political future and the economic outlook is discouraging. They are a broken-hearted people and deserve the sympathy of the Christian world. Only the gospel of Christ can bring them comfort in their hour of gloom and sorrow. The Korea Annual Conference has 31 ordained preachers, 68 licensed preachers, 76 pastoral charges, 492 societies, 9,324 baptized members, 2,454 probationers, and 8,098 seekers, making a total of 22,591 members and adherents. There are 979 Sunday school teachers and 14,793 pupils. During the quadrennium membership has increased a little more than 25 per cent. Three of the six districts are entirely self-supporting at this time, so far as pastors' salaries are concerned, and the other three are about 70 per cent self-supporting. There has been a net gain of 104 church buildings and a substantial gain in all financial lines. At present there are 53 missionaries assigned to this field. During the quadrennium we have lost five good men and not a single new man has been sent out. Unless new recruits are sent to the field the work must suffer loss for proper leadership. The Korea Annual Conference was the first Conference to report its quota subscribed to the Superannuate Endowment Fund and has already paid the first and second installments in full. Within the bounds of this Conference we are operating alone the Ivy Hospital at Songdo and the Woman Hospital at Wonsan, both of which are good hospitals and doing splendid work. At Choon Chun we have also a good dispensary. Through these institutions are passing annually

thousands of people for the healing of the body and soul. We assist in the operation and management of the Severance Hospital at Seoul, which is also doing a very fine work. We have on this field four high schools with a total attendance of 1,270, and numerous schools of lower grades, with an attendance of about 3,501. We have part also in the work done at the Chosen Christian College at Seoul and the Union Theological Seminary at the same place. Time and space forbid an extended report at this time.

In Japan the work is progressing nicely, though not making any remarkable strides. Our relations with the Japan Methodist Church, the Japanese government, and the people generally have been most agreeable. In this field we have assigned at this time 54 missionaries. Under the care of these missionaries are 3,278 baptized members of the Church. The Japanese pastors are all under the control of Bishop Usaki, of the Japanese Methodist Church. When a Mission Church becomes self-supporting it is then turned over to the Japan Methodist Church and ceases to remain under our supervision. During the quadrennium now closing we have had a net gain in our Mission Churches of 1,317, which is a net gain of about 67 per cent for the quadrennium. Since the Japanese government supplies fairly good hospital facilities, we have no hospital in this field. In coöperation with the Canadian Methodist Church we own and operate the Kwansai-Gakuin, which has an annual enrollment of about 1,700 students. It is a standard college with high school and commercial departments. It is doing a great work. I am sorry to report, however, that scarcely 25 per cent of the students are Christian. The Hiroshima Girls' School is under our exclusive ownership and control and has an attendance of about 900—about 70 per cent of whom are baptized Christians or on probation. The school is in urgent need of better buildings and equipment. The possibilities there are almost unlimited, and it is a pity not to have the necessary furnishings with which to do the work. At Osaka the Lambuth Training School for Christian Workers is doing a splendid work. A little less than sixty young women are there now in training for a high order of service. The Palmore Institute at Kobe has an average attendance of about 700 and is doing a great work for the young men of the city. It has a most excellent religious atmosphere and many of the students are active in Christian service. At the Kobe Evangelistic Center they are doing a good work for the young women of Kobe in training them for business careers. The Night School at Hiroshima is also doing good work. We have also numerous smaller schools that are helping to leaven the lump in Japan.

China is our oldest and greatest mission field. The China Annual Conference occupies a strategic position in a nation of four hundred millions of people. The work is making progress, but is not doing as well as we would like to see it do. There are many difficulties in the way. For lack of men and money we cannot do all that ought to be done. Much material progress has been made as a result of the Centenary funds, but we are in need of a great religious awakening in China at this time. To this field 110 missionaries have been assigned. In the China Annual Conference

there are 56 Chinese preachers in full connection and 22 on trial. There are 100 local preachers, about 80 of whom are being used as supplies in the work of the Conference. In this Conference we have 12,470 baptized Church members, 11,772 Sunday school students, with 980 officers and teachers. The Soochow University is at the head of the educational system of our Church in China. It has about 250 young men in the college department and 150 in the preparatory school. The McTyeire School for Girls, at Shanghai, and the Laura Haygood Normal, at Soochow, are doing a most excellent work for the young women in our part of China. There are 12 middle schools with 197 teachers and 1,278 pupils. There are 40 ordinary schools with 225 teachers and 3,574 pupils. We are co-operating in the Nanking Seminary and the Ginling College at Nanking. In China we also have two hospitals of our own, the Soochow Hospital and the Changchow, and are interested in two others, one at Huchow and the other in Shanghai. In these Christian agencies of healing more than 50,000 patients are treated annually. Surely nothing more Christlike could be done in this great land where there is so much of suffering humanity.

Throughout the entire Orient the field is white unto the harvest, but the laborers are few. Let us pray the Lord of the harvest to send forth more laborers into his harvest field.

IX. MEMOIRS.

BISHOP JAMES ATKINS

BY REV. T. C. RAGSDALE

JAMES ATKINS was born in East Tennessee, near Knoxville, in the salubrious, wholesome, and inspiring atmosphere of the mountains and of the open country, on April 15, 1850. He was at the same time born into the sanctifying atmosphere of our holy religion, which gave him a good start in life. A rich heritage was his in his devout and cultured parents. His father was, for nearly half a century, a faithful and efficient itinerant preacher, honored by his brethren, not only by serving responsible charges, but also by being sent by them six times to the General Conference as their representative. His mother came of a choice stock, so that there convened in his veins a rich strain of blood, which brought to him capacities of mind and heart far beyond the average. These rich inheritances he did not despise, nor did he dissipate them in riotous living. They neither provoked his pride nor abated his zeal. On the other hand, he accepted them as a sacred trust and rightly read that capacity meant opportunity, and that capacity and opportunity always carry with them heavy obligations both to God and to the human race for the largest possible service in making the world a fitter and happier place for men to live. To the end of his life, he was true to this trust. He never did anything in either a half-hearted or slovenly manner. Genius, to him, could never become an excuse for laziness, so that "whatsoever his hands found to do, he did with all his might." His career as a student was marked by a lively interest in his work and by a diligence and devotion which characterized all his future days. He was a careful investigator, an independent thinker, and a discriminating judge of the best and purest in all history and literature. His early college career was interrupted by the vicissitudes of civil war, so that, while very young, he became for a time a teacher in rural schools. This was at once a blessing and a necessity, which gave him an opportunity to solidify what he had learned and brought him into sympathetic touch with childhood and youth as a teacher, laying a foundation for that larger service which he rendered in later years in the field of religious education. Later on, he returned to Emory and Henry College and completed his course. Through life he looked back upon his college days with intense emotions of interest and pleasure. It was during his earlier days in college that he came into a conscious experience of forgiveness of sins and of sonship to God, an experience clear and full and which colored all his future life as well as all his thinking and his utterances and made of him an ardent expounder and lifelong defender of the tenets of Arminian theology as interpreted by John Wesley.

To him, religion was more than theory or philosophy; it was life. He "studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

At twenty years of age he was licensed to preach and at twenty-two was admitted on trial into the Holston Conference and appointed a junior preacher (after the good old way of our fathers) under Dr. R. N. Price, an association for which he never ceased to be grateful. After seven years of successful pastoral service, he was called to the presidency of Asheville Female College, and ten years later to the presidency of Emory and Henry. His labors as a college president were fruitful in every direction. A wise and faithful administrator, a man of affairs as well as a man of letters, an inspiration and example to the student body and a leader in Christian activities, he stamped the institutions over which he presided with the highest standards of Christian scholarship and holy living. His experience here prepared him for the large service which he rendered to the cause of Christian education during his tenure of the episcopal office. His zeal for a comprehensive system of thorough Christian training was a contagion which inspired others with an equal energy and materially aided in the founding of some of our largest institutions of learning.

His monumental work was that which engaged his hands and heart while General Secretary of the Sunday School Board and editor of our Sunday school literature, to which position he was elected in 1896 by the Book Committee as successor of Dr. W. D. Kirkland (deceased) and subsequently reelected to this office by the General Conferences of 1898 and 1902. He came to this work in the full vigor of his manhood and gave to it the fullness of all his energies. He brought to his task a cultured, vigorous, and disciplined mind, an experimental knowledge of the art of teaching others, a marked ability as a writer, and the practical and uniform habit of expressing himself in chaste and clear and cogent language, so that the truth might be understood. No finer series of Sunday school periodicals had issued from the press than that published under his direction. It was during his tenure of office as Sunday School Editor that our present system of teacher-training was inaugurated. He brought to our Church the distinction of becoming a pioneer in this field of religious education. Other Churches have followed our example and have been generous in their praise and appreciation of the work which we initiated. Had James Atkins done nothing else, this alone would have marked him as a man of rare spiritual vision and foresight.

While he majored, in his thinking and labors, upon the importance of thorough religious training in the home and Church and school, as the fundamental work of the kingdom, he was by no means indifferent to the most intense evangelistic efforts to redeem the erring and the lost. He was a constant promoter of such efforts, a friend to the true evangelist, and a laborer together with him. When Samuel Hopkins Hadley, Superintendent of Water Street Mission, came to Nashville in the winter of 1904, he followed him from place to place, and listened with keenest delight to

his expositions of the Scriptures as applied to the salvaging of the wrecks of human lives.

In 1906, by the suffrage of his brethren, he was called to assume the duties and responsibilities of the episcopal office. He was utterly unchanged, either in his attitude or his habits, by his elevation to this sacred office. He had formed the habit of giving his best to whatever task he had in hand. He could do no more here. His experience with men and affairs, as student, pastor, college president, editor, and writer had given him a keen insight into human nature and human needs, which gave him large fitness for his work as a bishop. He had remarkable adaptability and seemed to be able to adjust himself without effort to his new task. He was courteous, brotherly, sympathetic, approachable, nor was his cheerful spirit broken by the many petty and trivial demands which drew upon his strength. He never felt himself immune to criticism, but cordially welcomed the suggestions of sincere Christian men. He was a great lover of men. Many of us felt that he was our warm personal friend, nor did we cherish a delusion in so feeling. His heart was big enough to respond to genuine love and friendship wherever he found it, and his friends were legion.

As an administrator he put the Church first, and rightly so, as the bride of Christ and God's chiefest and ordained agency for mediating all the wealth of the gospel to the sons of men. Therefore, in his disposition of men to shepherd the flock of Christ, his eyes were not blinded by the affection which he cherished for his friends, nor was his heart controlled by prejudice in dealing with those who were his severest critics.

He enjoyed every field to which he was assigned. The writer can never forget the enthusiasm with which he was all aglow as he talked, in private, of his labors on the Pacific Coast and of the wealth of opportunity there which so greatly stirred his soul.

His knowledge of God and of the Holy Scriptures and his faith in the ultimate triumph of the kingdom of God on earth made him an enthusiastic supporter of a program of world-wide evangelization.

As a member of the Centenary Commission he was permitted to participate in the inauguration of the greatest forward movement, in the enlargement of missionary effort, in the history of Protestantism. Again, our great Church set the pace and others quickly followed. Under his direction our work in Europe was enterprised. He and his colleagues have given us as fine an example of spiritual diplomacy, in the providential selection of leadership for this work and in the stable foundations which they have laid for the future of the same, as has ever graced the pages of religious history. "A handful of corn, scattered in the top of the mountains," has already borne fruitage which "shakes like Lebanon." Dollar marks can never represent the value of his oversight in this field.

His personal traits were as pleasing as his public life was useful. Courteous and courtly in his manners, brilliant in conversation, a lover of good fellowship, he was a delightful companion and a welcome guest in any social circle. He was truly "given to hospitality," and God had made it

possible for him to dispense a larger hospitality than most of us are capable of doing. The days will be many, and the years also, before his brethren shall forget the happy and restful days spent under his generous roof amid the mountains and hills so dear to him. God gave to him a distinct and unusual blessing in his devoted companion and mother of his children. Upon their lives are the indelible marks of the sterling qualities of their splendid parents. To them, and to the companion of his last few years, whose loving ministry brought comfort to a tired servant of the Most High God, we commend the faith in which he wrought and in the service of which he died.

Pure in heart and clean of soul, he saw God here (though by faith). Now, no longer "as reflected in a mirror, but face to face he sees and knows as also he is known."

BISHOP JOHN CARLISLE KILGO

BY WILLIAM P. FEW

JOHN CARLISLE KILGO was born at Laurens, S. C., July 22, 1861, the son of Rev. James T. and Catherine Mason Kilgo. He was married to Fannie Turner, of Gaffney, S. C., December 20, 1882. To them were born five children: J. L. Kilgo, of Greenville, N. C., Mrs. Edna Kilgo Elias, Mrs. Fannie K. Groome, and John C. Kilgo, Jr., all of Charlotte, N. C. Walter Kilgo died in youth.

Bishop Kilgo was educated in private schools and at Wofford College. In 1892 he received from Wofford College the degree of Master of Arts. In 1895 Randolph Macon and Wofford Colleges conferred upon him the degree of Doctor of Divinity. In 1910 Tulane University conferred upon him the degree of Doctor of Laws, and Trinity College the same degree in 1916.

After leaving Wofford, he taught school for a short while. He then joined the South Carolina Conference and served on circuits until 1889, when he was made Financial Agent of Wofford College. From 1890 to 1894 he held in addition the chair of Philosophy at Wofford. In 1894 he was elected President of Trinity College, since 1924 a part of Duke University, which was founded in December of that year. He served as President of Trinity until May, 1910, when he was elected to the episcopal office at the General Conference in Asheville.

In 1894, 1898, 1906, and 1910 he was a delegate to the General Conference of the Methodist Episcopal Church, South. In 1901 he attended the Ecumenical Conference in London and in 1911 the Ecumenical Conference in Toronto. He was fraternal delegate of the Southern Methodist Church to the General Conference of the Methodist Episcopal Church which was held in Los Angeles, Calif., in 1904. There he made one of the outstanding addresses of his life.

From his election to the episcopacy until 1920 he served faithfully the Annual Conferences assigned to his care. For the two years following, be-

cause of his physical condition, he was relieved of active duties by the kindness of his colleagues who came to his assistance. In 1922 he was granted the superannuate relation.

Most of the time during the later years of Bishop Kilgo's life was spent in great pain. How much he suffered will never be known. He was willing to go; but he saw much to be done, and even when his strength was almost gone he wanted to try again. So firmly had he set his heart upon attending the sessions of the General Conference at Hot Springs that, although his days were numbered, he determined to go in order to associate once more with the leaders of the Church. These days were full of joy to him. Although he spent little time in the Conference he knew what was going on all the while. His friends were exceedingly mindful of him at all times and everywhere. In the dining room, the lobby of the hotel, and in his room there was always a host of his friends watchful of his comfort.

Bishop Kilgo's last speech was before the General Conference at Hot Springs, in May, 1922. At the close of the Conference he started home with his brethren, but was forced to stop in Memphis a few days to recuperate before returning to Charlotte. On the morning of August 11, 1922, he died, and he was buried from Hawthorne Lane Church in Charlotte, N. C. Bishop W. A. Candler and Bishop Collins Denny, two long-time friends, took part in the service. He would have said, "Let my boys bear me to my last resting place"; and so it was that this sad duty fell to the lot of six men who had been students of his in other days at Trinity College.

These are some of the salient facts in Bishop Kilgo's career. It will have been noted that he dedicated a good part of his life to the cause of education. He did much to emphasize in the thought of our people the importance of Christian education to the Church and to the State. He had the ability to take hold of an institution and build it up in men and resources. He had the vision and the boldness to create and direct public sentiment. He had the moral courage to follow the truth as God gave him to see the truth and the moral energy to stand up and be counted whether girt by friend or foe. He helped to put these qualities into Trinity College during the sixteen years he was there.

He thus prepared the way for its great future development, and he also thus lighted the road that all colleges must travel if they would attain to great and permanent success and usefulness. For nothing can be clearer to-day than the impossibility for any college ever to achieve great and permanent success or usefulness unless it has in itself the power to withstand the gusts of un wisdom that inevitably arise from time to time in all democracies. This service to education is the most conspicuous thing in Bishop Kilgo's whole career.

However, he was, first of all, and through all his life, a Methodist preacher. He had a clear call to the sonship of God and a clear call to preach the gospel of Jesus Christ. He believed in the methods used by the fathers. Nothing short of a clear-cut experience which vitally connected the seeker with the Lord could satisfy him. It must be a complete surrender, with

an implicit faith and a humble spirit, to learn the secret of the Lord. Jesus was to him not only the greatest Teacher that ever lived, not merely an authority on morals; he was Lord and Master, the Son of God who came into the world to save sinners and to redeem the life of man. He accepted without question the sovereignty of God. No man or body of men could make him bend the knee, but he willingly and joyously bowed before Him who was Lord of all. Conclusions came to him not through processes of reasoning, but like flashes from the Eternal. This triumphant note was in all Bishop Kilgo's preaching and contributed largely to making him the great preacher that he was.

If the message he undoubtedly had for the minds and the message he undoubtedly had for the souls of men could have been completely fused into one consistent ideal of life, then, I believe that Bishop Kilgo might have been in his generation the supreme intellectual and spiritual leader of the Southern people whom he so passionately loved. As it is, he has earned a place among the foremost educational administrators and preachers of his time.

NOTE.—At the last moment I have been called upon to prepare this memoir. Though working under difficult conditions, I have willingly undertaken it because of the sixteen happy years which Bishop Kilgo and I spent together in intimate labors and personal associations and because in the hurried preparation of this paper I have been able to rely largely on the excellent memorial read before the North Carolina Conference, at its annual session in 1922, by one of Bishop Kilgo's former students and closest friends, Rev. J. C. Wooten, presiding elder of the New Bern District in that Conference. The best part of my paper is taken from Mr. Wooten's, often word for word.

BISHOP WILLIAM BELTON MURRAH

BY FRANKLIN N. PARKER

WILLIAM BELTON MURRAH was born in Pickensville, Ala., May 19, 1852. His parents were Rev. William and Mary Murrah. In boyhood he attended school in Columbus, Miss., subsequently entered the Southern University at Greensboro, Ala., from which institution he was graduated in 1874. He was licensed to preach at Greensboro, Ala., in June, 1874, and was admitted on trial into the North Mississippi Conference at Aberdeen in November, 1874. He was ordained deacon by Bishop Pierce at Sardis, Miss., in November, 1876, and elder by Bishop Paine at Macon in December, 1878.

He served the following appointments: Vinton Circuit, 1875; West Point and Okolona, 1876; Coahoma and Fredonia, 1877; Oxford, 1878-81; Winona and Vaiden, 1882-85; Aberdeen, 1886. He was elected Vice President of Whitworth College in 1887. When Millsaps College was founded at Jackson, Miss., he was called to its presidency in 1892 and served in this capacity until he was elected bishop in 1910. He died at

Memphis, Tenn., March 5, 1925. He was a delegate to the General Conferences of 1890, 1894, 1898, 1902, 1906, and 1910. Also the Ecumenical Conference held at Washington, D. C., in 1891, and the Ecumenical Conference held at London in 1901. He was Fraternal Messenger to the Canadian Methodist Church in 1892. He was elected Secretary of Education in 1898, but declined. He received the degree of Doctor of Divinity from Centenary College in 1887 and the degree of LL.D. from Wofford College in 1897. He was married to Miss Beulah Fitzhugh, daughter of Col. L. T. Fitzhugh, a distinguished educator of Mississippi.

Bishop Murrah was born in the parsonage and, like many men who have enriched the civil and religious life of our country, he bore the stamp of the religious culture usually found in the home of a Christian minister. From this home he entered a Christian college, where, by discriminating and studious use of the opportunities of study furnished, he laid the foundation of correct thinking and just estimate of the real values in life.

After twelve years in the pastorate he came to his maturity in the field of our educational work. He continued to be a student and a teacher throughout his life. He counted it a duty and a privilege to keep abreast of the times. He was widely read in general literature, religious and theological studies, and the great questions of current interest in his day.

He studied men as well as books and had a singular sagacity in estimating the characters and powers of those with whom he came in contact. But in these judgments he manifested a spirit of fairness and kindliness, and only reached conclusions after carefully weighing all the facts in the case. Indeed, his character exhibited a poise and self-possession that never forsook him.

As a preacher he manifested careful preparation. His sermons were thoroughly thought out, polished in style, and illumined by felicitous quotations and illustrations. His language was always chaste and transparent. He was well informed in theological lore, thought deeply upon our great doctrines, and was able to make them helpful in his pulpit ministrations. He continued the habit of careful preparation, doing his utmost to improve his sermons and addresses down to the end of his life.

He was thoroughly familiar with our Church law and loved as he understood our Methodist spirit and system of Church government. In his capacity as bishop he gave general satisfaction in his Annual Conference presidencies, his work being characterized by painstaking interest in all the matters that came before him. His assignment of the preachers and general supervision of the work left a fine impression wherever his duties carried him as a bishop.

He was delightful as a friend, always interested in people. He was especially gracious in the companionship of those whom he knew in the intimacies of friendship. Always affable and cheerful, he was a welcome companion on a journey or in the social gatherings into which his calling so frequently carried him.

His religious life was deep, the result of an abiding faith in his personal relationship to God. He was not a man to speak lightly or carelessly

concerning the deeper things of life, but when occasion offered bore witness to the clear consciousness of his own acceptance with God and glad purpose to do his will.

His rise to positions of eminence and influence in the Church was inevitable. He was able to fill the places of large opportunity and service and his brethren spontaneously called him to these great tasks; and they were fully justified in their selection. He gave his best thought and attention to the duties committed to him. He finished his course as he began, upright, sincere, abiding, steadfast in the faith of his fathers. He rests in peace, and our memory of him is rich because we have known him in his genuine and gracious character as a man, a Christian, and an eminent minister in the Church of God.

BISHOP RICHARD GREEN WATERHOUSE

BY REV. J. W. PERRY

ON Thursday, December 7, 1922, while attempting to cross a street in Knoxville, Tenn., on his way to his residence, Bishop Richard Green Waterhouse was struck by an automobile and seriously injured. Without regaining consciousness after the accident, he fell asleep on Saturday afternoon, December 9. Two days later his remains were laid to rest in the beautiful cemetery on the hill overlooking Emory and Henry College, the institution to which he gave so many years of devoted service.

Bishop Waterhouse was born in Rhea County, Tenn., on December 24, 1855. He received his education in the public schools, in Hiwassee College, and at Emory and Henry. He was admitted on trial into the Holston Conference in 1878 and assigned to the Spencer Mission, on the top of Cumberland Mountain, where he worked for two years. He then served as pastor at Jonesboro, Tenn., for a year, after which he became a student at Emory and Henry. When he had finished his course there he was appointed for one year to Centenary Church, Knoxville, Tenn.; and then for four years, 1886-90, he served the Church Street congregation, and while pastor of that Church was married to Miss Carrie Steele, of Crystal Springs, Miss. To them was born one daughter, Miss Edith Waterhouse, who survives him. Next he was presiding elder of the Radford District for two years, 1890-92, and while serving on this district his wife died. In 1893 he served as professor of English at Emory and Henry College, and at the end of the year was elected President of the institution, in which position he served until he was elected bishop at Asheville in 1910. He was married the second time in 1894 to Mrs. Mary Thomas Carriger, of Morristown, Tenn., and to them were born two sons, who, with their mother, survive him.

When Bishop Waterhouse received his assignment for episcopal supervision of the Conferences in the Far West, he moved at once into the territory and gave himself, as was his habit, wholly to his work. During his second quadrennium his health was broken, though he still tried to

carry on his work. His last Annual Conference was his own beloved Holston, over which he presided in Pulaski, Va., in October, 1917. The General Conference held at Atlanta, Ga., in 1918 placed him on the superannuate list. He bowed to the will of the General Conference with gracious spirit. He longed to get well and to work, but submitted with sublime faith in God.

He was a man of genuine piety, an unselfish man, who never sought personal advantage or gain. He served his *Alma Mater* as President with untiring zeal and on all too meager salary. He never complained at this nor sought better compensation than to be of service to his Conference and Church. He was a preacher of unusual ability and frequently delivered his message with unction and power. His faith never faltered. No task was too hard if his Church called. His chief joy was in service. We shall miss him in our councils and cherish his memory in our hearts.

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*Nathan Clewby
Los Angeles,
California.*

**JOURNAL OF THE TWENTY-FIRST
GENERAL CONFERENCE
METHODIST EPISCOPAL CHURCH, SOUTH
HELD AT DALLAS, TEX., MAY 7-24, 1930**



Methodist
Historical Society

*Southern California-Arizona
Conference*

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OF THE

TWENTY-FIRST GENERAL CONFERENCE

OF THE

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HELD AT

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SESSIONS OF THE GENERAL CONFERENCE.

FROM 1846 TO 1930.

NUMBER.	WHERE HELD.	DATE.	SECRETARY.
First Session ¹	Petersburg, Va.	May 1-23, 1846	T. N. Ralston.
Second Session ²	St. Louis, Mo.	May 1-14, 1850	T. O. Summers.
Third Session ³	Columbus, Ga.	May 1-31, 1854	T. O. Summers.
Fourth Session	Nashville, Tenn.	May 1-31, 1858	T. O. Summers.
Fifth Session ⁴	New Orleans, La.	April 4-May 3, 1866	T. O. Summers.
Sixth Session ⁵	Memphis, Tenn.	May 4-26, 1870	T. O. Summers.
Seventh Session	Louisville, Ky.	May 1-26, 1874	T. O. Summers.
Eighth Session	Atlanta, Ga.	May 1-25, 1878	T. O. Summers.
Ninth Session ⁶	Nashville, Tenn.	May 1-25, 1882	T. O. Summers.
Tenth Session ⁷	Richmond, Va.	May 5-25, 1886	J. S. Martin.
Eleventh Session ⁸	St. Louis, Mo.	May 7-26, 1890	W. P. Harrison.
Twelfth Session	Memphis, Tenn.	May 3-21, 1894	W. P. Harrison.
Thirteenth Session ⁹	Baltimore, Md.	May 5-23, 1898	J. J. Tigert.
Fourteenth Session ¹⁰	Dallas, Tex.	May 7-26, 1902	J. J. Tigert.
Fifteenth Session ¹¹	Birmingham, Ala.	May 3-21, 1906	J. J. Tigert.
Sixteenth Session ¹²	Asheville, N. C.	May 4-21, 1910	A. F. Watkins.
Seventeenth Session	Oklahoma City.	May 6-23, 1914	A. F. Watkins.
Eighteenth Session ¹³	Atlanta, Ga.	May 2-18, 1918	A. F. Watkins.
Nineteenth Session ¹⁴	Hot Springs, Ark.	May 3-22, 1922	A. F. Watkins.
Special Session	Chattanooga, Tenn.	July 2-4, 1924	A. F. Watkins.
Twentieth Session.	Memphis, Tenn.	May 5-20, 1926	A. F. Watkins.
Twenty-First Ses. ¹⁵	Dallas, Tex.	May 7-24, 1930	L. H. Estes.

¹Bishops Joshua Soule and James O. Andrew presiding. William Capers and Robert Paine elected bishops. ²H. B. Bascom elected bishop. ³G. F. Pierce, John Early, and H. H. Kavanaugh elected bishops. ⁴Conference was to have been held in April, 1862, but did not meet on account of the war then raging. W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire elected bishops. ⁵John C. Keener elected bishop. ⁶A. W. Wilson, Linus Parker, J. C. Granbery, and R. K. Hargrove elected bishops. T. O. Summers died during the session, and John S. Martin was chosen Secretary. ⁷W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key elected bishops. ⁸A. G. Haygood and O. P. Fitzgerald elected bishops. ⁹W. A. Candler and H. C. Morrison elected bishops. ¹⁰E. E. Hoss and A. Coke Smith elected bishops. ¹¹J. J. Tigert, Seth Ward, and James Atkins elected bishops. On the election of J. J. Tigert as bishop, A. F. Watkins was made Secretary. ¹²Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy elected bishops. ¹³J. M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, and James Cannon, Jr., elected bishops. ¹⁴W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, and H. A. Boaz elected bishops. ¹⁵Arthur J. Moore, Paul B. Kern, and A. Frank Smith elected Bishops.

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JOURNAL PROCEEDINGS

JOURNAL

OF THE

TWENTY-FIRST SESSION OF THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH
HELD AT DALLAS, TEX., MAY 7-24, 1930

FIRST DAY, WEDNESDAY, MAY 7

MAY 7
FIRST DAY

The twenty-first General Conference of the Methodist Episcopal Church, South (being the thirty-sixth General Conference since the organization of the Methodist Episcopal Church in America, in 1784), convened in the First Methodist Episcopal Church, South, Dallas, Tex., at 9 A.M. Wednesday, May 7, 1930.

Opening

The Senior Bishop, Warren A. Candler, called the Conference to order and conducted the opening devotions. The Bishop announced and the Conference joined in singing Hymn No. 13, "O Thou, whom all thy saints adore." Bishop W. B. Beauchamp led in the recital of the Apostles' Creed and Bishop H. M. Dobbs led in prayer, concluding with the Lord's Prayer. Bishop Sam R. Hay read Psalm 46 and Bishop H. A. Boaz read as the New Testament lesson Ephesians 4: 1-16. Bishop James Cannon, Jr., announced and the Conference joined in singing Hymn 183, "Come, Holy Spirit, Heavenly Dove." Dr. A. J. Lamar led in prayer. Bishop Collins Denny announced and the Conference sang Hymn 408, "Lead on, O King Eternal."

Bishop Candler
presides

Devotional
exercises

Bishop Candler referred to the lamented death of Dr. A. F. Watkins, Secretary of the twentieth session of the General Conference, and called

Death of Dr
Watkins
noted

MAY 7
FIRST DAY
Bishops present

upon the first Assistant Secretary, Dr. F. S. Parker, to call the roll. The roll of the Bishops was called and the following answered to their names: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

The roll of the Conferences was called, and the following responded to their names:

Roll call
Delegates
present

ALABAMA CONFERENCE.—*Clerical*: A. J. Lamar, H. M. Andrews, W. D. Agnew, O. S. Welch, W. M. Curtis, W. R. Bickerstaff. *Lay*: S. H. Blan, J. T. Ellison, T. D. Samford, E. R. Malone, J. A. Wylie, M. M. McCall, Mrs. E. W. Berry.

ARIZONA CONFERENCE.—*Clerical*: H. M. Bruce. *Lay*: B. F. McGough.

BALTIMORE CONFERENCE.—*Clerical*: N. B. Harmon, Jr., H. M. Canter, H. H. Sherman, J. H. Wells, Hubert Sydenstricker, J. C. Copenhagen, F. J. Prettyman. *Lay*: D. C. Roper, A. E. Huddleston, W. G. Hardy, M. L. Walton, Jr.

BELGIAN MISSION.—*Clerical*: G. W. Twynham.

BRAZIL CONFERENCE.—*Clerical*: W. H. Moore. *Lay*: Oswaldo Lindenberg.

CALIFORNIA ORIENTAL MISSION.—*Clerical*: W. A. Davis.

CENTRAL BRAZIL CONFERENCE.—*Clerical*: J. L. Becker. *Lay*: Francisco Faria Netto.

CENTRAL TEXAS CONFERENCE.—*Clerical*: F. P. Culver, C. H. Booth, A. D. Porter, E. B. Hawk, J. E. Crawford, P. E. Riley, J. W. Bergin, W. H. Coleman, C. R. Wright. *Lay*: Mrs. J. H. Stewart, W. Erskine Williams, G. W. Barcus, W. J. Baker, F. F. Downs, H. N. Peters, W. F. Barnett, H. C. Shropshire.

CHINA MISSION CONFERENCE.—*Clerical*: Z. T.

Kaung, P. D. Woo, J. C. Hawk. *Lay*: Mrs. F. K. Tsao, Y. C. Yang, W. Y. Sung.

MAY 7
FIRST DAY

CUBA CONFERENCE.—*Clerical*: Luis Alonso. *Lay*: Mrs. Miguel Soto.

Delegates
present

CZECHOSLOVAK CONFERENCE.—*Clerical*: Vaclav Vancura.

DENVER CONFERENCE.—*Clerical*: J. Y. Bowman. *Lay*: C. L. O'Neal.

EAST OKLAHOMA CONFERENCE.—*Clerical*: L. S. Barton, W. M. Crutchfield, M. L. Butler, R. T. Blackburn. *Lay*: J. R. Cole, Jr., S. S. Orwig, J. H. Wharton, C. E. Castle.

FLORIDA CONFERENCE.—*Clerical*: Smith Hardin, L. M. Broyles, I. C. Jenkins, L. M. Spivey, W. A. Myres, W. J. Carpenter, S. W. Walker. *Lay*: J. H. Therrell, Mrs. T. C. Banks, T. F. Alexander, J. T. Feaster, Harwell Wilson, C. E. Earnest.

HOLSTON CONFERENCE.—*Clerical*: J. W. Perry, J. S. French, C. K. Wingo, I. P. Martin, J. A. Baylor, R. N. Havens, R. B. Platt, Jr., J. A. Burrow. *Lay*: J. N. Hillman, F. A. Carter, Mrs. L. A. Tynes, W. O. Mims, G. A. Lambert.

ILLINOS CONFERENCE.—*Clerical*: O. H. Free. *Lay*: Cleveland Rippy.

INDIAN MISSION.—*Clerical*: Johnson E. Tiger.

JAPAN MISSION.—*Clerical*: T. H. Haden.

KENTUCKY CONFERENCE.—*Clerical*: W. G. Cram, J. L. Clark, W. S. Maxwell, W. L. Clark. *Lay*: Mrs. J. H. Spillman, M. C. Redwine, James T. Cannon, C. W. Aitkin.

KOREA CONFERENCE.—*Clerical*: D. W. Lim, I. Y. Kim. *Lay*: Y. S. Koo, C. H. Lee.

LITTLE ROCK CONFERENCE.—*Clerical*: James Thomas, J. J. Stowe, A. C. Millar, Clem Baker, J. A. Henderson. *Lay*: G. W. Pardee, Carl Hollis, J. P. Womack, Mrs. F. M. Williams, J. H. Waters.

LOUISIANA CONFERENCE.—*Clerical*: F. N. Par-

MAY 7
FIRST DAY
Delegates
present

ker, H. T. Carley, R. E. Goodrich, R. W. Vaughn, W. W. Holmes. *Lay*: T. L. James, H. H. White, T. W. Holloman, S. M. McReynolds, W. S. Holmes.

LOUISVILLE CONFERENCE.—*Clerical*: A. R. Kasey, J. G. Akin, J. W. Johnson, P. H. Davis, Baxter W. Napier. *Lay*: J. H. Dickey, Mrs. W. J. Piggott, J. A. Akin, C. W. Taylor, S. M. Harris.

MEMPHIS CONFERENCE.—*Clerical*: L. H. Estes, F. H. Peeples, J. W. Blackard, W. F. Maxedon, J. Mack Jenkins, J. D. Canaday, F. R. Hill, Jr. *Lay*: J. R. Pepper, Mrs. S. Homer Tatum, R. E. Womack, G. T. Fitzhugh, E. T. Weakley.

MEXICO CONFERENCE.—*Clerical*: Juan Nicanor Pascoe.

MISSISSIPPI CONFERENCE.—*Clerical*: J. L. Decell, J. T. Leggett, W. A. Hays, B. L. Sutherland, H. A. Gatlin, T. J. O'Neil. *Lay*: J. C. Wood, M. M. Satterfield, W. A. Holloway.

MISSOURI CONFERENCE.—*Clerical*: W. M. Alexander, R. C. Holliday, J. D. Randolph, F. C. Tucker, Robin Gould. *Lay*: M. E. Lawson, S. P. Cresap, F. F. Stevens, Mrs. W. M. Alexander, E. Y. Burton.

NEW MEXICO CONFERENCE.—*Clerical*: N. L. Linebaugh. *Lay*: J. E. Robertson, J. H. Mullis.

NORTH ALABAMA CONFERENCE.—*Clerical*: Arthur J. Moore, W. G. Henry, W. E. Morris, G. M. Davenport, Clare Purcell, M. E. Lazenby, H. M. Stevenson, R. T. Tyler, G. W. Read, L. C. Branscomb, B. T. Waites. *Lay*: F. B. Yeilding, R. B. Carr, Ben L. Ingram, R. F. Lovelady, N. M. Rowe, N. L. Miller, H. C. Blackwood, E. A. Hammett, C. W. Sarver, John T. Cooper, E. J. Garrison.

NORTH ARKANSAS CONFERENCE.—*Clerical*: O. E. Goddard, H. Lynn Wade, James A. Anderson, J. W. Crichlow, F. R. Hamilton, J. Q. Schisler. *Lay*: J. M. Williams, W. R. Stuck, Mrs. O. E. Goddard, A. L. Hutchins, M. J. Russell.

MAY 7
FIRST DAY

Delegates
present

NORTH CAROLINA CONFERENCE.—*Clerical:* J. M. Ormond, T. McM. Grant, H. C. Smith, W. A. Stanbury, F. S. Love, H. M. North, S. A. Cotton, E. C. Few. *Lay:* W. P. Few, J. F. Bruton, C. F. Harvey, Sr., R. L. Flowers, M. L. Matthews, Josephus Daniels, W. L. Knight, Mrs. H. J. Faison.

NORTH GEORGIA CONFERENCE.—*Clerical:* W. A. Shelton, W. P. King, A. M. Pierce, C. C. Jarrell, Wallace Rogers, L. M. Twiggs, S. P. Wiggins, Nathan B. Thompson, H. L. Edmondson, John J. Jenkins. *Lay:* N. G. Slaughter, John B. Hutcheson, Harvey W. Cox, Sam Tate, Smith L. Johnston, Arthur Brooke.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* V. C. Curtis, W. N. Duncan, J. R. Countiss, E. Nash Broyles, T. M. Bradley, T. H. Dorsey. *Lay:* George F. Maynard, James G. McGowen, R. A. Meek, Thomas E. Pegram.

NORTH TEXAS CONFERENCE.—*Clerical:* C. C. Selecman, O. T. Cooper, G. C. French, C. A. Spragins, S. A. Barnes, R. G. Mood, W. T. Whiteside, E. V. Cole. *Lay:* E. D. Jennings, R. H. Shuttles, Mrs. S. M. Black, W. B. Wilson, J. W. Blanton.

NORTHWEST CONFERENCE.—*Clerical:* J. B. Needham.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* W. M. Pearce, J. W. Hunt, D. B. Doak, E. E. White, C. A. Bickley, J. O. Haymes. *LAY:* Boyd M. McKeown, Mrs. Nat G. Rollins, D. P. Yoder, H. S. Black, J. R. Porter, P. W. Horn.

PACIFIC CONFERENCE.—*Clerical:* W. J. Sims, G. C. Emmons. *Lay:* C. C. Stephenson, A. H. Moore, William Glass.

POLISH-DANZIG MISSION.—*Clerical:* Fred C. Woodard.

ST. LOUIS CONFERENCE.—*Clerical:* Luther E. Todd, William E. Brown, C. Wesley Webdell, Al-

MAY 7
FIRST DAY

Delegates
present

fred F. Smith. *Lay*: Mrs. E. A. Kitchell, W. A. Ruggles, Orville Zimmerman, R. G. Applegate.

SIBERIA KOREAN MISSION.—*Clerical*: J. S. Ryang.

SOUTH BRAZIL CONFERENCE.—*Clerical*: G. D. Parker. *Lay*: Otto Reif.

SOUTH CAROLINA CONFERENCE.—*Clerical*: D. M. McLeod, A. D. Betts, G. E. Edwards, Peter Stokes, W. Roy Phillips. *Lay*: J. C. Guilds, W. W. Smoak, Charlton Du Rant, B. Hart Moss.

SOUTH GEORGIA CONFERENCE.—*Clerical*: T. D. Ellis, Walter Anthony, C. R. Jenkins, W. F. Quillian, J. P. Dell, J. C. Brooks, J. A. Thomas, J. M. Outler. *Lay*: J. M. Rogers, L. E. Heath, B. S. Richardson, George S. Jones, J. D. Gardner, C. Whitehurst, T. Hicks Fort, M. A. McQueen.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical*: C. E. Ruyle, M. C. Magers, J. E. Alexander, H. U. Campbell. *Lay*: Mrs. J. E. McDonald, S. O. Brill, C. C. Robertson.

TENNESSEE CONFERENCE.—*Clerical*: E. B. Chappell, William V. Jarratt, John Durrett, Erwin P. Anderson, W. E. Doss, William B. Taylor, Harvey W. Seay. *Lay*: Mrs. J. P. Harvill, William O. Batts, William H. Wiseman, John W. Barton, Oscar K. Holladay, G. Webb Follin, J. F. Rawls.

TEXAS CONFERENCE.—*Clerical*: A. Frank Smith, J. W. Mills, R. W. Adams, Glenn Flinn, L. B. Elrod, James Kilgore, Ira Key, Jesse Lee, King Vivion. *Lay*: Thomas E. Acker, H. F. Banker, Carl Markley, John T. Scott, Mrs. J. W. Mills, W. L. Dean, W. W. Fondren, W. C. Windham.

TEXAS MEXICAN MISSION.—*Clerical*: Frank S. Onderdonk.

UPPER SOUTH CAROLINA CONFERENCE.—*Clerical*: R. F. Morris, B. R. Turnipseed, C. E. Peele, J. R. T. Major, A. L. Gunter, J. C. Roper. *Lay*:

H. N. Snyder, E. P. Hodges, A. C. Summers, C. P. Hammond.

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FIRST DAY

VIRGINIA CONFERENCE.—*Clerical*: J. W. Moore, H. C. Pfeiffer, T. A. Smoot, G. E. Booker, B. F. Lipscomb, J. M. Rowland, S. C. Hatcher, C. O. Tuttle, R. T. Waterfield, J. B. Winn, G. W. Jones. *Lay*: S. H. Short, H. A. Barrow, S. W. Ames. F. E. Kellam, B. C. Baldwin, O. V. Hanger, J. Lee Davis, B. T. Hart, W. H. Stansell.

Delegates
present

WEST OKLAHOMA CONFERENCE.—*Clerical*: Forney Hutchinson, J. D. Slater, Sidney H. Babcock, C. C. Hightower. *Lay*: M. A. Beeson, Carl McFall, A. W. Fanning, J. I. Murray.

WEST TEXAS CONFERENCE.—*Clerical*: Paul B. Kern, H. E. Draper, H. M. Ratliff, K. P. Barton, W. F. Bryan, W. L. Barr. *Lay*: M. A. Childers, R. B. Cousins, H. E. Jackson, D. T. Peel, Mrs. T. A. Brown, Mrs. W. L. Barr.

WESTERN MEXICAN MISSION.—*Clerical*: Laurence Reynolds.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical*: G. T. Rowe, E. K. McLarty, J. W. Moore, W. A. Newell, H. C. Sprinkle, A. W. Plyler, C. C. Weaver, R. M. Courtney, C. M. Pickens. *Lay*: W. R. Odell, J. A. Jones, C. H. Ireland, H. A. Dunham, O. V. Woosley, Mrs. C. C. Weaver, W. H. Worth.

WESTERN VIRGINIA CONFERENCE.—*Clerical*: R. J. Yoak, W. M. Given, R. T. Webb, A. M. Martin. *Lay*: Bruce McDonald, George W. Bright, E. C. Watson, Mrs. R. T. Brown.

The following alternates were seated in place of their principals:

Alternates
seated

BALTIMORE CONFERENCE.—*Lay*: W. T. Doosing in place of J. P. Stiff.

FLORIDA CONFERENCE.—*Lay*: Douglas Bailey in place of L. P. McCord.

HOLSTON CONFERENCE.—*Lay*: J. P. Browder in place of W. E. Brock.

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FIRST DAY

Alternates
seated

MEMPHIS CONFERENCE.—*Lay*: T. H. Stokes in place of F. T. Randle.

MEXICO CONFERENCE.—*Lay*: Mrs. Argentina S. de Vargas in place of Elias Hernandez.

MISSISSIPPI CONFERENCE.—*Lay*: O. C. Hull in place of W. T. Denman; P. L. Blackwell in place of H. H. Hinton.

NORTH GEORGIA CONFERENCE.—*Lay*: George W. Westmoreland in place of Mrs. Luke G. Johnson, deceased; I. S. Ingram in place of C. V. Curtis.

NORTH TEXAS CONFERENCE.—*Lay*: Will C. Anderson in place of W. B. Hamilton.

PACIFIC CONFERENCE.—*Clerical*: W. H. Nelson in place of R. P. Shuler.

SOUTHWEST MISSOURI CONFERENCE.—*Lay*: Phil L. DeHart in place of W. R. Eckle.

TEXAS CONFERENCE.—*Lay*: Jeff T. Kemp in place of J. W. Torbett.

VIRGINIA CONFERENCE.—*Lay*: Mrs. Lee Britt in place of J. T. Catlin, Jr.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical*: A. L. Stanford in place of P. T. Durham, deceased. *Lay*: G. L. Hackney in place of F. N. Tate; J. E. Lambeth in place of A. J. Kirby; E. A. Cole in place of James Atkins.

Nominations
for Secretary

The Conference proceeded to complete its organization by the election of the Secretary and assistants. The following were nominated for Secretary: L. H. Estes, clerical delegate from the Memphis Conference, by J. R. Pepper, lay delegate from the same Conference; F. S. Parker, of the Louisiana Conference, by H. T. Carley, clerical delegate from the same Conference; and R. G. Mood, clerical delegate from the North Texas Conference, by George W. Barcus, lay delegate from the Central Texas Conference. Dr. F. S. Parker asked that his name be withdrawn by Dr. Carley, which was done. The vote was taken. L.

H. Estes received 313 votes and R. G. Mood 91. L. H. Estes was declared elected.

On nomination of the Secretary the following assistants were elected: Assistant Secretary, R. E. Nollner, of the Central Texas Conference; Journal Secretaries, F. S. Parker, of the Louisiana Conference, and J. A. Burrow, of the Holston Conference; Calendar Secretary, B. F. Lipscomb, of the Virginia Conference; Nonconcurrent Calendar Secretary, I. C. Jenkins, of the Florida Conference; Secretaries for the Revision of the Discipline, H. M. Canter, of the Baltimore Conference, and G. C. Emmons, of the Pacific Conference; Secretary for the *Daily Advocate* and the Press, J. N. R. Score, of the Texas Conference; Secretary for Fraternal Introductions and Correspondence, J. M. Rogers, of the South Georgia Conference; Secretary for Tellers and Ballot Sheets, J. W. Barton, of the Tennessee Conference; Secretaries for Standing Votes, B. Rhett Turnipseed, of the Upper South Carolina Conference, J. R. Countiss, of the North Mississippi Conference, and F. R. Hamilton, of the North Arkansas Conference; Secretaries for Yea and Nay Votes, T. McM. Grant, of the North Carolina Conference, and W. E. Morris, of the North Alabama Conference; Secretary for the Reference of Papers, R. G. Mood, of the North Texas Conference; Railroad Secretary, W. M. Cassety, Jr., of the Transportation Bureau at Nashville, Tenn. B. F. Lipscomb stated that it would be impossible for him to serve and asked that some one else be put in his place. W. E. Morris, of the North Alabama Conference, was relieved as Secretary for Yea and Nay Votes and appointed Calendar Secretary, and J. L. Clark, of the Kentucky Conference, was elected to serve as one of the Yea and Nay Vote Secretaries.

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FIRST DAY

L. H. Estes
elected
Secretary

Assistant Sec-
retaries
elected

MAY 7
FIRST DAY
Bishop E. H.
Hughes in-
troduced
Addresses of
welcome

Bishop Edwin H. Hughes, of the Methodist Episcopal Church, was introduced to the Conference.

Dr. C. C. Gregory, pastor of First Methodist Church, South, Dallas, was introduced and welcomed the Conference in behalf of the great Church that is the host of the Conference; Dr. O. T. Cooper, presiding elder of the Dallas District, was introduced and welcomed the Conference in behalf of Dallas Methodism; Bishop John M. Moore, resident bishop, spoke of the work of the local Entertainment Committee, and introduced the Chairman, W. C. Everett, and the Secretary, Gus W. Thomasson. Chairman Everett briefly addressed the Conference. Bishop Moore next introduced George E. Brewer, Chairman of the House Committee, George W. Moore, of the Finance Committee, and George H. Paul, of the Hotel Committee. Bishop Candler made appropriate responses to the various addresses of welcome.

J. H. Beckly
introduced

Bishop Candler introduced Mr. J. H. Beckly, of Plymouth, England, Fraternal Lay Delegate from the Methodist Church of Great Britain.

Resolutions
concerning
organization

T. D. Ellis, clerical delegate from the South Georgia Conference, presented resolutions concerning organization. The paper was read section by section. An amendment was offered to Section 4 by E. Nash Broyles, clerical delegate from the North Mississippi Conference, and also one to Section 6 by R. G. Mood, clerical delegate from the North Texas Conference, both of which were accepted by Dr. Ellis. The paper was adopted section by section, and then adopted as a whole, as follows:

Organization
and hours
of meeting
of Stand-
ing Com-
mittees

ORGANIZATION AND HOURS OF MEETING OF STANDING COMMITTEES

Be it resolved: 1. That the Rules of the Last General Conference held in Memphis, Tenn., May 5-20, 1926, be

adopted for the temporary government of the present session of this Conference.

2. That a permanent Committee on Rules, composed of seven members, to be appointed by the College of Bishops, be constituted.

3. That there shall be fourteen Standing Committees composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisals, (4) Publishing Interests, (5) Education, (6) Church Extension, (7) Missions, (8) Conference Claimants, Finance, and Boundaries, (9) Temperance and Social Service, (10) Sunday Schools, (11) Epworth Leagues, (12) Church Relations and Bible Cause, (13) Lay Activities, (14) Hospitals.

4. That when these committees assemble for organization they shall elect a temporary chairman and secretary and afterwards by ballot a permanent chairman and secretary. Provided that for permanent organization of each standing committee a quorum be required; and that no officer of a General Board shall be eligible to serve as chairman or secretary of the committee which is to consider the work of the Board of which he is an official.

5. That the Committees on Episcopacy, Revisals, Education, Missions, Temperance and Social Service, Epworth Leagues, and Lay Activities, which are the odd numbers on the list, shall hold their stated meetings on Monday, Wednesday, and Friday of each week, beginning at 3 P.M., and the Committees on Itinerancy, Publishing Interests, Church Extension, Conference Claimants and Boundaries, Sunday Schools, Church Relations and Bible Cause, and Hospitals, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week, beginning at 3 P.M., and adjourning at will.

6. That the committees that are scheduled to meet on Tuesdays, Thursdays, and Saturdays shall meet at their respective places to-day at 3 P.M., and those scheduled to meet on Mondays, Wednesdays, and Fridays shall meet at 4 P.M., to-day for organization, and report their organization to the editor of the *Daily Advocate* for publication not later than 7 P.M. to-day.

7. That a Committee on Fraternal Introductions and Correspondence, composed of five members to be appointed by the College of Bishops, be constituted.

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FIRST DAY

Organization
and hours
of meeting
of Standing
Committees

MAY 7
FIRST DAY
Organization
and hours
of meeting
of Standing
Committees

8. There shall be a committee of five members, to be appointed by the College of Bishops, to which shall be submitted the Secretary's record with the stenographic report of the proceedings. The said committee shall carefully examine the records and report to the General Conference in either of the following forms, which shall be strictly followed:

(1) "We have examined the minutes and found them correct;" or

(2) "We have examined the minutes and found them correct, except in the following particular or particulars."

The report of the Committee on Minutes shall be submitted to the General Conference and may be amended or adopted as submitted.

Any error subsequently discovered shall be reported to the committee, and upon its recommendation may be corrected by the General Conference.

T. D. ELLIS,	J. F. RAWLS,
L. H. ESTES,	H. H. SHERMAN,
E. B. CHAPPELL,	SIDNEY H. BABCOCK,
MARTIN E. LAWSON,	C. C. JARRELL.

Bishop Moore announced the places of meeting for all committees.

On motion of A. J. Lamar, clerical delegate from the Alabama Conference, the hearing of the Quadrennial Episcopal Address was made the immediate order of the day. J. W. Perry, clerical delegate from the Holston Conference, moved that, if necessary, the time be extended to complete the hearing of the Address. The motion prevailed.

Episcopal
Address
read

Bishop Edwin D. Mouzon then read the Episcopal Address. (For full text of the Address, see Appendix.)

At the conclusion of the reading L. M. Broyles, clerical delegate from the Florida Conference, moved that the time be further extended to hear the personnel of the committees called for in the Plan of Organization. The motion prevailed. The Chair announced the following committees:

COMMITTEE ON RULES.—T. D. Ellis, I. P. Martin, J. A. Anderson, T. D. Samford, Nathan Newby, D. C. Roper, M. E. Lawson.

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COMMITTEE ON MINUTES.—B. F. Lipscomb, T. McM. Grant, W. M. Alexander, J. L. Clark, H. M. Canter.

Special
Committees

COMMITTEE ON FRATERNAL INTRODUCTIONS AND CORRESPONDENCE.—F. N. Parker, Forney Hutchinson, J. L. Decell, Josephus Daniels, P. W. Horn.

After hearing further announcements, the Conference adjourned with the benediction pronounced by Bishop Hughes.

Adjournment

SECOND DAY, TUESDAY, MAY 8

MAY 8
SECOND DAY

Conference convened at 9 A.M., Bishop Candler in the chair.

Hymn 354, "O for a heart to praise my God," was sung. H. B. Bardwell, of the Cuba Conference, led in prayer. The Bishop read Acts 2: 27-36 and addressed the Conference. Hymn 191, "Spirit of faith, come down," was sung.

Devotional
service

On motion of the Secretary, the calling of the roll was restricted to the absentees of yesterday. Under the calling of the roll, thus restricted, the following were noted as present:

Roll called and
presence of
certain
members
noted

HOLSTON CONFERENCE.—*Lay*: C. C. Sherrod, R. F. Carr.

NEW MEXICO CONFERENCE.—*Clerical*: R. C. Edwards.

NORTH GEORGIA CONFERENCE.—*Lay*: T. W. Harbin.

SOUTH CAROLINA CONFERENCE.—*Lay*: Will Stackhouse.

D. H. Hall, lay delegate from the North Mississippi Conference, was seated in place of John W. Kyle, principal delegate.

The Committee on Minutes submitted their report and it was approved, as follows:

Report of
Committee
on Minutes

We, your Committee on Minutes, report that we have

MAY 8 examined the minutes of yesterday morning's session and
SECOND DAY find them correct.

B. F. LIPSCOMB, J. L. CLARK,
T. McM. GRANT, H. M. CANTER.
W. M. ALEXANDER,

Bishop Candler resigned the chair to Bishop Denny.

Dr. C. L.
Goodell
introduced

The Rev. C. L. Goodell, Secretary of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, was introduced and briefly addressed the Conference.

The following telegram was read:

Telegram
from
Nakamura

KOBE, JAPAN, May 7, 1930.
General Conference, Dallas, Tex.

Fraternal Delegate, General Conference Japan, sends greeting.
NAKAMURA.

On motion of the Secretary, the Committee on Fraternal Correspondence was instructed to make suitable reply.

Bar of Con-
ference
fixed

The bar of the Conference was fixed, by motion, to include the lower floor of the auditorium and to extend back to the second pair of columns from the pulpit.

Memorials pre-
sented and
referred

R. G. Mood, Secretary for Reference of Papers, called for the reading of Rule 7 of the Rules of Order. The roll of the Conferences was called for the reference of memorials, petitions, etc. The following were presented:

ALABAMA CONFERENCE.—Memorial on length of service of presiding elders, to Committee on Revisals; on Unification, to Committee on Church Relations and Bible Cause.

ARIZONA CONFERENCE.—Memorial on continuation of the *Pacific Advocate*, to Committee on Publishing Interests; on appeals for hospitalization from preachers, and on continuation of the Special Effort for Superannuate Endowment, to Committee on Conference Claimants and Boundaries.

BALTIMORE CONFERENCE.—Memorial on proposed change in boundaries of the Baltimore and Western Virginia Conference, also sundry memorials on changes in boundaries, to Committee on Conference Claimants and Boundaries; on change in title of the Book of Discipline, on nonresident-inactive membership, and on duties of assistant pastors, to Committee on Revisals.

CENTRAL CONFERENCE OF BRAZIL.—Memorial on the autonomy of the Brazilian Church, to Committee on Missions.

DENVER CONFERENCE.—Memorial on merging of Denver and New Mexico Conferences, to Committee on Conference Claimants and Boundaries.

EAST OKLAHOMA CONFERENCE.—Memorial on uniting Oklahoma Conferences, to Committee on Conference Claimants and Boundaries; on Epworth Leagues, to Committee on Epworth Leagues.

FLORIDA CONFERENCE.—Memorial on abolition of war, to Committee on Temperance and Social Service.

HOLSTON CONFERENCE.—Memorial on Church membership of preachers on trial, and on defining Church membership in the Church Conference, to the Committee on Revisals; on the rural Church, to Committee on Missions.

ILLINOIS CONFERENCE.—Memorial on change in Discipline, to Committee on Revisals.

KENTUCKY CONFERENCE (Covington District).—Memorial on the use of tobacco and on the method of making appointments, to Committee on Revisals; on manner of presenting assessments, to Committee on Conference Claimants and Boundaries; on size of districts and the work and salary of presiding elders to Committee on

MAY 8
SECOND DAY

Memorials presented and referred

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SECOND DAY

Memorials pre-
sented and
referred

Itinerancy; on episcopal districts and episcopal residences, to Committee on Episcopacy.

KENTUCKY CONFERENCE (Danville District).—Memorials on course of study and Quarterly Conferences, to Committee on Revisals; on Kentucky Conference boundaries, to Committee on Conference Claimants and Boundaries.

KENTUCKY CONFERENCE.—Memorial on pastors' leave of absence, to Committee on Itinerancy.

KOREA CONFERENCE.—Memorial on Church union, to Committee on Missions.

LITTLE ROCK CONFERENCE.—Memorials on unified educational program and unified financial plan, to Special Finance Committee; on widows of superannuates as Conference claimants and on revising Paragraph 44 of 1926 Discipline, to Committee on Revisals; on revision of the Hymn Book, to Committee on Publishing Interests; on Hot Springs Sanatorium, to Committee on Hospitals.

MEMPHIS CONFERENCE.—Memorials on administration of the Lord's Supper, minute questions of the Annual Conference, membership statistics, promotional and financial policy of the Church, and receiving ministers from other denominations, to Committee on Revisals; on Christian literature in Braille for the blind, to Committee on Publishing Interests; on election of Sunday school superintendents, to Committee on Sunday Schools; on Superannuate Endowment and group insurance, to Committee on Conference Claimants and Boundaries.

MISSISSIPPI CONFERENCE (Newton District).—Memorial on election of lay delegates, to Committee on Revisals.

MISSISSIPPI CONFERENCE.—Memorials on financial accounting of Boards and Committees, on revision of Church registers, creating office of

custodian of Church records, expunging of Paragraph 113 from the Discipline, to Committee on Revisals; on amending Question 15, Quarterly Conference, and on Seashore Divinity School, to Committee on Education.

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SECOND DAY

Memorials presented and referred

NORTH ALABAMA CONFERENCE.—Memorials on reduction of number of presiding elders, size of presiding elders' districts, overhead expense of the Methodist Episcopal Church, South, alternate to the District Steward, time for electing Sunday school superintendents, Quarterly Conference minutes question, tenure of presiding elders, Superintendent of Evangelism, lay delegates to an Annual Conference, limited tenure for the episcopacy, to Committee on Revisals.

NORTH ALABAMA CONFERENCE (Roanoke District).—Memorial on assessment plan and drives for various purposes, to Commission on Budget.

NORTH ARKANSAS CONFERENCE (Jonesboro District).—Memorial on restoration of credentials and of Conference Standing Committees, to Committee on Revisals.

NORTH ARKANSAS CONFERENCE.—Memorial on election of Sunday school superintendents, to Committee on Sunday Schools; on change of financial policy, to Special Finance Committee; on hospitals, to Committee on Hospitals.

NORTH CAROLINA CONFERENCE.—Memorial on financial system, to Committee on Conference Claimants and Boundaries; on presiding elders and episcopal districts, to Committee on Itinerancy; on Burial Service, local preachers, division of the Psalter, and order of service, to Committee on Revisals.

NORTH GEORGIA CONFERENCE.—Memorials on prerogatives of the episcopacy and election of bishops, to Committee on Episcopacy; on Superannuate Endowment and against increase in

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SECOND DAY

Memorials pre-
sented and
referred

assessments, to Committee on Conference Claimants and Boundaries; on unification, to Committee on Church Relations; on distribution of proceeds of Publishing House, to Committee on Publishing Interests; against proposed merger of Boards, on eligibility of delegates to Annual Conferences, District Conference membership, and revision of the Hymnal, to Committee on Revisals.

NORTH TEXAS CONFERENCE.—Memorials on election of no additional bishops and on duties of presiding elders, to Committee on Episcopacy; on the Sabbath and anniversary of American Methodism, to Committee on Church Relations and Bible Cause; on financial policy and Superannuate Endowment Fund, to Committee on Conference Clamaints, Finance, and Boundaries.

NORTH TEXAS CONFERENCE (McKinney District).—Memorials on change of financial policy, to Committee on Conference Claimants and Boundaries; on election of bishops for a term of years, to Committee on Episcopacy.

NORTH TEXAS CONFERENCE (Wichita Falls District).—Memorials on appointments of bishops in the Annual Conference, to Committee on Episcopacy; on trial of a traveling preacher, to Committee on Revisals.

NORTHWEST TEXAS CONFERENCE.—Memorials on transfer of Panhandle District of West Oklahoma Conference, to Committee on Conference Claimants and Boundaries; on formation of presiding elders' districts and reorganization of Boards, to Committee on Revisals.

NORTHWEST CONFERENCE.—Memorial on continued publication of the *Pacific Methodist Advocate*, to Committee on Publishing Interests.

NORTH MANCHURIA METHODIST CHURCHES.—Memorial on reënforcements for Siberia-Manchuria, to Committee on Missions.

UPPER SOUTH CAROLINA CONFERENCE.—Memorials on indorsement of President Hoover's movement for International Peace, to Committee on Temperance and Social Service; on continuance of special effort for Superannuate Endowment, to Committee on Conference Claimants and Boundaries; on distribution of special missionary funds, to Committee on Missions.

MAY 8
SECOND DAY

Memorials presented and referred

UPPER SOUTH CAROLINA CONFERENCE (Greenwood District).—Memorial on changing of minute question 31 in Quarterly Conference, to Committee on Revisals.

SOUTH CAROLINA CONFERENCE (Orangeburg District).—Memorial on worldliness, to Committee on Temperance and Social Service.

SOUTH CAROLINA CONFERENCE.—Memorial on time of electing Sunday school superintendents and on Sunday school literature, to Committee on Sunday Schools; on Superannuate Endowment Fund campaign, to Committee on Conference Claimants and Boundaries; on general budget assessments, to Commission on Budget; on transfer of a local preacher's membership, increasing number of charges in a district, and as licensing committee, to Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—Memorial on size of presiding elders' districts, to Committee on Itinerancy; on episcopal residences and electing bishops for a term of years, to Committee on Episcopacy; on Superannuate Endowment, to Committee on Conference Claimants and Boundaries; on duties of district stewards, inactive members, Annual Conference statistics, and Commission on Program of Work for the Several Conferences of the Church, to Committee on Revisals; to amend law of Church in reference to Lay Activities, to Committee on Lay Activities.

MAY 8
SECOND DAY

Memorials pre-
sented and
referred

SOUTHWEST MISSOURI CONFERENCE. (Kansas City District).—Memorial on leave of absence from pastorate, to Committee on Itinerancy.

SOUTHWEST MISSOURI CONFERENCE.—Memorial on the Hymn Book, to Committee on Publishing Interests; on Annual Conference report blanks, change of memberships, to Committee on Revisals; on Superannuate Endowment and Western Methodist Assembly, to Committee on Conference Claimants and Boundaries.

SOUTHWEST MISSOURI CONFERENCE (Marshall District).—Memorial on change in Discipline concerning Holy Communion, to Committee on Revisals.

PACIFIC CONFERENCE.—Memorial on publication of *Pacific Advocate*, to Committee on Publishing Interests; on the observance of the nineteen hundredth anniversary of Pentecost, concerning Paragraph 106, Question 36, in the Discipline, and on increase in the number of pastoral charges in Annual Conference districts, to Committee on Revisals.

TENNESSEE CONFERENCE.—Memorial on consolidation of Boards, to Special Committee on Report of Commissions; on Sabbath observance, to Committee on Temperance and Social Service; on consolidation of Board of Lay Activities with Board of Missions, to Special Committee on Report of Educational Commission; on time limit of the pastorate, to Committee on Episcopacy; on budget, to Committee on Conference Claimants and Boundaries; on composition of the Book Committee, to Committee on Publishing Interests; on revising Paragraph 185 of 1926 Discipline, to Committee on Revisals.

TENNESSEE CONFERENCE (Clarksville District).—Memorial concerning an addition to the Discipline about the licensing of preachers, to Com-

mittee on Revisals; on the country church, to Committee on Missions.

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SECOND DAY

TENNESSEE CONFERENCE (Franklin District).—Memorial on local preachers serving as supplies, to Committee on Revisals.

Memorials presented and referred

VIRGINIA CONFERENCE.—Memorial on the use of tobacco by ministers, to Committee on Revisals; on more adequate relief for Conference claimants, minimum salary for traveling preachers, and limiting expenditures of General Boards; to Committee on Conference Claimants, Finance, and Boundaries; on consolidation of Boards, to Committee on Education; on tenure of office of presiding elders, also presiding elders to discuss ap-West Oklahoma Conferences, to Committee on Itinerancy; on residences of missionary bishops, to Committee on Episcopacy; on basis for apportioning assessments, to Commission on Budget.

WEST OKLAHOMA CONFERENCE.—Memorial on reorganization of Boards, Offices, Commissions, and Committees, also unified program of promotion, cultivation, and financial appeal, to Committee on Revisals; on assessment for Western Methodist Assembly, to Commission on Budget; on leave of absence, to Committee on Itinerancy; on transfer of the Panhandle District from the West Oklahoma Conference to the Northwest Texas Conference, also union of the East and West Oklahoma Conferences, to the Committee on Conference Claimants, Finance, and Boundaries.

WESTERN NORTH CAROLINA CONFERENCE.—Memorials on change of boundaries and suggesting one bonded treasurer for each Annual Conference, to Committee on Conference Claimants and Boundaries.

WESTERN NORTH CAROLINA CONFERENCE (Win-

MAY 8
SECOND DAY

Memorials pre-
sented and
referred

ston-Salem District).—Memorial on missionary maintenance, etc., to Committee on Missions; on a more flexible financial system, to Committee on Conference Claimants and Boundaries; on a more general episcopal supervision, to Committee on Episcopacy; on limiting term of presiding eldership and enlarging presiding elders' districts, to Committee on Itinerancy.

WESTERN MEXICAN MISSION.—Memorial requesting to be constituted an Annual Conference, to Committee on Missions.

Reports from
Boards,
Commis-
sions, etc.

The call for reports from Boards, Commissions, etc., was made, and various memorials, reports, etc., were presented and referred, as follows:

From the General Sunday School Board, Reports of General Secretary and Sunday School Editor, also Memorials on Sunday school legislation and the rural Church, to Committee on Sunday schools.

From the General Board of Church Extension, Quadrennial Report, to Committee on Church Extension.

From the General Hospital Board, Report of General Secretary, Quadrennial Report of the General Conference Commission on Tucson Hospital, booklet entitled "Go Thou and Do Likewise," and memorial on hospitals, to Committee on Hospitals.

From the Book Committee, memorials on change in time of reports, discontinuance of *Quarterly Review*, removal of paragraph from Discipline on Publishing House bonds, relating to bonds for Publishing Agents, election of Sunday School Editor, seventy-fifth anniversary of Publishing House, New Joint Church Hymnal, and nomination of Book Committee, to Committee on Publishing Interests.

From the Committee on Research, etc., Report of Committee, to Committee on Church Relations.

From the General Epworth League Board, memorials on Epworth Junior Societies, General Council of the Epworth League, Annual Conference Epworth League Board, Conference Epworth League, Epworth League Anniversary Day, Field and Regional Secretaryship, also Report of the General Secretary, to Committee on Epworth Leagues.

From the Board of Education, memorials on membership of Annual Conference Board, special cultivation period, Church College Day, two-thirds majority for admission on trial, and undergraduate courses in Correspondence Schools and Pastors' Schools, to Committee on Education.

From the Board of Education and Educational Association, memorials on substituting "Pastors' School" for "Preachers' Institute," Church College Month, failure to pass course of study, joint educational institutions, and Annual Conference Examining Committees, to Committee on Education.

From the Board of Missions, memorials on change of name of Polish-Danzig Mission, creation of an Annual Conference in Belgium, request to make Texas Mexican and Western Mexican Missions Annual Conferences, concerning Latin District in Florida, Latin work in Florida Conference, martyrdom of Tyndale, Faculty and Trustees of Paine College, Maintenance of Paine College, Paine College, Trustees of Paine College, Paine College Jubilee, concerning Missionary Committee, concerning financial support, to Committee on Missions.

From the Board of Missions and presiding elders of Holston Conference, memorial concern-

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Reports from
Boards,
Commissions,
etc.

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ing missionary maintenance, to Committee on Missions.

Reports from
Boards,
Commis-
sions, etc.

From the Woman's Missionary Council, amendments to Constitution of Board of Missions, to Committee on Missions.

Memorials pre-
sented and
referred

From the Association of Evangelists, request for full-time Secretary of Evangelism, to Committee on Missions.

From J. W. Perry *et al.*, memorial concerning Ad-Interim Committee on Episcopacy and Defining Its Duties, to Committee on Episcopacy.

NORTH MISSISSIPPI CONFERENCE (Greenville District).—Memorial concerning assignment of bishops to their respective fields of labor by the Committee on Episcopacy, also Quadrennial Committee on Episcopacy, to Committee on Episcopacy.

WEST TEXAS CONFERENCE (Corpus Christi and Brownsville Districts).—Memorials concerning the episcopacy, to Committee on Episcopacy.

From V. C. Curtis *et al.*, memorials concerning assignment of bishops to their respective fields of labor by the Committee on Episcopacy, also Quadrennial Committee on Episcopacy, to Committee on Episcopacy.

From J. S. French *et al.*, memorial on consecutive episcopal supervision, to Committee on Episcopacy.

From L. M. Broyles and V. C. Curtis, memorial on trial of a bishop for less offense than immorality, to Committee on Episcopacy.

From West Oklahoma Conference delegation, memorial concerning the episcopacy, to Committee on Episcopacy.

WEST TEXAS CONFERENCE (Corpus Christi District).—Memorial concerning lay representation in Annual Conference, to Committee on Lay Activities.

SOUTH GEORGIA CONFERENCE.—Memorial concerning an amendment of the law of the Church in reference to Lay Activities, to Committee on Lay Activities.

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Memorials presented and referred

From General Board of Lay Activities, Second Quadrennial Report of the General Board of Lay Activities, to Committee on Lay Activities.

From Warren T. Whiteside *et al.*, memorial on organizing a Department of Rural Work, to Committee on Missions.

From Board of Missions, Report of General Secretary, also Memorial on unifying Missionary Administration and Education, to Committee on Missions.

CALIFORNIA ORIENTAL MISSION (Korean District).—Memorial concerning missionary traveling preacher, to Committee on Missions.

From C. R. Jenkins *et al.*, memorial concerning superintendents for foreign missions, to Committee on Missions.

TEXAS MEXICAN MISSION.—Request to be elevated to category of Annual Conference, to Committee on Missions.

NORTH ARKANSAS CONFERENCE.—Memorial on establishment of an Education Day, to Committee on Education.

From E. L. Sutherland *et al.*, touching Commission on Education, to Committee on Education.

From E. C. Peters, memorial concerning Paine College Forward Program, also Proposals for Committee on Place and Work of Paine College, to Committee on Education.

Dr. F. S. Parker, of the General Epworth League Board, presented a report from the Board dealing with a Correlation Council and calling for a special committee of fifteen. L. H. Estes,

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clerical delegate from the Memphis Conference, moved the appointment of the committee.

Paul B. Kern, clerical delegate from the West Texas Conference, arose and stated that the report of the Educational Commission would consider the same matter and that a special committee of eighteen would be asked for. G. C. French, clerical delegate from the North Texas Conference, moved that the Estes motion be laid on the table. The motion prevailed. The following resolution, relative to the report of the Educational Commission, was adopted:

Resolution
concerning
report of
Educational
Commission

Be it resolved, That the report, together with the amendments recommended by the Commission, and submitted herewith, be referred to a Special Committee on the Report of the Educational Commission, composed of eighteen members of this body, to be appointed by the College of Bishops.

And be it further resolved, That the committee be instructed to consider the report and any amendments and memorials that may be referred to it: that any of the Standing Committees of the General Conference that may desire be authorized, through chosen representatives, to appear before this Special Committee in behalf of the interests with which such committee is charged.

PAUL B. KERN,
WILLIAM F. QUILLIAN.

On motion of G. C. French, clerical delegate from the North Texas Conference, the report of the Correlation Council was referred to the committee just called for in the Kern paper.

Report of
Committee
on Research
referred

F. N. Parker, clerical delegate from the Louisiana Conference, as Chairman, presented the report of the Special Committee on Research and Investigation, appointed at the last General Conference. The report was referred to the Committee on Church Relations and Bible Cause.

Report of
Commission
on Constitu-
tion sub-
mitted

The report of the Commission on Constitution for the Church was submitted by Bishop Candler. A motion was made that it be referred to a com-

mittee. A. J. Lamar, clerical delegate from the Alabama Conference, J. A. Anderson, clerical delegate from the North Arkansas Conference, W. A. Myres, clerical delegate from the Florida Conference, N. B. Thompson, clerical delegate from the North Georgia Conference, and J. T. Ellison, lay delegate from the Alabama Conference, spoke to the motion to refer. L. H. Estes, clerical delegate from the Memphis Conference, moved as a substitute that the report be made the order of the day to-morrow morning immediately after the report of the Committee on Minutes. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to lay the substitute on the table.

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SECOND DAY

Report of
Commission
on Constitu-
tion sub-
mitted

Bishop Denny appealed to the Conference as to whether in its judgment the motion to table carried with it more than the substitute of L. H. Estes, a question having been raised by J. R. T. Major on this point. The Conference voted in the negative. The Bishop then declared that the motion to lay on the table was out of order. J. W. Bergin, clerical delegate from the Central Texas Conference, moved the previous question. The previous question was ordered. The substitute was adopted by a vote of 228 to 191. A. C. Millar, clerical delegate from the Little Rock Conference, rose to the point of order that a two-thirds vote is necessary for fixing a special order. The Chair overruled the point on the ground that the General Conference rule did not require a two-thirds vote, but only a majority one.

Bishop W. B. Beauchamp submitted the report of the Commission on Nationalism. W. G. Cram, clerical delegate from the Kentucky Conference, moved that the consideration of this report be made the special order of the day for 10 A.M., Wednesday, May 14. The motion prevailed.

Report of
Commission
on National-
ism sub-
mitted

MAY 8
SECOND DAY

Report of
Board of
Temperance
and Social
Service
presented

Bishop James Cannon, Jr., presented the report of the Board of Temperance and Social Service, with a request that two resolutions be acted upon at once. Josephus Daniels, lay delegate from the North Carolina Conference, moved that the report as a whole go to the General Conference Committee on Temperance and Social Service and spoke to the motion. The motion prevailed. J. A. Anderson, clerical delegate from the North Arkansas Conference, made the point of order that the vote fixing a special order, taken a short while before, was not in order, as a two-thirds vote was required. The point was overruled. Dr. Anderson appealed to the body against the ruling of the Chair. The Chair was sustained.

The second resolution of the report of the Board of Temperance and Social Service was proposed for immediate action. N. B. Thompson, clerical delegate from the North Georgia Conference, moved that the resolution go to the Committee on Temperance and Social Service. D. C. Roper, lay delegate from the Baltimore Conference, made the point of order that the motion of Josephus Daniels, just passed, carried the whole report to the committee. The point was not sustained. Josephus Daniels spoke to the motion to refer. The motion to refer carried.

Reports of
Sunday
School Edi-
tor and Sec-
retary
submitted

J. R. Pepper, lay delegate from the Memphis Conference, submitted the reports of the General Secretary of the Sunday School Board and of the Editor of Sunday School Literature. They were referred to the Committee on Sunday Schools.

Organization
of Standing
Committees

The organization of the Standing Committees was announced, as follows:

EPISCOPACY.—F. P. Culver, Central Texas Conference, Chairman; J. H. Therrill, Florida Conference, Secretary.

ITINERANCY.—Forney Hutchinson, West Oklahoma Con-

ference, Chairman; M. C. Magers, Southwest Missouri Conference, Secretary.

REVISALS.—B. F. Lipscomb, Virginia Conference, Chairman; J. W. Hunt, Northwest Texas Conference, Secretary.

PUBLISHING INTERESTS.—W. R. Odell, Western North Carolina Conference, Chairman; S. H. Blan, Alabama Conference, Secretary.

EDUCATION.—H. N. Snyder, Upper South Carolina Conference, Chairman; R. G. Mood, North Texas Conference, Secretary.

CHURCH EXTENSION.—J. A. Baylor, Holston Conference, Chairman; E. Nash Broyles, North Mississippi Conference, Secretary.

MISSIONS.—W. Erskine Williams, Central Texas Conference, Chairman; F. S. Love, North Carolina Conference, Secretary.

CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES.—John W. Barton, Tennessee Conference, Chairman; B. Rhett Turnipseed, Upper South Carolina Conference, Secretary.

TEMPERANCE AND SOCIAL SERVICE.—Josephus Daniels, North Carolina Conference, Chairman; Albert D. Betts, South Carolina Conference, Secretary.

SUNDAY SCHOOLS.—W. P. Few, North Carolina Conference, Chairman; Clem Baker, Little Rock Conference, Secretary.

EPWORTH LEAGUES.—J. A. Burrow, Holston Conference, Chairman; W. E. Brown, St. Louis Conference, Secretary.

CHURCH RELATIONS AND BIBLE CAUSE.—J. M. Rogers, South Georgia Conference, Chairman; W. W. Holmes, Louisiana Conference, Secretary.

LAY ACTIVITIES.—M. E. Lawson, Missouri Conference, Chairman; S. M. Harris, Louisville Conference, Secretary.

HOSPITALS.—J. L. Decell, Mississippi Conference, Chairman; J. F. Rawls, Tennessee Conference, Secretary.

A. J. Lamar, clerical delegate from the Alabama Conference, rose and stated that he had been requested to represent the Constitution before the Conference and gave notice that at the proper time he would have withdrawn from consideration, by the unanimous vote of the Commission on

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SECOND DAY

Organization
of Standing
Committees

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Constitution and by the common consent of the General Conference, Item 7 of Section VI found on page 18 of the printed report.

Sundry resolutions

The following resolution was passed:

Resolved, That where a memorial has by mistake been referred to the wrong committee the Chairman shall be instructed to pass it to the proper committee without returning it to the Conference.

H. H. SHERMAN,
T. D. ELLIS.

The following resolution was passed:

Resolved, That when memorials or resolutions are referred to the several committees by the General Conference it shall be understood that the whole question with which the memorials or resolutions have to do is referred to the committees, and the committees may concur, nonconcur, or, rejecting all the papers referred to them, recommend such action as they may consider wise in the premises.

L. H. ESTES,
T. D. ELLIS,
E. B. CHAPPELL,
V. C. CURTIS.

Daily Advocate
ordered sent
to certain
schools

The following resolution with reference to the *Daily Advocate*, submitted by J. E. Alexander, was passed:

Inasmuch as there is general interest throughout our great Church in what is being done in this General Conference—more especially is this true with many of the students in our schools; therefore be it

Resolved, That we request the Publishing Agents to mail two copies of the *Daily Advocate* to the library of each of our schools where ministers, missionaries, and special workers are being trained.

Resolutions on
Financial
System

The following resolutions relative to a Financial System for our Church were submitted by J. E. Crawford, clerical delegate from the Central Texas Conference, calling for a Special Committee. The resolutions were adopted, as follows:

RESOLUTIONS ON A FINANCIAL SYSTEM

MAY 8
SECOND DAY

Resolutions on
Financial
System

Whereas our Bishops in their Address have called attention to the financial problem as one of the most serious this General Conference will have to consider; and whereas there is a multitude of memorials coming before this General Conference from Annual, District, and Quarterly Conferences, from General and Conference Boards, from Stewardship Classes in Pastors' and Leadership Schools, and from various other groups, relative to the financial system of our Church for the support of our connectional interests, some praying this body to increase the assessments, some to keep the assessments the same, others to lower the assessments, and still others to abolish the assessment system in favor of a plan of voluntary apportionments with a simplified and unified program of promotion for all our connectional work; and whereas this is a matter of unusual and outstanding importance, since it vitally concerns the welfare and on-going of all our great benevolent, educational, and missionary institutions and enterprises at home and abroad, and likewise the development of the spiritual life of the official groups and the rank and file of our members everywhere; therefore be it

Resolved: 1. That there be created a Special Committee on Financial System consisting of one clerical member elected by the clerical delegates and one lay member elected by the lay delegates of each Annual Conference, to give careful and thorough consideration to all these memorials and to make recommendations to this body.

2. That this committee be instructed to report as early as practicable and that the report of the Commission on Budget and any reports from any of the regular Standing Committees that involve a question or questions of financial policy be withheld until the Committee on Financial System shall have presented its report and action thereon has been taken by the General Conference.

S. H. Babcock, clerical delegate from the West Oklahoma Conference, presented resolutions on nominations for the General Boards, etc. The Bishop called attention to the fact that the paper called for change in the Discipline. A. J. Lamar, clerical delegate from the Alabama Conference, A. C. Millar, clerical delegate from the Little

Resolutions on
nominations
for General
Boards

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Resolutions
on nomina-
tions for
General
Boards

Rock Conference, and V. C. Curtis, clerical delegate from the North Mississippi Conference, asked for the ruling of the Chair. A. C. Millar moved to amend by striking out the reference to the Tennessee Conference. The motion was seconded. L. E. Todd, clerical delegate from the St. Louis Conference, asked for information. G. W. Barcus, lay delegate from the Central Texas Conference, moved that we postpone action and that the paper be placed upon the Calendar. The motion prevailed. The paper went to the Calendar.

R. G. Mood, clerical delegate from the North Texas Conference, presented the following resolution with reference to the nomination of General Boards, which was passed:

Be it resolved, That it is the sense of the General Conference that one person should not serve upon more than one Quadrennial Board or Commission at the same time; and that when one is appointed or elected on two or more such Boards or Commissions, he should immediately resigned from all except one; *provided*, that this resolution does not apply to Trustees of the Church, membership on the Federal Council of Churches of Christ in America, the Board of Lay Activities, Bishops, and those who are members *ex-officio*.

Concerning
telegram of
sympathy to
R. P. Shuler

N. B. Thompson, clerical delegate from the North Georgia Conference, moved that a telegram of sympathy and confidence and disappointment over his absence be sent R. P. Shuler, of Los Angeles, clerical delegate from the Pacific Conference, and that the Secretary frame the message. The motion did not prevail. N. L. Miller, lay delegate from the North Alabama Conference, rose to a question of privilege on the propriety of sending such a message. W. H. Nelson, clerical delegate from the Pacific Conference, made an explanation regarding Dr. Shuler's absence. Bishop Hay made a statement concerning R. P. Shuler

and his work. J. S. Jenkins, clerical delegate from the North Georgia Conference, moved to reconsider the action just taken by which the motion to send a message was lost. Josephus Daniels, lay delegate from the North Carolina Conference, spoke to the motion. The motion to reconsider prevailed. M. E. Lawson, lay delegate from the Missouri Conference, asked for the reading of the message. The message was read as follows:

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SECOND DAY
Concerning
telegram of
sympathy to
R. P. Shuler

The General Conference of the Methodist Episcopal Church, South, in session assembled, expresses its disappointment at your absence, extends you their sympathy, and expresses their confidence in your character.

L. H. ESTES, *Secretary*.

The motion to send the message prevailed. C. C. Stephenson, lay delegate from the Pacific Conference, read a telegram from the stewards of Trinity Church, Los Angeles, expressing confidence in R. P. Shuler.

Announcements were made, the benediction was pronounced by Dr. C. L. Goodell, and the Conference stood adjourned.

Adjournment

THIRD DAY, FRIDAY, MAY 9

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THIRD DAY

The Conference convened at 9 A.M., Bishop Denny in the chair. The Bishop introduced Rev. George W. Jones, clerical delegate from the Virginia Conference and presiding elder of the Richmond District, who conducted the devotions. Hymn 143, "In the Cross of Christ I Glory," was sung, and Dr. Jones led the Conference in prayer. The Bishop read Acts 26 and addressed the Conference.

Devotional
services

The Conference approved the report of the Committee on Minutes, as follows:

Report of
Committee
on Minutes

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THIRD DAY

We have examined the minutes of Thursday morning's session and have found them correct.

B. F. LIPSCOMB, J. L. CLARK,
T. McM. GRANT, H. M. CANTER.
W. M. ALEXANDER,

Delegates and
alternates
seated

J. W. Torbett, clerical delegate from the Texas Conference, was noted as present. The following alternates were seated: J. T. Kemp and Mrs. J. C. Handy, lay alternates from the Texas Conference, for W. W. Fondren and J. T. Scott, respectively.

Bishop Denny resigned the chair to Bishop Mouzon.

A. J. Lamar, clerical delegate from the Alabama Conference, on behalf of the Commission on Constitution, moved that the special order of the day be postponed until after the call for papers to be referred. The motion prevailed.

Tornado at
Frost re-
ported

T. D. Ellis, clerical delegate from the South Georgia Conference, rose to a matter of high privilege and told of the disaster that had befallen the people and our Church at Frost, Tex., as the result of a tornado, and moved that an offering be made for the relief of the pastor of our Church and for help in rebuilding the church, the fund to be equally divided between them and that each Chairman of the several delegations report for his delegation to Bishop J. M. Moore. The motion prevailed. The sum of \$667.85 was raised.

Memorials pre-
sented and
referred

The roll of the Conferences was called and the following memorials, resolutions, etc., were received and referred to proper committees:

BALTIMORE CONFERENCE.—Memorial on Junior Epworth Leagues, to Committee on Epworth Leagues.

LOUISVILLE CONFERENCE.—Memorial on change of boundary lines, to Committee on Conference Claimants and Boundaries.

MEXICO CONFERENCE.—Memorial on boundary, to Committee on Conference Claimants and Boundaries.

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THIRD DAY

Memorials presented and referred

NORTH ARKANSAS CONFERENCE.—Memorial on assessments for General and Conference Work, to Special Committee on Finance.

ST. LOUIS CONFERENCE.—Memorial on continuation of Missionary Maintenance, to Special Committee on Finance; on continuation of Special Effort for Superannuate Endowment, to Committee on Conference Claimants and Boundaries.

SOUTH CAROLINA CONFERENCE (Class in Stewardship Pastoral School).—Memorial on a unified financial system, to Committee on Conference Claimants and Boundaries.

VIRGINIA CONFERENCE (Farmville District).—Memorial on boundary, to Committee on Conference Claimants and Boundaries.

WESTERN VIRGINIA CONFERENCE.—Memorial on finance system, to Special Committee on Finance; on boundaries, to Committee on Conference Claimants and Boundaries.

NORTH MISSISSIPPI CONFERENCE.—Memorial on change of boundaries and on continuation of Superannuate Endowment Campaign, to Committee on Conference Claimants and Boundaries.

WEST TEXAS CONFERENCE (Corpus Christi District).—Memorial on continuation of Superannuate Endowment, to Committee on Conference Claimants and Boundaries.

From Methodist Educational Association, memorial on priority claim of regular assessments, to Committee on Education.

From General Board of Finance, memorial on continuation of Special Effort for Superannuate Endowment, to Committee on Conference Claimants and Boundaries.

From Methodist Benevolent Association, me-

MAY 9
THIRD DAY

Memorials pre-
sented and
referred

memorial asking for approval and indorsement of Methodist Benevolent Association, to Committee on Conference Claimants and Boundaries.

From Knoxville Preachers' Meeting, memorial on combined specials for various Boards, to Committee on Conference Claimants and Boundaries.

From Memphis Methodist Preachers' Meeting, memorial on revision of financial system, to Committee on Revisals.

SOUTHWEST MISSOURI CONFERENCE.—Memorial on stock gambling, to Committee on Temperance and Social Service.

From J. S. French *et al.*, memorial on court of appeals, to Committee on Revisals.

From T. J. O'Neil *et al.*, memorials on trustees of Church property and expunging from Book of Discipline chapter pertaining to class leaders, to Committee on Revisals.

From J. D. Crymes, memorial concerning standards, to Committee on Revisals.

From F. H. Peebles *et al.*, memorial on change of law regarding readmission of preachers into traveling connection, to Committee on Revisals.

From Louisville District Epworth League Union, memorial on consolidation of Boards, to Committee on Revisals.

LOUISVILLE CONFERENCE.—Memorial on the open cabinet, to Committee on Revisals.

LOUISIANA CONFERENCE (Alexandria District).—Memorial on revising forms of Church Register, to Committee on Revisals; on unifying of financial system and on merging of Boards, to Special Committee on Finance.

LOUISIANA CONFERENCE (New Orleans District).—Memorials on Quarterly Conference records and on changing the number of Quarterly Conferences, to Committee on Revisals.

LOUISIANA CONFERENCE.—Memorial on ad-

ministration of sacraments by unordained ministers, to Committee on Revisals.

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NORTHWEST TEXAS CONFERENCE (Vernon District).—Memorial on equalization of preachers' salaries, to Committee on Itinerancy.

Memorials presented and referred

PACIFIC CONFERENCE (Fresno District).—Memorial on amending law for paying preachers and presiding elders, to Committee on Revisals.

From St. Louis Preachers' Meeting, memorial on voluntary financial budget, to Special Committee on Finance.

From presiding elders of Missouri, St. Louis, and Southwest Missouri Conferences, memorial on enlarging districts, to Committee on Itinerancy.

From A. D. Betts *et al.*, memorial on fiscal policy, to Special Committee on Financial System.

WEST TEXAS CONFERENCE (Brownsville District).—Memorial on voluntary financial plan, also on Consolidation of General Boards, to Special Committee.

From Members of Sunday school at Starkville, Miss., and of our Church at Greenwood, Miss., memorials on Sunday school literature, to Committee on Sunday Schools.

From L. E. Heath *et al.*, memorials on act to restrict General Hospital Board and act to reduce districts, etc., to Committee on Revisals.

WESTERN VIRGINIA CONFERENCE.—Memorial on unification of Boards, to Special Committee on Dr. Kern's Report.

SOUTHWEST MISSOURI CONFERENCE (Sedalia District).—Memorial on uniting of Boards, to Commission on Uniting of Boards.

EAST OKLAHOMA CONFERENCE.—Memorials on educational work, to Special Committee on Financial Plans.

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THIRD DAY

Memorials pre-
sented and
referred

From F. J. Prettyman *et al.*, memorial on administration of discipline, to Committee on Revisals.

From Workers' Council of Gibson Memorial Church, Vicksburg, Miss., memorial on Sunday school literature, to Committee on Sunday Schools.

CENTRAL BRAZIL CONFERENCE.—Memorial on change in boundary, to Committee on Conference Claimants and Boundaries.

EAST OKLAHOMA CONFERENCE.—Memorial on Quarterly Conference, to Committee on Itinerancy.

From W. J. Carpenter *et al.*, memorial on election of district stewards and chairman of their meeting, to Committee on Revisals.

From W. J. Carpenter *et al.*, memorial on enlarging the districts, to Committee on Itinerancy.

FLORIDA CONFERENCE (Jacksonville District).—Memorial on election of district stewards, to Committee on Revisals.

HOLSTON CONFERENCE (Knoxville District).—Memorial on improvement of Sunday school material for Elementary Grades, to Committee on Sunday Schools; on transfer of ministers, to Committee on Itinerancy; on licensing local preachers, to Committee on Revisals.

HOLSTON CONFERENCE.—Memorial on statistical blanks, to Committee on Itinerancy; on recasting questions of Annual Conference, to Committee on Revisals.

WEST TEXAS CONFERENCE (Corpus Christi District).—Memorials on leave of absence for preachers and on equalizing salaries, to Committee on Itinerancy.

WEST TEXAS CONFERENCE (Yoakum District).—Memorial on equalizing ministers' salaries, to Committee on Itinerancy.

WEST TEXAS CONFERENCE (Brownsville District).—Memorials on equalizing ministers' salaries and on enlarging districts, to Committee on Itinerancy.

MAY 9
THIRD DAY

Memorials presented and referred

From Southern Methodist Press Association, memorial on financing Conference organs, to Committee on Itinerancy.

From Southern Methodist Press Association, memorial on financing Conference organs, to Committee on Publishing Interests.

From Mrs. R. L. McLaurin *et al.*, memorial on Sunday school literature, to Committee on Publishing Interests.

Under the call for reports from Special Committees, F. N. Parker, clerical delegate from the Louisiana Conference, presented the following resolution from the Committee on Fraternal Introductions, which was adopted, as follows:

Time set for hearing Fraternal Messengers

We move a special session of the General Conference for Friday night, May 9, at 8 o'clock to hear the fraternal messengers from the Wesleyan Methodist Church of Great Britain—namely, Rev. J. Ernest Rattenbury, D.D., and Mr. J. H. Beckly—and also Rev. James E. Hughson, D.D., the fraternal messenger from the United Church of Canada.

Also a special session for May 16, at 8 P.M., to hear the Rev. Merle N. Smith, D.D., fraternal messenger from the Methodist Episcopal Church, and the Rev. J. C. Broomfield, D.D., the fraternal messenger from the Methodist Protestant Church.

Also a special session for May 17, at 8 P.M., to hear Bishop W. Sampson Brooks, the fraternal messenger from the African Methodist Episcopal Church, and the Rev. W. J. J. Byers, D.D., the fraternal messenger from the African Methodist Episcopal Zion Church, and Bishop N. C. Cleaves, the fraternal messenger from the Colored Methodist Episcopal Church.

The General Secretary of the Conference, in behalf of the Secretarial Staff, submitted their report on the distribution of the Episcopal Address.

Distribution of Episcopal Address

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THIRD DAY

Distribution
of Episcopal
Address

As this report called for the appointment of a Special Committee on the Spiritual State of the Church, the report was adopted, by formal motion, as follows:

REPORT OF SECRETARIES ON DISTRIBUTION OF THE EPISCOPAL ADDRESS

In considering the matter of the distribution of the several parts of the Episcopal Address the Secretaries deemed it appropriate that a special Committee on the Spiritual State of the Church be raised, in order to give specific attention to several important paragraphs. The Secretaries therefore recommend that such a committee be constituted, to be composed of nine members, who shall be appointed by the Chair and designated the Committee on the Spiritual State of the Church. Anticipating the acceptance of this recommendation, the Secretaries have made the following distribution of the Episcopal Address:

To the Special Committee on the Spiritual State of the Church, the preamble and sections 1 and 17.

Section 2 to the Committee on Church Relations and Bible Cause.

Section 3 to the Committee on Revisals.

Sections 4 and 11 to the Committee on Missions.

Section 5 to the Committee on Education.

Section 6 to the Special Committee on Finance.

Section 7, Item 1, to the Committee on Sunday Schools.

Section 7, Item 2, to the Committee on Epworth Leagues.

Sections 8, 9, 10, and 12 to the Committee on Temperance and Social Service.

Section 13 to the Committee on Publishing Interests.

Section 14, Item 1, to the Committee on Conference Claimants, Finance, and Boundaries.

Section 14, Item 2, to the Committee on Hospitals.

Section 15 to the Committee on Itinerancy.

Section 16 to the Committee on Episcopacy.

Respectfully submitted.

THE SECRETARIES.

Special Com-
mittee on
Report of
Educational
Commission

The Secretary of the College of Bishops announced the following to constitute the Special Committee on the Report of the Educational Commission: F. N. Parker, C. E. Ruyle, F. J. Prettyman, A. L. Gunter, O. T. Cooper, H. M. Ratliff,

S. P. Wiggins, J. J. Stowe, R. J. Yoak, J. G. Akin, G. C. Emmons, Clare Purcell, J. N. Hillman, S. H. Short, O. V. Woosley, A. W. Fanning, T. F. Alexander, and F. F. Stephens.

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THIRD DAY

The Rev. J. E. Rattenbury, of Southport, England, Fraternal Messenger from the British Wesleyan Church, and the Rev. James E. Hughson, Fraternal Messenger from the United Church of Canada, were presented to the Conference.

Drs. Rattenbury and Hughson introduced

The following alternates were seated in place of their principals:

Alternates seated

CENTRAL TEXAS CONFERENCE.—*Lay*: E. J. White for W. J. Baker.

PACIFIC CONFERENCE.—*Lay*: Nathan Newby for William Glass.

The order of the day having arrived, the report of the Commission on the Constitution was taken up.

Report of Commission on Constitution taken up

D. C. Roper, lay delegate from the Baltimore Conference, spoke on the whole subject of the Constitution.

Walter Anthony, clerical delegate from the South Georgia Conference, moved that we now consider the report as a whole. F. P. Culver, clerical delegate from the Central Texas Conference, moved as a substitute that we consider the Constitution item by item. The substitute prevailed.

A. J. Lamar, clerical delegate from the Alabama Conference, speaking for the Commission, announced that the Commission desired to withdraw from the report "the Seventh Restrictive Rule" as found on page 18 of the printed report. By common consent this item was withdrawn from the report.

Under the motion to consider item by item, the Secretary of the Conference began to read the report.

Report considered item by item

MAY 9
THIRD DAY

Report of
Commission
on Consti-
tution con-
sidered
item by
item

The Preamble was read, and on motion of A. J. Lamar, clerical delegate from the Alabama Conference, it was adopted.

Article I, "Name," was read. N. B. Thompson, clerical delegate from the North Georgia Conference, moved to amend by striking out the words "and shall be," and the motion was seconded. Walter Anthony, clerical delegate from the South Georgia Conference, inquired of the Chair whether the constitutional majority was required in adopting the report item by item. The Chair replied that it was not, as we were only perfecting the paper for final adoption. J. T. Leggett, clerical delegate from the Mississippi Conference, moved that the Thompson amendment be tabled. The motion to table, duly seconded, was lost by a vote of 143 to 238.

W. P. King, clerical delegate from the North Georgia Conference, moved that we reconsider the act requiring consideration item by item. The motion was seconded. Orville Zimmerman, lay delegate from the St. Louis Conference, J. E. Alexander, clerical delegate from the Southwest Missouri Conference, G. C. French, clerical delegate from the North Texas Conference, and F. J. Prettyman, clerical delegate from the Baltimore Conference, spoke to the matter of reconsideration. W. G. Henry, clerical delegate from the North Alabama Conference, moved the previous question. The previous question was ordered and the motion to reconsider did not prevail. The Thompson amendment prevailed by a large majority. The item as amended was then adopted.

Article II, "Doctrinal Standards," Section 1, was read and adopted.

Section 2 was then read. J. S. Jenkins, clerical delegate from the North Georgia Conference,

moved that it be adopted and offered an amendment by striking out the words "are correctly interpreted," in line 2, and inserting in their place "have been interpreted by Methodists from the days of John Wesley until now," so that the paragraph as amended should read:

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Section 2. The doctrines of these Holy Scriptures have been interpreted by Methodists from the days of John Wesley until now by the Twenty-Five Articles of Religion, the Apostles' Creed, the first forty-four Sermons of John Wesley published prior to 1765, and his Notes on the New Testament.

A. J. Lamar, for the Commission, accepted this amendment. N. B. Thompson, clerical delegate from the North Georgia Conference, moved as a substitute the placing of the Jenkins amendment in the Preamble. The motion, duly seconded, was lost. F. J. Prettyman, clerical delegate from the Baltimore Conference, moved a substitute for the Jenkins amendment. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved an amendment to the Prettyman substitute, which was ruled out of order. J. A. Anderson then spoke to the Prettyman substitute. Walter Anthony, clerical delegate from the South Georgia Conference, spoke to the question under discussion. J. T. Ellison, lay delegate from the Alabama Conference, rose to the point of order that the speaker was discussing the main question and not the amendment. The point was not sustained. N. B. Harmon, Jr., clerical delegate from the Baltimore Conference, also spoke. L. M. Broyles, clerical delegate from the Florida Conference, moved to table the Prettyman substitute. The motion to table prevailed. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved to amend by striking out the reference to the Apostles' Creed. J. T. Ellison,

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ered item by
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lay delegate from the Alabama Conference, moved to table this amendment, and the motion prevailed. J. W. Bergin, clerical delegate from the Central Texas Conference, moved that Article II, Section 2, be laid on the table. This was ruled out of order by the Chair. G. C. French, clerical delegate from the North Texas Conference, moved a substitute for everything before the house, but this was also ruled out of order. The amendment proposed by J. S. Jenkins, and accepted by Dr. Lamar, was adopted. Article II was adopted as a whole.

Article III, "Membership," was read. S. H. Babcock, clerical delegate from the West Oklahoma Conference, moved to strike out the entire Article. The motion did not prevail. A. C. Millar, clerical delegate from the Little Rock Conference, moved to strike out from paragraph 2 "ratification of the baptismal covenant." The motion did not prevail. S. P. Cresap, lay delegate from the Missouri Conference, moved to amend by striking out paragraphs 2 and 3. This amendment was also lost. Article III was adopted as read.

Article IV, Section 1, "Local Preachers," was read and adopted. Section 2, "Local and Traveling Elders," was adopted as read.

Section 4, "Bishops," was read. E. P. Hodges, lay delegate from the Upper South Carolina Conference, moved to amend by striking out beginning in the second line, "a Bishop from among the traveling elders," and substituting therefor the words "a traveling elder to the office of Bishop." This was accepted by Dr. Lamar for the Commission. J. M. Moore, clerical delegate from the Virginia Conference, moved to amend Section 4, by taking the second paragraph on page 13 of the printed report, beginning "A Bishop" and end-

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ing "except that of ordination," and found in Article V, Section 5, and place it immediately following Section 4, Article IV, now under discussion. The motion was lost. Section 4, Article IV, was adopted as amended. The Article was adopted as a whole. H. C. Pfeiffer, clerical delegate from the Virginia Conference, called attention to the fact that there was no caption to this Article. Dr. Lamar explained it as a typographical oversight and by common consent the caption "The Ministry" was designated for this Article.

Article V, "Pastoral Charges and Conferences," was taken up. Section 1, "Pastoral Charges," was read. W. F. Bryan, clerical delegate from the West Texas Conference, moved to amend by substituting the word "churches" for "societies." The motion, duly seconded, prevailed. The section as amended was adopted.

Section 2, "Church Conferences," was read. W. L. Clark, clerical delegate from the Kentucky Conference, moved to amend by striking out the last four lines of the section, beginning "provided that only," etc. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved an amendment to the amendment by substituting "sixteen" for "eighteen" in next to the last line. On motion of J. L. Decell, clerical delegate from the Mississippi Conference, both amendments were laid on the table. By common consent the word "society" in line 2 was changed to "church." Section 2 was adopted.

Section 3, "Quarterly Conferences," was adopted as read.

Section 4, "District Conferences," was adopted as read.

Section 5, "Annual Conferences," first paragraph, was read. G. S. Jones, lay delegate from the South Georgia Conference, G. C. French, cleri-

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cal delegate from the North Texas Conference, and J. M. Outler, clerical delegate from the South Georgia Conference, offered amendments to this paragraph orally. On motion of A. J. Lamar, clerical delegate from the Alabama Conference, further consideration of this paragraph was postponed until the proposed amendments could be presented in writing.

Communica-
tions pre-
sented and
referred

Bishop John M. Moore, Secretary of the College of Bishops, as a privileged matter, presented a communication from the Episcopal Church of California and also one from the Methodist Episcopal Church. Both of these communications were referred to the Committee on Church Relations and Bible Cause.

T. D. Ellis, clerical delegate from the South Georgia Conference and Chairman of the Committee on Rules, presented the report of the committee. The Chair announced that the session has just expired automatically by the expiration of time.

Special session
announced

It was announced that a special session of the Conference would be held at 8 P.M. to hear the Fraternal Messengers from Great Britain and Canada.

Adjournment

Various announcements were made, and the Conference adjourned with the benediction pronounced by Bishop Mouzon, with action on the report of the Committee on Rules pending.

EVENING SESSION

Devotional
service

The Conference convened at 8 P.M., Bishop Candler in the chair. The audience joined heartily in singing Hymn 207, "The Church's one foundation," after which F. N. Parker, clerical delegate from the Louisiana Conference, led in prayer. Hymn 210, "Glorious things of thee are spoken," was then sung.

Secretary Estes then read the credentials of Rev. J. Ernest Rattenbury, D.D., and Mr. John H. Beckly, clerical and lay Fraternal Messengers from the British Wesleyan Church, and also the credentials of Rev. James E. Hughson, B.A., D.D., Fraternal Messenger from the United Church of Canada.

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To the General Conference of the Methodist Episcopal Church, South, held in Dallas, Tex., May, 1930.

Dear Fathers and Brethren: Our yearly British Conference which met in Plymouth last July appointed the Rev. J. Ernest Rattenbury, D.D., and Mr. John H. Beckly as delegates to your General Conference.

Credentials of
Rev. J. E.
Rattenbury
and Mr. J.
H. Beckly,
from British
Wesleyan
Church

Dr. Rattenbury spent thirty-one years in our Central Missions; eight years at Leicester, five at Nottingham, eighteen as head of the great West London Mission which will always be associated with the names of Hugh Price Hughes and Mark Guy Pearse. He is already known to you by the important Quillian Lectures which he delivered at Emory University two years ago on "Wesley's Legacy to the World," to which he has now added a valuable study on "The Teachings of St. Paul's Experience."

Both as preacher, missionary, and writer he stands in the front rank of our English ministry.

His companion, Mr. Beckly, is one of the leading business men in Plymouth, a large-hearted, broad-minded Methodist layman who has himself founded the Beckly Social Lecture which is delivered every year in the Conference town during the Representative Session. You will find in Mr. Beckly a worthy representative of our Methodist laity—a man who is keenly concerned for the social well-being of his countrymen.

We have happy memories of the many distinguished representatives whom you have sent to greet us from time to time, whom we still hold in high regard.

We rejoice in the blessing of God which rests so richly on your labors in America and in other lands. Your loyalty to our fundamental Methodist teaching and to our venerable traditions fills us with thankfulness, and we believe that days of even richer outpourings of the spirit of God are coming, when the world will hail Jesus Christ as its Lord and Saviour; and the prayer he taught us shall be gloriously realized: "Thy will be done in earth as

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it is in heaven." That the visit of our honored brethren and all the deliberations of your General Conference may contribute to that end is our earnest prayer.

Believe us, dear father and brethren, with the warmest greetings of British Methodism,

Yours fraternally,

ROBERT BOND, *Secretary of the Conference.*

421 WESLEY BUILDING, Toronto, May 1, 1930.

Credentials of
Dr. J. E.
Hughson,
from United
Church of
Canada

The Bishops and Delegates of the General Conference of the Methodist Episcopal Church, South, Dallas, Tex., U. S. A.

Fathers and Brethren: The General Council of the United Church of Canada has appointed the Rev. James E. Hughson, Bachelor of Arts, Doctor of Divinity, as fraternal delegate to bear the cordial greetings of our entire Church to the General Conference of the Methodist Episcopal Church, South, and through your General Conference to all ministers and members of the Methodist Episcopal Church, South.

As the Canadian members of Ecumenical Methodism, the United Church has greatly rejoiced over the records of growth in your Church, been encouraged by the many records of your earnest evangelism, and given hearty thanks for the multitude of evidences of the ever-continuing successes of your great Church in every field of her devoted activities in the name of our Lord.

Dr. Hughson has been the minister of one of our strongest congregations for about ten years. He was born in Nova Scotia, had his training in one of our Methodist colleges, and was pastor of Methodist Churches in Western Canada at Lethbridge and Edmonton in Alberta, at Winnipeg in Manitoba, and at Ingersoll and Hamilton, in Ontario. His ministry has always been most successful both as a preacher, pastor, and in the affairs of his congregations. Every year he has reported an increased membership, his intense evangelistic appeals winning people to faith in Jesus Christ. His outstanding influence in every community reveals the breadth of his ministry and his wise application of Christian principles to the everyday affairs of life. He ranks among the ablest and strongest ministers of the United Church.

Dr. Hughson is thoroughly familiar with our negotiations for Church Union in Canada, the inauguration of the United Church, and the achievements during these nearly five years which have both justified our union and demonstrated that our United Church is an effective Christian

organization. While bearing the greetings of our Church, he will inform your General Conference of many of these evidences of our success.

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We may commend Dr. Hughson to your cordial fellowship and trust he may have opportunity to assure your General Conference that the ministers and people of the United Church of Canada hold the ministers and people of your great Church in warmest affection, are deeply interested, and give unceasing thanks to God for the constant success with which your activities are attended. We have learned with great delight of the development of your work, both at home and in your foreign mission field, in the establishment of the kingdom of Jesus Christ.

On behalf of the General Council:

WILLIAM T. GUNN, *Moderator*;
T. ALBERT MOORE, *Secretary*.

Bishop Candler then presented Dr. Rattenbury, who brought fraternal greetings from the British Wesleyan Church. The Bishop then presented Brother Beckly, who brought greetings, as a layman, from the same Church. (See Appendix.)

Addresses of
Dr. Ratten-
bury and
Mr. Beckly

Bishop Candler then presented Dr. James E. Hughson, Fraternal Messenger from the United Church of Canada, who brought a fraternal message from his Church. (See Appendix.)

Address of Dr.
Hughson

Bishop Candler appropriately replied to all three of the fraternal messages. The Conference joined in singing the doxology and then adjourned with the benediction pronounced by Dr. James E. Hughson.

Adjournment

FOURTH DAY, SATURDAY, MAY 10

The Conference convened at 9 A.M., Bishop Mouzon in the chair.

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Hymn 574, "Children of the heavenly King," was announced and sung. B. Rhett Turnipseed, clerical delegate from the Upper South Carolina Conference, led in prayer, after which the Conference joined in singing Hymn 22, "Come, ye that love the Lord."

Devotional
exercises

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Bishop Mouzon read and commented on 1 John 3: 1-3.

Report of
Committee
on Minutes

The Conference adopted the report of the Committee on Minutes, as follows:

We, your Committee on Minutes, have carefully examined the minutes of Friday morning's session and of Friday night's special session, separately, and have found both correct.

Delegates and
alternates
seated

The following were noted as being in attendance:

MEMPHIS CONFERENCE.—*Lay*: A. R. Steele.

NORTH GEORGIA CONFERENCE.—*Lay*: Mrs. J. N. McEachern.

UPPER SOUTH CAROLINA CONFERENCE.—*Lay*: J. C. Hardin.

M. M. Beavers, clerical alternate from the Northwest Texas Conference, was seated in place of W. M. Pearce, principal.

Bishop Mouzon resigned the chair to Bishop John M. Moore.

W. F. Bryan, clerical delegate from the West Texas Conference, was recognized and gave notice that at the proper time he would move a reconsideration of the action of yesterday in adopting Section 2 of Article II of the Constitution. C. A. Spragins, clerical delegate from the North Texas Conference, being recognized, also gave notice of the reconsideration of the action of yesterday in adopting Section 4 of Article V.

Memorials re-
ferred

Under the call for memorials, resolutions, etc., the following were presented and referred, by reading their captions, to appropriate committees:

LOUISVILLE CONFERENCE.—Memorial on continuation of Superannuate Endowment Campaign, to Committee on Conference Claimants and Boundaries; on revisals, to Committee on Revisals.

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Memorials re-
ferred

CENTRAL TEXAS CONFERENCE (Waco District).
—Memorial on change of financial system, to
Special Committee on Finance.

From Stewardship Class, Southwestern Uni-
versity, Georgetown, Tex.,—memorial on change
of financial system, to Special Committee on Fi-
nance.

From Stewardship Class, Texas-New Mexico
Pastors' School, memorial on changing financial
system, to Special Committee on Finance.

From Stewardship Class, Mount Sequoyah, me-
morial on changing assessment system and uni-
fying campaigns, to Special Committee on Fi-
nance.

From Stewardship Class, Georgia Pastors'
School, memorial on unified financial system, to
Special Committee on Finance.

From Stewardship Class, Mount Sequoyah
Leadership School, memorial on unifying financial
campaigns, to Special Committee on Finance.

From Holston Conference Pastors' School, me-
morial on a unified financial system on a voluntary
basis, to Special Committee on Finance.

MISSOURI CONFERENCE.—Memorial on united
benevolent budget, to Special Committee on
Finance.

From delegates of Seventh Episcopal District,
memorial on rural Church, to Committee on Mis-
sions.

From J. W. Perry *et al.*, memorial on Bishops'
Fund and General Conference expense, to Com-
mittee on Finance; on Commission on Paine Col-
lege Jubilee, to Committee on Missions.

From C. D. Anderson *et al.*, memorial on change
in boundary, to Committee on Conference Claim-
ants and Boundaries.

MISSOURI CONFERENCE.—Memorial on unifica-
tion of Episcopal Methodism, to Committee on
Church Relations.

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Memorials re-
ferred

From Central Church, Galveston, Tex., memorial on unifying of our educational agencies, to Committee on Sunday Schools.

From Mrs. E. A. Kitchell *et al.*, memorial on tenure of office of presiding elders, to Committee on Itinerancy.

NORTH CAROLINA CONFERENCE (Wilmington District).—Memorial on the Discipline, to Committee on Revisals.

NORTH CAROLINA CONFERENCE.—Memorial on unification of Boards, to Committee on Unification of Boards.

LOUISVILLE CONFERENCE.—Memorial on revisals, to Committee on Revisals.

Under the call for reports from Commissions, Boards, etc., the following were presented and referred, by caption, to the proper committees:

From Emory University, report of the University, 1926-1930, to Committee on Education.

From Commission on Celebration of Sesquicentennial of American Methodist Church, report of the Commission, to Committee on Church Relations.

From General Board of Lay Activities, memorials on composition and work of Board of Lay Activities and on distribution of assessments, to Committee on Lay Activities.

From Board of Control of Secular Press Bureau, memorial on establishing permanency of Secular Press Bureau, to Committee on Revisals.

From Board of Finance, quadrennial report, to Committee on Conference Claimants and Boundaries.

From Committee on Exchange of Territory, report of Committee, to Committee on Church Relations.

From Bishops Mouzon, McMurry, Cannon, and

Ainsworth, quadrennial reports, to Committee on Episcopacy.

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From Committee of Research and Investigation in Regard to Unification, report of the Committee, to Committee on Church Relations and Bible Cause.

On motion of R. G. Mood, clerical delegate from the North Texas Conference, the rules were suspended that a paper on Assemblies might be put upon its immediate passage. O. E. Goddard, clerical delegate from the North Arkansas Conference, presented the paper, which was adopted, as follows:

Memorial on
Assemblies
adopted

MEMORIAL ON ASSEMBLIES

Whereas certain Annual Conferences that are west of the Mississippi River have established at Fayetteville, Ark., the Western Methodist Assembly; and whereas the stockholders of the Southern Assembly have deeded their property to a Board of Trustees of certain Annual Conferences that are east of the Mississippi River to hold and use for the Church; and whereas these two institutions have become great factors in the spiritual and cultural development of our people; and whereas the time has now come in the development of these two institutions for the General Conference to consider their interests and make proper provision for the carrying forward of their work; therefore be it

Resolved: 1. That a committee composed of one representative from each Annual Conference, to be selected by each Conference delegation in the United States, be authorized to consider the interests of the Western and Lake Junaluska Methodist Assemblies and report back to this Conference as early as possible.

2. That the committee be instructed to invite the Presidents and Managers of these two institutions to sit with the committee and furnish all information that is needed.

The call for reports from Standing Committees was made, and the following reports went to the Calendar: Nos. 1 and 2, Committee on Itinerancy; Nos. 1 and 2, Committee on Revisals; No.

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1, Committee on Publishing Interests; No. 3, Committee on Education; Nos. 2, 3, 4, 5, and 6, Committee on Missions; Nos. 1, 2, and 3, Committee on Conference Claimants, Boundaries, and Finance.

The following reports went to the Nonconcurrent Calendar: Nos. 1 and 2, Committee on Education.

Report of
Committee
on Rules

T. D. Ellis, clerical delegate from the South Georgia Conference and Chairman of the Committee on Rules, presented the report of the Committee on Rules. Dr. Ellis stated that the rules were the same as those in use at the last General Conference with three minor changes, which he explained. N. B. Thompson, clerical delegate from the North Georgia Conference, moved an amendment which was ruled out of order. The rules as presented and explained were adopted, as follows:

RULES OF ORDER

Rule 1. The daily meeting shall be from 9 A.M. to 12:30 P.M. until otherwise ordered by majority vote.

Rule 2. No alternate shall have the privilege of membership until his name has been announced.

Rule 3. The Secretaries shall constitute the committee for distributing the Episcopal Address, and the adoption of their report shall be notification to the committees.

Rule 4. The members of any special committee shall be named by the bishop presiding when the committee is ordered, unless otherwise directed by the Conference.

Rule 5. After religious service, the regular meeting shall be conducted in the following order:

(1) For the first two days only, calling the roll of members and alternates;

(2) The approval of the journal of the previous meeting or meetings.

(3) For the first four daily sessions, Sunday excepted, alphabetical call of the Conferences for appeals, memorials, petitions, and resolutions proposing changes in the Discipline. After the expiration of the first four days of

the session the order shall be as follows: All appeals, memorials, petitions, and resolutions proposing changes in the Discipline shall be placed in the hand of the Secretary by 9:30 A.M., and upon call of the third item of the Order of Business the Secretary shall proceed at once to read the captions of such papers in his hands for reference to the proper committees.

(4) For the first ten daily sessions, Sunday excluded, reports from commissions, boards, and connexional officers.

(5) Reports from standing committees.

(6) Reports from special committees.

(7) Calendar.

(8) Nonconcurrent Calendar.

Rule 6. A motion to adjourn shall not be debatable, and shall be in order at any time except (1) when a member has the floor; (2) when a vote is being taken; (3) when the pending or previous question has been ordered and voting under it has not been completed; (4) when no business has been transacted since the motion to adjourn was voted down.

Rule 7. Reports, resolutions, appeals, petitions, memorials, and substitutes, together with amendments proposing changes in the Discipline, shall be written and in triplicate and have written on the back of them the subject to which they relate, the Conference, Church, or names of two individuals presenting the paper, and the committee to which it is referred.

Rule 8. (a) Reports from the Committee on Episcopacy approving by name the character of the bishops, and making apportionments to the bishops and to the widows and orphans of deceased bishops, are final.

(b) Reports from committees (and minority reports) recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected, and the language as it will read when adopted, and shall be placed on the Calendar in order of their being read, subject to consideration during or after the next daily meeting.

(c) Reports from committees, and all other papers which propose an alteration in the Restrictive Rules of the Church, shall state the alteration proposed to be made and the form of the motion shall be: "Will the General Conference recommend to the Annual Conferences the change indicated above?"

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Report of
Committee
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(d) The adoption of the report recommending concurrence shall constitute legal enactment.

(e) A committee's report recommending nonconcurrence with no minority report shall be kept upon a separate calendar, and the said calendar shall be taken up when the regular calendar is completed.

(f) Every committee of the General Conference is hereby authorized to delegate to the chairman and secretary of the committee the duty of preparing and presenting to the General Conference the action taken by the committee on any given subject, and every committee is also authorized to grant to a minority of the committee the right to draft and to present to the General Conference a minority report without reading the same before the full committee, provided the substance of the said minority report has been stated to the committee.

Rule 9. The bishop presiding shall be the legal president of the Conference. He shall decide points of order raised by members, and shall rule on questions of order not raised by members as he deems necessary to conform to these Rules of Order, subject, in both cases, to an appeal to the Conference by any member without a second, which appeal shall be decided by a vote without debate, except that the appellant and the chairman shall each have five minutes for a statement. A tie vote in the case of an appeal shall sustain the Chair.

Rule 10. When the chairman stands at his place and calls the Conference to be in order, no member shall speak, address the chair, or stand while the chairman stands.

Rule 11. (a) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given by the chairman recognizing him. When he is recognized by the Chair, he shall immediately announce his name and the Conference from which he comes.

(b) A member who has the floor may not be interrupted without his consent, except to call him to order, to raise a question of general privilege, to announce the time for a special order, or to correct misrepresentations.

(c) No member shall speak a second time on the same question if any member who has not spoken desires the floor; nor more than twice on the same subject under the same motion; nor longer than fifteen minutes unless his time be extended by the Conference.

Rule 12. The main proposition shall be opened to de-

bate under the following motions: To adopt; to commit with instructions; to adopt a substitute; and to postpone indefinitely.

Rule 13. Subsidiary motions shall have the following order of precedence: (1) To lay on the table; (2) the pending question; (3) the previous question; (4) to postpone to a definite time; (5) to commit; (6) to postpone indefinitely; (7) to amend.

Rule 14. A substitute shall consist of a minority report, or a resolution, and the motion to adopt it shall be a rival principal question, in order while an amendment to the principal proposition is pending. To substitute shall require a motion to adopt and shall be subject to amendment the same as the principal question, after which the principal proposition shall be subject to amendment, an amendment to an amendment being allowed. After amendments have been made, or if no amendments are made, the vote shall be taken, first on adopting the substitute, and if adopted, it shall be final action of the Conference on the matter.

Rule 15. A subsidiary motion may be laid on the table without carrying any other with it.

Rule 16. (a) A motion for the pending question shall be decided without debate; and if adopted, the pending subsidiary question shall be put to a vote without further debate. (b) A motion for the previous question shall be decided without debate; and if adopted, all motions before the Conference shall be put to a vote in their order without debate, except that in the case of the report from a committee, the chairman, or other representative of the committee, shall have the right to a closing speech in support of the report.

Rule 17. To reconsider shall be in order at any time after the vote desired to be reconsidered on the day the vote was taken or immediately after the approval of the Journal at the next daily meeting, and shall be moved by a member who voted with the prevailing side. After reconsideration has been ordered, the question shall stand as it was just before the vote reconsidered was taken, but divested of the pending or previous question if either has been ordered.

Rule 18. (a) Only members within the bar of the Conference when the vote is taken shall be entitled to vote.

(b) Voting shall be by acclamation or a show of hands, but any member may demand a division.

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Report of
Committee
on Rules

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Report of
Committee
on Rules

(c) A majority of those voting, a quorum being present, shall decide all questions except the call for the ayes and nays, which shall be ordered by one-fifth of those voting; and it shall require a two-thirds majority, a quorum being present, to amend or suspend the rules of order, to object to the consideration of a special order, or to consider a special order before the set time, and to propose or to ratify a change in the Constitution of the Church.

(d) An amendment to a proposed change in the Constitution of the Church shall be adopted by a majority.

Rule 19. The Secretary shall keep a chronological record of orders of the day, of reports of committees, under paragraph (b) of Rule 8, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless by a vote of a majority an item be taken up out of its order.

Rule 20. No member, unless unavoidably hindered by sickness, or otherwise, from being present, shall absent himself from the sessions of the Conference without leave.

Rule 21. These Rules of Order may be amended or changed by a two-thirds majority; but no change or amendment shall be in order unless the same is proposed in writing and has been referred to the Committee on Rules, which shall report thereon not later than the next day.

Rule 22. In all cases not specified by these Rules, "Robert's Rules of Order" shall be considered authority.

Resolution relative to
Plunkett estate adopted

G. W. Barcus, lay delegate from the Central Texas Conference, requested that the Conference, by common consent, take immediate action upon a resolution touching the estate of Henry and Anne Plunkett, said estate being within the bounds of the Central Texas Conference. The Conference agreed and the resolution was adopted, as follows:

RESOLUTION RELATIVE TO ESTATE OF HENRY AND ANNE PLUNKETT

Whereas there has been filed for probate in the District Court of Hill County, Tex., a last will and testament

of Henry Plunkett, deceased, and under the terms thereof certain properties have probably been left to the Methodist Episcopal Church, South; and whereas there has been a contest filed with reference thereto and it will be necessary for the Methodist Episcopal Church, South, to take immediate action to protect its interests in said estate; and whereas said property is located within the bounds of the Central Texas Conference and the property of said estate that would come to the Methodist Episcopal Church, South, should be used for charitable purposes; and whereas the Methodist Orphanage, a corporation owned and controlled exclusively by the Methodists of Texas, is located within the bounds of said Central Texas Conference; therefore be it

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Resolutions
relative to
Blunkett es-
tate adopted

Resolved, That all of the funds and property of every kind and character that may be derived from the estate of Henry Plunkett or Anne Plunkett under and by virtue of said will be and the same is hereby set aside, appropriated, and given in fee to the Methodist Orphanage, a corporation located at Waco, McLennan County, Tex., and said Orphanage is hereby authorized and empowered to execute all necessary deeds, conveyances, and releases that may be necessary in the settlement of said estate, and said Orphanage is hereby authorized to receive and spend the funds derived therefrom as it may seem best and proper.

This appropriation is made with the understanding and on the condition only that said Methodist Orphanage is to bear all expenses incident to any contest that may be filed over said estate with reference thereto.

The Special Committee on Financial System reported its membership and organization, as follows: Chairman, J. N. Hillman; Secretary, J. E. Crawford. The members are: Alabama Conference, R. R. Ellison, M. M. McCall; Arizona Conference, H. M. Bruce, B. F. McGough; Baltimore Conference, Hubert Sydenstricker, J. P. Woods; Central Texas Conference, J. E. Crawford, W. J. Baker; China Conference, J. C. Hawk, W. Y. Sung; Denver Conference, J. Y. Bowman, C. L. O'Neal; East Oklahoma Conference, L. S. Barton, J. H. Wharton; Florida Conference, L. M.

Special Com-
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Broyles, J. H. Therrell; Holston Conference, J. W. Perry, J. N. Hillman; Illinois Conference, O. H. Free, Cleveland Rippey; Kentucky Conference, W. G. Cram, M. C. Redwine; Little Rock Conference, James Thomas, George W. Pardee; Louisiana Conference, H. T. Carley, T. W. Holloman; Louisville Conference, Baxter W. Napier, J. H. Dickey; Memphis Conference, W. F. Maxedon, E. T. Weakley; Mississippi Conference, B. L. Sutherland, P. L. Blackwell; Missouri Conference, W. M. Alexander, F. F. Stephens; New Mexico Conference, R. C. Edwards, J. H. Mullis; North Alabama Conference, H. M. Stevenson, F. B. Yeilding; North Arkansas Conference, J. W. Crichlow, J. M. Williams; North Carolina Conference, W. A. Stanbury, J. F. Bruton; North Georgia Conference, Wallace Rogers, Arthur L. Brooke; North Mississippi Conference, V. C. Curtis, D. H. Hall; North Texas Conference, C. A. Spragins, John Speer; Northwest Conference, J. B. Needham; Northwest Texas Conference, J. O. Haymes, D. P. Yoder; Pacific Conference, W. J. Sims, A. H. Moore; St. Louis Conference, L. E. Todd, W. A. Ruggles; South Carolina Conference, W. Roy Phillips, Charlton Du Rant; South Georgia Conference, J. P. Dell, T. Hicks Fort; Southwest Missouri Conference, C. E. Ruyle, P. H. DeHart; Tennessee Conference, W. V. Jarratt, J. F. Rawls; Texas Conference, J. W. Mills, H. F. Banker; Upper South Carolina Conference, C. E. Peele, A. C. Summers; Virginia Conference, S. C. Hatcher; West Oklahoma Conference, C. C. Hightower, M. A. Beeson; West Texas Conference, W. L. Barr, D. T. Peal; Western North Carolina Conference, C. M. Pickens, James E. Lambeth; Western Virginia Conference, R. T. Webb, G. W. Bright.

The Special Committee to consider the report

of the Educational Commission reported its organization as follows: Chairman, J. J. Stowe; Secretary, H. M. Ratliff.

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A. D. Porter, clerical delegate from the Central Texas Conference, secured common consent for the immediate passage of a resolution which was presented and adopted, as follows:

Resolution on
mob violence adopted

RESOLUTION ON MOB VIOLENCE

Be it resolved by the General Conference of the Methodist Episcopal Church, South, now in session at Dallas, Tex., That we do here and now express our horror and deep regret because of the shocking affair that took place in the city of Sherman, Tex., on yesterday, May 9, and that we reaffirm our lasting opposition to mob violence.

Through Bishop H. M. Du Bose, Chairman, the report of the Committee of Appeals was presented. The Conference ordered it to record, as follows:

Report of
Committee
of Appeals

REPORT OF COMMITTEE OF APPEALS

NASHVILLE, TENN., May 6, 1930.

To the Twenty-First General Conference, Methodist Episcopal Church, South, Dallas, Tex.

Brethren: The following report of the Committee of Appeals for the past quadrennium is respectfully submitted.

In the appeal of the Rev. U. V. Wyatt, of the Southwest Missouri Conference, your Committee on August 31, 1926, rendered its opinion in detail—reversing the decision of the trial committee as to the second specification of the charge, and remanding the case to the Southwest Missouri Conference for a new trial on the first specification.

June 19, 1928: Sitting as a Judiciary Committee. The protest of certain members of the Board of Education in the matter of the joint ownership and control of Oklahoma City University was heard. In answer to the question propounded, "Has the Board of Education authority under the law of the Church to take this action?" the following answer was adopted:

Yes, in view of the accomplished action taken by the

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Report of
Committee
of Appeals

two Oklahoma Annual Conferences of the Methodist Episcopal Church, South, under the decision of the presiding Bishop, which decision legally became operative in the contract made with the Oklahoma Conference of the Methodist Episcopal Church; but we do not undertake to pass upon the merits of the transaction, but only to pass upon the authority of the Board of Education to act.

July 16, 1928: The Executive Committee of the Texas Pastors' School requested the Committee of Appeals to sit as a Board of Conflict, in accord with Paragraph 311, for the purpose of answering the following questions:

"1. Can the General Conference Board of Education legally determine and fix the number of courses to be given undergraduates in Preachers' Institutes approved by said Board?

"2. Can the General Conference Board of Education legally refuse to 'approve' a Preachers' Institute only because said Institute gives the Full Course?

"3. Can the 'Course for Undergraduates' be given by Preachers' Institutes not approved by the General Conference Board of Education?"

On August 23, 1928, our Committee, finding that the papers were in order and that the case was properly before it, decided that:

The General Conference Board of Education does have authority to approve the policy and administration of Preachers' Institutes, but it does not have authority to limit the number of credits for undergraduates' courses, which may be obtained in a single two weeks' session, to two units.

Upon the appeal of Rev. E. H. Crowson, of the Florida Conference, heard on January 28, 1930, it was decided that the case be reversed.

H. M. DU BOSE, *Chairman*;
E. R. MALONE, *Secretary*.

Report of
Commission
on Constitu-
tion consid-
ered item
by item

Consideration of the Report of the Commission on Constitution was resumed.

W. F. Bryan, clerical delegate from the West Texas Conference, moved the reconsideration of the action of the Conference whereby Section 2, Article II, was adopted on yesterday. J. C. Roper, clerical delegate from the Upper South Carolina Conference, moved to table the motion. The

Chair ruled the motion to table out of order. The Chair, answering a question by W. F. Bryan, stated the motion to reconsider would bring up the whole question. F. J. Prettyman, clerical delegate from the Baltimore Conference, spoke to the motion. S. C. Hatcher, clerical delegate from the Virginia Conference, made the point of order that the speaker was discussing the whole question and not the motion to reconsider. The point of order was not sustained.

J. S. Jenkins, clerical delegate from the North Georgia Conference, and A. J. Lamar, clerical delegate from the Alabama Conference, spoke to the question. W. V. Jarratt, clerical delegate from the Tennessee Conference, moved the pending question. The pending question was ordered by the Conference, and the Bryan motion to reconsider was lost.

C. A. Spragins, clerical delegate from the North Texas Conference, moved that we do now reconsider the action of yesterday whereby Section 4, Article IV, was adopted. The motion to reconsider prevailed. Dr. Spragins offered an amendment, which was adopted, as follows: "Amend Article IV, Section 4, by adding the following words: 'A special session of the District Conference shall be called by the presiding elder of the district upon the written request of the District Board of Trustees. The business of the called session shall be confined to the subject or subjects included in the call.'" The section as amended was then adopted.

T. L. Bailey, lay delegate from the Mississippi Conference, moved that each speaker be limited to five minutes. The motion was seconded. On motion of J. W. Mills, clerical delegate from the Texas Conference, the Bailey motion was laid on the table.

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ered item
by item

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Walter Anthony, clerical delegate from the South Georgia Conference, moved to rescind the action calling for consideration of the report item by item. After a point of order was raised by A. J. Lamar, clerical delegate from the Alabama Conference, the motion of Dr. Anthony to rescind was declared to be out of order.

The Secretary of the Conference was called upon to state the parliamentary situation. This being done, A. J. Lamar, clerical delegate from the Alabama Conference, moved that we do now adopt Section 5 of Article V. The motion was seconded.

S. P. Cresap, lay delegate from the Missouri Conference, asked permission of the body to suspend the Rules and cut the speeches on the Constitution to less time than fifteen minutes. The Conference would not agree.

George S. Jones, lay delegate from the South Georgia Conference, moved to amend Section 5, Article V, first paragraph. J. T. Ellison, lay delegate from the Alabama Conference, spoke against the amendment. On motion of W. P. King, clerical delegate from the North Georgia Conference, the Jones amendment was laid on the table.

J. M. Outler, clerical delegate from the South Georgia Conference, moved to amend the first paragraph of Section 5, Article V, by striking out "also" in line 12 and inserting after "who" in line 11 the words "with the majority of his Cabinet concurring," so that when amended it will read: "Each district shall be presided over by a traveling elder, to be appointed by the bishop in charge, who, with the majority of his cabinet concurring, shall determine the number and boundaries of the district." The amendment was adopted.

Nath B. Thompson, clerical delegate from the

North Georgia Conference, moved to further amend the paragraph by striking out the word "twenty-five" after the words "at least" and substituting the word "twenty-one" therefor, and also to strike out the word "six" following the words "have been for" and substituting "four" instead. A. J. Lamar spoke against the amendment, while J. M. Outler spoke for it. The amendment was adopted.

The first paragraph of Section 5, Article V, as amended was then adopted.

Paragraph 2 of Section 5, Article V, was then read. A. M. Pierce, clerical delegate from the North Georgia Conference, moved to amend. J. L. Decell, clerical delegate from the Mississippi Conference, C. R. Jenkins, clerical delegate from the South Georgia Conference, and A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the amendment. W. G. Henry, clerical delegate from the North Alabama Conference, moved to lay the Pierce amendment on the table. The motion to table prevailed.

Nathan Newby, lay delegate from the Pacific Conference, moved an amendment to the same paragraph. The amendment was lost.

W. P. King, clerical delegate from the North Georgia Conference, moved an amendment to the paragraph under discussion, touching the Bishop's Cabinet. T. D. Ellis, clerical delegate from the South Georgia Conference, spoke against the amendment. On motion of C. Wesley Webdell, clerical delegate from the St. Louis Conference, the amendment was laid on the table.

George C. French, clerical delegate from the North Texas Conference, moved to amend by adding after the word "preacher," in line 4, the words "subject to any regulations which the General Conference may make." A. J. Lamar and

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tion consid-
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ered item
by item

J. M. Outler spoke to the amendment. The amendment was adopted. The paragraph as amended was then adopted.

Paragraph 3, Section 5, Article V, was then read. E. J. Garrison, lay delegate from the North Alabama Conference, moved to amend the paragraph. The motion did not prevail. The paragraph was adopted as read. Section 5, Article V, was then adopted as a whole.

Section 6, "Annual Conferences and Missions," was read. W. G. Cram, clerical delegate from the Kentucky Conference, offered an amendment by adding paragraphs concerning Central Conferences in Mission Fields. J. S. French, clerical delegate from the Holston Conference, spoke in favor of the amendment. Alfred F. Smith, clerical delegate from the St. Louis Conference, moved, as a substitute for all before the house, the striking out of Section 6 entire together with the proposed amendment. T. D. Ellis, clerical delegate from the South Georgia Conference, spoke for the substitute. The substitute motion prevailed and Section 6 was stricken out.

Section 7, "The General Conference" (now numbered Section 6), was taken up. Under the heading "How Composed" sub-sections (a), (b), (c), (d), (e), and (f) were separately read and adopted as read. The six subsections were then adopted as a whole.

Under the heading "Sessions" subsections (g) and (h) were separately read, and adopted as read. Subsection (i) was read. H. C. Pfeiffer, clerical delegate from the Virginia Conference, moved to amend by inserting after "When a," in the first line, the words "special session of the." Dr. Lamar, for the Commission, accepted the amendment, and subsection (i) was adopted as

amended. The three subsections under "Sessions" were then adopted as a whole.

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Under the heading "Quorum" subsection (j) was read and adopted as read.

Report of
Commission
on Consti-
tution con-
sidered item
by item

Under the heading "The Presiding Officers" subsection (k) was read. George C. French, clerical delegate from the North Texas Conference, moved an amendment.

Bishop Moore announced for the College of Bishops the following to constitute the Special Committee on the Spiritual State of the Church: G. E. Booker, Arthur J. Moore, J. T. Leggett, J. W. Mills, Paul B. Kern, W. A. Stanbury, S. P. Cresap, J. T. Cannon, and H. W. Cox.

Special Com-
mittee on
Spiritual
State of the
Church

L. H. Estes, Secretary of the Conference, moved that five hundred copies of the Rules of Order be printed for the use of the Conference. The motion prevailed.

R. G. Mood, Secretary for the Reference of Papers, stated that all the Bishops had submitted their quadrennial reports and that all had been referred to the Committee on Episcopacy.

Bishops' re-
ports sub-
mitted and
referred

The Committee on Public Worship presented the following report:

PREACHING ASSIGNMENTS FOR SUNDAY,
MAY 11

DALLAS METHODIST CHURCHES

Public Wor-
ship Com-
mittee re-
ports

Brandon Avenue—11 A.M., W. M. Pearce; 8 P.M., Mrs. Nat G. Rollins.

Brooklyn Avenue—11 A.M., James A. Anderson; 8 P.M., H. M. Bruce.

Centenary—11 A.M., James Thomas; 8 P.M., Nathan B. Thompson.

Cochran Chapel—11 A.M., J. O. Haymes; 8 P.M., G. C. Emmons.

Ervay Street—11 A.M., J. S. French; 8 P.M., W. F. Quillian.

First Church—11 A.M., Bishop Denny; 8 P.M., J. E. Rattenbury.

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Public Wor-
ship Com-
mittee re-
ports

Grace Church—11 A.M., Bishop Mouzon; 8 P.M., O. E. Goddard.

Highland Park—11 A.M., Bishop Boaz; 8 P.M., Josephus Daniels (in McFarlin Auditorium).

Kessler—11 A.M., L. S. Barton; 8 P.M., W. H. Nelson.

Lakewood—11 A.M., E. H. Rawlings; 8 P.M., S. P. Wiggins.

Lisbon—11 A.M., R. W. Vaughan; 8 P.M., J. D. Salter.

Lambuth Memorial—11 A.M., J. Q. Schisler; 8 P.M., H. U. Campbell.

Love Field—11 A.M., R. N. Havens; 8 P.M., O. H. Free.

McKinney Avenue—11 A.M., C. A. Bowen; 8 P.M., J. L. Decell.

Mary-King Memorial—11 A.M., I. C. Jenkins; 8 P.M., J. B. Needham.

Maple Avenue—11 A.M., W. R. Eckle; 8 P.M., M. E. Lawson.

Munger Place—11 A.M., L. E. Todd; 8 P.M., R. E. Goodrich.

Oak Cliff—11 A.M., Bishop Candler; 8 P.M., Arthur J. Moore; 10 A.M., Brotherhood Class, Noah W. Cooper.

Oak Lawn—11 A.M., Bishop W. B. Beauchamp; 8 P.M., J. C. Hawk.

Owenwood—11 A.M., J. M. Culbreth; 8 P.M., G. L. Morelock.

St. Johns—11 A.M., L. B. Elrod; 8 P.M., Bruce Power.

Trinity Heights—11 A.M., Bishop Du Bose; 8 P.M., E. J. Harper.

Tyler Street—11 A.M., Bishop McMurry; 8 P.M., W. E. Morris.

West Dallas—11 A.M., T. M. Bradley.

BAPTIST CHURCHES

First—8 P.M., Bishop Mouzon.

Gaston Avenue—8 P.M., H. C. Pfeiffer.

Ervay Street—8 P.M., C. H. Booth.

PRESBYTERIAN CHURCHES

Trinity—11 A.M., K. P. Barton.

First—8 P.M., Forney Hutchinson.

Abbey—11 A.M., J. C. Broomfield; 8 P.M., Franklin Parker.

Oak Cliff—11 A.M., J. W. Mills.

CHRISTIAN CHURCH

Central—11 A.M., W. A. Stanbury; 8 P.M., Felix R. Hill.

CONGREGATIONAL CHURCHES

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Central—11 A.M., F. H. Peeples.

Junius Heights—11 A.M., Clem Baker; 8 P.M., D. M. McLeod.

Public Wor-
ship Com-
mittee re-
ports

METHODIST EPISCOPAL CHURCH

First Church—11 A.M., W. G. Henry; 8 P.M., W. M. Alexander.

PRESBYTERIAN

City Temple—11 A.M., James E. Hughson; 8 P.M., T. D. Ellis.

OUT-OF-TOWN APPOINTMENTS

Fort Worth, First Church—11 A.M., Bishop Dobbs.

McKinney, First Church—11 A.M., Bishop Darlington.

Terrell, First Church—11 A.M., Bishop John M. Moore.

Vickery—11 A.M., E. E. White.

Ferris—11 A.M., J. W. Crichlow.

Paris, First Church—11 A.M., Bishop Ainsworth.

Various announcements were made, the doxology was sung, the benediction was pronounced by T. H. Haden, clerical delegate from the Japan Mission, and the Conference stood adjourned.

Adjournment

FIFTH DAY, MONDAY, MAY 12

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FIFTH DAY

The Conference convened at 9 A.M., Bishop John M. Moore in the chair. The Bishop announced and the Conference sang Hymn 533, "Jesus, the very thought of thee," after which G. D. Parker, clerical delegate from the South Brazil Conference, led in prayer. Hymn 490, "Saviour, more than life to me," was next sung and Frank S. Onderdonk, clerical delegate from the Texas Mexican Mission, led in prayer. The Scripture lesson of the morning was the first chapter of Ephesians, read by the Bishop.

Devotional
exercises

The report of the Committee on Minutes was adopted, as follows:

Report of
Committee
on Minutes

We have carefully examined the minutes of the session of Saturday morning and have found them correct.

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FIFTH DAY

Bishop Moore resigned the chair to Bishop McMurry.

J. Stewart French, clerical delegate from the Holston Conference, gave notice of his purpose to move a reconsideration of the action of the Conference in adopting Paragraph 2, Section 5, Article V, of the Constitution.

Delegates and
alternates
seated

The following-named delegates resumed their seats:

TEXAS CONFERENCE.—*Lay*: W. W. Fondren.

NORTHWEST TEXAS CONFERENCE.—*Clerical*: W. M. Pearce.

J. H. Reynolds, lay delegate from the North Arkansas Conference, was noted as present.

The following substitutions were made:

NORTH TEXAS CONFERENCE.—*Lay*: Sam Householder for John Speer.

LOUISIANA CONFERENCE.—*Lay*: Mrs. V. H. Spinks for H. H. White.

LOUISVILLE CONFERENCE.—*Clerical*: G. W. Hummel for J. G. Akin.

J. G. McGowen, lay delegate from the North Mississippi Conference, was granted leave of absence for three days.

The following memorials, petitions, etc., were referred, by reading their captions, to the proper committees:

Memorials re-
ferred

From H. W. Cox, Charles C. Selecman, *et al.*, memorial on Schools of Theology of Emory University and Southern Methodist University, to Committee on Education.

From Scarritt College, report of Board of Trustees, to Committee on Education.

From John S. Jenkins *et al.*, memorial on membership of Director of Religious Education in Quarterly Conference, to the Committee on Revisals.

From delegates from Northwest Texas Con-

ference, memorial on social life, to Committee on Temperance and Social Service.

From Henry M. Stevenson *et al.*, memorial on lay membership in Annual Conference, to Committee on Revisals.

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Memorials
referred

BALTIMORE CONFERENCE (Roanoke District).—Memorial on spiritual state of the Church, to Special Committee on Spiritual State of the Church; on election of stewards, to Committee on Revisals; on retirement of Bishops, to Committee on Episcopacy; on admission on trial of ministers, to Committee on Itinerancy; on unification of Boards, to Special Committee of Twenty-Five.

EAST OKLAHOMA CONFERENCE (Tulsa District).—Report of the General Conference Educational Commission, to Special Committee of Eighteen.

NORTH TEXAS CONFERENCE (Dallas District).—Memorial on home for aged, to Committee on Hospitals.

From certain delegates from Western North Carolina Conference, memorial on election of lay delegates to the Annual Conference, to Committee on Lay Activities.

LOUISVILLE CONFERENCE.—Memorial on boundaries, to Committee on Conference Claimants and Boundaries.

From Bishops Moore, Beauchamp, and Darlington, quadrennial reports, to Committee on Episcopacy.

CALIFORNIA ORIENTAL MISSION (Japanese District).—Request that California Oriental Mission be changed to Annual Conference, to Committee on Missions.

Bishop John M. Moore announced that \$667.85 had been raised for the tornado sufferers at Frost, Tex. F. P. Culver, clerical delegate from the Central Texas Conference, rose to a question

Contribution
for tornado
sufferers at
Frost

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of privilege and asked permission for the pastor of the Church at Frost, Tex., to speak to the Conference. Permission being gladly given, Rev. W. W. Richardson, pastor of our Church at Frost, in well-chosen words, thanked the Conference, both for his congregation and himself, for the freewill offering given them in their hour of need.

Floral offering from
Kirkwood
Mission

M. E. Lawson, lay delegate from the Missouri Conference, rose to a privileged matter and called the attention of the Conference to the beautiful floral offering sent the Conference by the Kirkwood Mission on behalf of the Colored Methodist Episcopal Church, and read the accompanying note:

FLOWERS FROM KIRKWOOD MISSION

DALLAS, TEXAS, May 10, 1930.

To the Bishops, General Officers, and Delegates of the General Conference of the Methodist Episcopal Church, South:

In behalf of the Colored Methodist Episcopal Church, which was instituted by this great Church in 1870, in Jackson, Tenn., I come to bring you this little token as an expression of love and care that we have for this great Church.

N. M. JOHNSON, *Pastor Kirkwood Mission.*

Judge Lawson, by formal motion, was directed to make suitable response.

The roll of the Standing Committees was called and the following reports went to the Calendar: Committee on Itinerancy, Nos. 3 and 4; Committee on Epworth Leagues, Nos. 1, 2, and 3.

The report of the General Conference Committee on the Tuscon Hospital and Sanatorium was presented and referred to the Committee on Hospitals.

C. C. Selecman, clerical delegate from the North Texas Conference and President of Southern Methodist University, asked common consent to present a paper from the Trustees of the

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FIFTH DAY

University relative to increasing their number. George C. French, clerical delegate from the North Texas Conference, asked that the matter be deferred until he could perfect an amendment he desired to offer touching the same matter. Action on the paper was deferred.

J. Stewart French, clerical delegate from the Holston Conference, moved to reconsider the action of the Conference in adopting the second paragraph of Section 5, Article V. The motion was seconded. The paragraph was read and Doctor French spoke to the motion to reconsider. George C. French, clerical delegate from the North Texas Conference, spoke against reconsideration. The motion to reconsider did not prevail.

George C. French, clerical delegate from the North Texas Conference, rose to a question of high privilege and moved that a Special Committee of Five be created, said committee to formulate and file with the press a vigorous protest against their daily articles concerning our chief pastors and the implications involved. The motion prevailed and the Secretary of the Conference was directed to name the committee. Later on during the session the following committee was appointed: W. R. Odell, F. N. Parker, J. L. Decell, J. D. Randolph, and James Thomas.

Committee
appointed
to deal with
press

Consideration of the Constitution was resumed at Section 7 (as amended Section 6), under the heading "The Presiding Officers," subsection (k). The subsection was read and George C. French moved to amend by adding after the word "necessary" the words "provided that, hereafter, all Bishops shall be elected for a term of eight years; and provided, further, that they shall not be eligible to reelection until four years after their terms of office shall have expired." J. W.

Report of
Commission
on Consti-
tution con-
sidered item
by item

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Report of
Commission
on Consti-
tution con-
sidered item
by item

Bergin, clerical delegate from the Central Texas Conference, moved as a substitute the following: "and for such term of service as may be fixed by the General Conference." G. C. French accepted the substitute. A. C. Millar, clerical delegate from the Little Rock Conference; T. A. Smoot, clerical delegate from the Virginia Conference, and D. C. Roper, lay delegate from the Baltimore Conference, spoke to the motion. Wallace Rogers, clerical delegate from the North Georgia Conference, offered the following substitute for the French amendment:

Amend Article V, Section 6, subsection (k), by adding the words: "and fix their tenure of office." The amended paragraph will then read: "The General Conference shall elect by ballot from among the traveling elders as many Bishops as it may deem necessary, and fix their tenure of office."

J. L. Decell, clerical delegate from the Mississippi Conference, and J. M. Outler, clerical delegate from the South Georgia Conference, spoke to the question. J. W. Mills, clerical delegate from the Texas Conference, moved the previous question. The previous question was ordered. A. J. Lamar, for the Commission, closed the debate. F. J. Prettyman, clerical delegate from the Baltimore Conference, moved that the vote be taken by orders. The motion failed to carry. The Rogers substitute prevailed by a vote of 217 to 170. Subsection (k), as amended, was adopted by a vote of 259 to 131.

J. W. Perry, clerical delegate from the Holston Conference, moved that we postpone indefinitely further action on the Constitution. A. J. Lamar, clerical delegate from the Alabama Conference, seconded the motion. W. P. King, clerical delegate from the North Georgia Conference, moved to amend by excepting that part of

the Constitution, as printed, that dealt with the Judicial Council. The motion was ruled out of order. George C. French, clerical delegate from the North Texas Conference, Nath B. Thompson, clerical delegate from the North Georgia Conference, and J. T. Ellison, lay delegate from the Alabama Conference, spoke to the question. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The previous question was ordered. The motion to postpone indefinitely was lost by a vote of 212 to 180.

Doctor Lamar arose to a question of personal privilege, and stated that in its present amended form he could no longer conscientiously represent the Constitution for the Commission on the floor, and moved that the order of the day be postponed until to-morrow morning, pending the appointment of another floor leader. The motion to postpone the order of the day did not prevail. J. T. Ellison, lay delegate from the Alabama Conference and a member of the Commission, moved that M. E. Lawson, lay delegate from the Missouri Conference, be designated to represent the Commission on the floor. The motion was ruled out of order for lack of unanimous consent. Doctor Lamar then agreed to do the best he could under the circumstances.

Subsection (l) was read and adopted as read. The section on "The Presiding Officers" was then adopted as a whole.

Subsection (m), "Voting," was read. H. C. Pfeiffer, clerical delegate from the Virginia Conference, moved to amend by striking out "one-fifth" in line three and substituting "a majority." George C. French, clerical delegate from the North Texas Conference, moved as a substitute that the entire subsection (m) be stricken out.

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Report of
Commission
on Constitution
considered item
by item

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Report of
Commission
on Constitution
considered item
by item

The substitute prevailed by a vote of 233 to 108.

Subsection (n), now listed as (m), entitled "Arresting Judgment," was read and adopted. Article V, as amended, was adopted as a whole.

Article VI, "Restrictive Rules," was taken up. The introductory paragraph and Item 1 were read. G. W. Barcus, lay delegate from the Central Texas Conference, moved to amend the introductory paragraph by striking out the words in the fourth and fifth lines following the word "Constitution" in the third line. M. E. Lawson, lay delegate from the Missouri Conference, moved a substitute for the Barcus amendment by striking out in lines 3 and 4 the words, "subject to this Constitution and also." The substitute was accepted by G. W. Barcus. H. M. Andrews, clerical delegate from the Alabama Conference, moved to amend Item 1 by inserting after the word "rules," in the fourth line, the words "of doctrine." This amendment was accepted by Doctor Lamar for the Commission. W. A. Myres, clerical delegate from the Florida Conference, moved to amend by striking out everything prior to the Judicial Council. The motion was ruled out of order. The introductory paragraph, as amended, and Item 1, as amended, were both adopted.

J. A. Anderson, clerical delegate from the North Arkansas Conference, moved the adoption, without reading, of the remainder of the Restrictive Rules as printed and designated Items 2, 3, 4, 5, and 6. The motion prevailed. Article VI, "Restrictive Rules," as amended, was then adopted as a whole, Item 7 having been previously withdrawn by the Commission.

Article VII, "Judicial Council," was then taken up and Section 1, "How Composed," was read. J. W. Moore, clerical delegate from the Virginia Conference, offered a substitute for the section.

M. E. Lawson, lay delegate from the Missouri Conference, moved to amend by substituting "seven" for "six" and "four traveling elders" for "three traveling elders." The amendment was accepted by Doctor Moore. The substitute of Doctor Moore was adopted, as follows:

MAY 12
FIFTH DAY

Report of
Commission
on Consti-
tution con-
sidered item
by item

All appellate power shall be vested in a Judicial Council, to be composed of seven members, four of them being traveling elders and three lay members of the Methodist Episcopal Church, South, to be nominated and elected in the following manner: The Committee on Itinerancy shall nominate fourteen (14) traveling elders and fourteen (14) lay members of the Church; and from such nominees or from such other nominees as may be named from the floor without discussion, the General Conference shall elect by ballot and without discussion four traveling elders and three lay members; and from the remaining nominees the General Conference shall elect, by separate ballot, four traveling elders and three lay members as alternate members of the Judicial Council. These alternates shall be eligible to fill vacancies occurring from any cause in the membership of the Council for the remainder of the term of the member whose place any one of the alternates may have been called to fill, and in the event of a vacancy it shall be the duty of the President and Secretary to notify the alternate of the traveling elder or layman in the order of his election.

C. C. Selecman, clerical delegate from the North Texas Conference, moved that the rules be suspended that a paper relative to the Trustees of Southern Methodist University might be put upon immediate passage. The rules were suspended and the following paper was adopted:

Report of
Trustees of
Southern
Methodist
University

BOARD OF TRUSTEES OF SOUTHERN METHODIST UNIVERSITY, REPORT NO. 1

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: At the regular meeting of the Board of Trustees of Southern Methodist University on March 25, 1930, it was unanimously voted to memorialize the General Conference to consent to the necessary changes in the charter of Southern Methodist University

MAY 12
FIFTH DAY

Report of
Trustees of
Southern
Methodist
University

in order to increase the number of members of the Board from 25 to 31.

We therefore memorialize this General Conference to pass the following resolution, which provides for proper changes in the Charter:

"Be it resolved, That it is the sense of this Conference that Sections 1, 2, and 5, of Article VI of the present Charter of Southern Methodist University shall be amended as follows:

"Article VI, Section 1, of said Charter now reads as follows:

" '1. The Board of Trustees shall consist of twenty-five members, of whom not less than fourteen shall be residents of the State of Texas, not less than two shall be residents of the State of Oklahoma, not less than three shall be residents of the State of Missouri, not less than two shall be residents of the State of Arkansas, one shall be a resident of the State of Louisiana, and one shall be a resident within the territory occupied by the New Mexico Annual Conference of the Methodist Episcopal Church, South.'

"Same shall be amended to hereafter read as follows:

" '1. The Board of Trustees shall consist of thirty-one members, of whom not less than fourteen shall be residents of the State of Texas, not less than two shall be residents of the State of Oklahoma, not less than three shall be residents of the State of Missouri, not less than two shall be residents of the State of Arkansas, one shall be a resident of the State of Louisiana, and one shall be a resident within the territory occupied by the New Mexico Annual Conference of the Methodist Episcopal Church, South.'

"Article VI, Section 2, of said Charter now reads as follows:

" '2. The representatives upon said Board of Trustees elected by the General Conference and by the Annual Conferences hereinafter named of the Methodist Episcopal Church, South, shall be as follows: Six trustees by the General Conference and two trustees from the territory embraced within the bounds of each of the following-named Annual Conferences: The North Texas Conference, the Northwest Texas Conference, the Central Texas Conference, the Texas Conference, and the West Texas Conference, and one trustee from the territory embraced within the bounds of each of the following-named Annual Conferences, to wit: The East Oklahoma Conference and

the West Oklahoma Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference, and the Louisiana Conference.'

"Same shall be amended to hereafter read as follows:

"2. The representatives upon said Board of Trustees elected by the General Conference and by the Annual Conferences hereinafter named of the Methodist Episcopal Church, South, shall be as follows: Twelve trustees by the General Conference and two trustees from the territory embraced within the bounds of each of the following-named Annual Conferences: The North Texas Conference, the Northwest Texas Conference, the Central Texas Conference, the Texas Conference, and the West Texas Conference, and one trustee from the territory embraced within the bounds of each of the following-named Annual Conferences, to wit: The East Oklahoma Conference and the West Oklahoma Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference, and the Louisiana Conference.'

"Article VI, Section 5, of said Charter now reads as follows:

"5. The General Conference of the Methodist Episcopal Church, South, shall elect six trustees, or they may be elected by such other method or by such agency as the General Conference may adopt, and vacancies may be filled in the manner provided by the General Conference.'

"Same shall be amended to hereafter read as follows:

"5. The General Conference of the Methodist Episcopal Church, South, shall elect twelve trustees, or they may be elected by such other method or by such agency as the General Conference may adopt, and vacancies may be filled in the manner provided by the General Conference.'

"And the Trustees of Southern Methodist University are authorized and directed to effect an amendment of said Charter accordingly."

Respectfully submitted,

BOARD OF TRUSTEES OF SOUTHERN METHODIST UNIVERSITY.

R. H. SHUTTLES, *Chairman*;

LAYTON W. BAILEY, *Secretary*.

MAY 11
FIFTH DAY

Report of
Trustees of
Southern
Methodist
University

R. G. Mood, clerical delegate from the North Texas Conference, presented a paper and moved

Committee to
nominate
Committee
on Enter-
tainment

MAY 12
FIFTH DAY

the suspension of the rules for its passage. Permission being granted, the paper was read and adopted, as follows:

Be it resolved, That the College of Bishops appoint a committee of three, whose duty it shall be to nominate a committee of five on the entertainment of the next General Conference.

Dr. E. M.
North in-
troduced

Bishop John M. Moore introduced Dr. Eric McCoy North, General Secretary of the American Bible Society, to the Conference.

Report of
vote on pro-
posed con-
stitutional
amendment

Bishop John M. Moore, Secretary of the College of Bishops, submitted the following report of the vote taken in the Annual Conferences on a constitutional matter. The report was ordered to record.

VOTE ON PROPOSED CONSTITUTIONAL AMENDMENT

Dear Brethren: The College of Bishops has instructed me, the Secretary, to transmit to you the vote of the Annual Conferences taken during the quadrennium upon the proposed change in the Constitution which would have required clerical delegates to the General Conference to be members of the Annual Conferences that elected them at the time when the General Conference was being held, and lay delegates to be members of some local Church within the boundaries of the Annual Conferences which elected them at the time the General Conference was being held.

The Secretary has no report of the votes taken in the Brazil, the South Brazil, and the Mexico Conferences, except that they were taken. The total vote reported cast in the Annual Conferences was 5,557. The vote in favor of the change was 2,773, and the vote against was 2,784. Since the law requires a three-fourths majority for the carrying of any amendment to the Constitution, and since the vote in the two Conferences in Brazil and the one in Mexico could not affect the result of the vote of all the Annual Conferences, the College of Bishops declares that the proposed amendment was lost.

The vote of the Annual Conferences is as follows:

Conference	Yes	No	MAY 12 FIFTH DAY
Alabama	9	112	
Arizona	31	2	
Baltimore	10	143	Report of
Central Brazil	11	13	vote on
Central Texas	41	186	proposed
China	99	0	constitu-
Cuba	2	33	tional
Czechoslovak	0	18	amendment
Denver	11	9	
East Oklahoma	70	41	
Florida	173	0	
Holston	55	75	
Illinois	20	13	
Kentucky	23	96	
Korea	65	2	
Little Rock	46	87	
Louisiana	31	108	
Louisville	25	87	
Memphis	75	40	
Mississippi	4	169	
Missouri	5	118	
New Mexico	0	41	
North Alabama	180	56	
North Arkansas	109	73	
North Carolina	144	10	
North Georgia	17	177	
North Mississippi	100	33	
North Texas	85	83	
Northwest	46	0	
Northwest Texas	17	113	
Pacific	83	8	
St. Louis	10	89	
South Carolina	75	55	
South Georgia	98	107	
Southwest Missouri	63	48	
Tennessee	38	125	
Texas	213	34	
Upper South Carolina	126	15	
Virginia	30	242	
West Oklahoma	98	13	
West Texas	161	36	
Western North Carolina	190	22	
Western Virginia	84	52	
Total	2,773	2,784	

JOHN M. MOORE,

Secretary of the College of Bishops.

MAY 12
FIFTH DAY
Adjournment

The hour of adjournment having arrived, various announcements were made. Part of the hymn, "Must Jesus bear the cross alone?" was sung, and the Conference adjourned with the benediction pronounced by Doctor North.

MAY 13
SIXTH DAY

SIXTH DAY, TUESDAY, MAY 13

The Conference convened at 9 A.M., Bishop McMurry in the chair.

Devotional
exercises

Bishop McMurry conducted the opening devotions, which consisted of the singing of Hymn 393, "Am I a soldier of the cross?" the recital of the Creed, prayer by W. M. Alexander, of the Missouri Conference, the antiphonal reading of the twenty-seventh Psalm, the singing of Hymn 261, "Come, every soul by sin oppressed," prayer by Alfred F. Smith, of the St. Louis Conference, and the singing of Hymn 309, "Amazing grace! how sweet the sound."

Report of
Committee
on Minutes

The report of the Committee on Minutes was adopted, as follows:

We, your Committee on Minutes, have carefully examined the minutes of yesterday's session and have found them correct.

Bishop McMurry resigned the chair to Bishop Darlington.

Bishop H. T.
Moore in-
troduced

Bishop John M. Moore introduced the Right Rev. Harry T. Moore, Bishop of the Protestant Episcopal Church Diocese of Dallas, who addressed the Conference in fraternal and encouraging words. Bishop Darlington fittingly replied.

George C. French, clerical delegate from the North Texas Conference, gave notice that he would move, at the proper time, a reconsideration of the action of the Conference on yesterday in adopting an amendment to the charter of Southern Methodist University.

The following memorials, resolutions, reports, etc., were referred, by reading their captions, to the proper committees.

MAY 13
SIXTH DAY
Memorials re-
ferred

From Faculty and Students of Vanderbilt University, telegram on mob at Sherman, Tex., to Committee on Temperance and Social Service.

From some members of the North Georgia Conference, memorial on lay representation in the Annual Conference, to Committee on Revisals.

CENTRAL TEXAS CONFERENCE.—Memorial on change of financial policy, to Special Committee.

From Bishop H. M. Du Bose, quadrennial report, to Committee on Episcopacy.

From Forney Hutchinson *et al.*, memorial on change of Fourth General Rule, to Committee on Revisals.

From Board of Finance, memorial on annual assessment of \$200,000 for Board of Finance, to Commission on Budget.

MISSISSIPPI CONFERENCE. (Jackson District).—Memorial on finance program, to Special Committee on Finance; on Sunday school literature, to Committee on Sunday Schools.

WEST TEXAS CONFERENCE (Yoakum District).—Memorial on revising and merging of all records and registers in the local Church, to Committee on Publishing Interests.

From H. M. Stevenson *et al.*, memorial to amend Paragraph 164, Discipline of 1926, relating to use of tobacco, to Committee on Revisals.

BALTIMORE CONFERENCE (Roanoke District).—Memorial on time limit, to Committee on Itinerancy; on use of tobacco by ministers, to Committee on Revisals; on a common budget, to Committee on Finance.

John T. Scott, lay delegate from the Texas Conference, resumed his seat to-day.

Delegates and
alternates
seated

MAY 13
SIXTH DAY

Delegates and
alternates
seated

The following alternates were seated in place of their principals:

LOUISIANA CONFERENCE.—*Lay*: A. M. Mayo for T. L. James.

TEXAS CONFERENCE.—*Clerical*: L. L. Lloyd for King Vivion.

UPPER SOUTH CAROLINA CONFERENCE.—*Lay*: W. D. Roberts for B. W. Crouch.

VIRGINIA CONFERENCE.—*Lay*: G. N. Reed for F. E. Kellam.

A. J. Lamar, clerical delegate from the Alabama Conference, made a privileged announcement for the Treasurers of the Conference concerning the per diem of delegates, urging them to see the Treasurers to-day and thereby lighten their work.

Dr. J. I.
Vance in-
troduced

Dr. James I. Vance, pastor of the First Presbyterian Church, of Nashville, Tenn., was introduced to the Conference by Bishop John M. Moore.

The roll of the Standing Committees was called and the following reports went to the Calendar: Nos. 3, 4, 5, 6, and 7, Committee on Revisals; Nos. 2, 3, 4, 5, 6, 7, 8, 9, and 10, Committee on Publishing Interests; Nos. 4, 5, and 6, Committee on Education; No. 9, Committee on Missions; No. 4, Committee on Conference Claimants, Finance, and Boundaries; Nos. 4, 5, and 6, Committee on Epworth Leagues; No. 2, Committee on Hospitals.

The following reports went to Nonconcurrent Calendar: Nos. 7 and 8, Committee on Missions.

Report of
Committee
on the
Press

Under the call for reports from special committees the committee appointed yesterday on the press submitted their report. On motion, the rules were suspended that the report might be put upon immediate passage. The report was adopted, as follows:

To the Bishops and Members of the General Conference.

Dear Fathers and Brethren: We, your special committee appointed to prepare a statement to the daily press concerning the work of the General Conference, beg leave to submit the following:

It is the sense of this General Conference that we fully appreciate the service the press renders to the Church, and we are anxious to coöperate with the newspapers in every way possible.

But we do regret that some newspapers have so reported routine matters touching the work of the Conference and some members of the episcopacy as to make the wrong impression on the public mind regarding the Conference's attitude toward the episcopacy and other issues.

Respectfully submitted.

W. R. ODELL,
J. L. DECELL,
J. D. RANDOLPH,
F. N. PARKER,
JAMES THOMAS.

Mrs. Miguel Soto, lay delegate from the Cuba Conference, was recognized on a matter of privilege, and protested against a leaflet distributed at the seat of the Conference, stating that it does not represent the mind of the Church in Cuba touching the work of the bishops in that Conference.

W. F. Quillian, clerical delegate from the South Georgia Conference, rose to a matter of high privilege, and moved that the name of the late Dr. A. F. Watkins, long the Secretary of this body, be referred to the committee in charge of the Memorial Service for our deceased bishops and that a memoir of him be read at that time. L. H. Estes, clerical delegate from the Memphis Conference, seconded the motion and stated that an appropriate memoir had been prepared. The motion was adopted by the Conference standing for a few moments with bowed heads.

A. D. Betts, clerical delegate from the South Carolina Conference, rose to a question of privilege and moved that greetings be sent to the General Conference of the Colored Methodist Church

MAY 13
SIXTH DAY

Report of
Committee
on the Press

Name of Dr.
Watkins referred to
Committee
on Memorial Service

Greetings ordered sent
to Colored
Methodist
Church

MAY 13
SIXTH DAY

Resolution
concerning
orphanages

in America, now in session at Louisville, Ky. The motion prevailed.

A. D. Porter, clerical delegate from the Central Texas Conference, rose to a question of privilege and, the rules being suspended, moved the adoption of the following paper. The motion prevailed and the paper was adopted.

Whereas the General Conference in session at Memphis, Tenn., in 1870, authorized the Annual Conferences to establish orphans' homes within their bounds; and whereas fourteen orphanages have been established and are now operating and have been for the past several years, during which time the General Conference has held many quadrennial sessions, and no report of this work has been called for; and whereas these orphanages are being maintained by the freewill investment of members of our Church, and others, said investment now representing an annual expenditure of over one million dollars and a permanent investment of over five millions, with an enrollment of over three thousand children at the present time and an annual exchange of over one thousand children; and since there is a regular meeting of the Southern Methodist Orphan Home Workers' Convention in session here in this building covering Tuesday and Wednesday of this week; therefore be it

Resolved, That we request said Convention to make a report to this General Conference setting forth the work of our orphanages, the outlook for the future, and giving an approximate estimate of property value included in this important work, together with a review of effects upon the manhood and womanhood of those who have been reared in these homes as shown by the lives of those who are now citizens of our great commonwealth.

Report No. 1
on Temper-
ance and
Social Serv-
ice adopted

W. A. Myres, clerical delegate from the Florida Conference, on behalf of the Committee on Temperance and Social Service, moved a suspension of the rules to put upon its passage Report No. 1 of the committee. The rules were suspended and the report adopted, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL
SERVICE, REPORT NO. 1

MAY 13
SIXTH DAY

Your committee presents the following resolution to the General Conference for action:

Report No. 1
on Tem-
perance and
Social Serv-
ice adopted

Be it resolved, That the General Conference of the Methodist Episcopal Church, South, assembled in Dallas, Tex., respectfully and earnestly petitions the Congress of the United States to comply with the request of the President of the United States made on April 28, that Congress take speedy action upon the proposed law enforcement measures, which reforms are declared by the President to be necessary if he is to "perform the high duty which falls upon the Executive of enforcement of the federal laws.

Respectfully submitted.

JOSEPHUS DANIELS, *Chairman*;

ALBERT D. BETTS, *Secretary*.

George C. French, clerical delegate from the North Texas Conference, asked unanimous consent of the Conference, which was granted, to offer an amendment to Article VI, paragraph 4, of the charter of Southern Methodist University. C. C. Selecman, clerical delegate from the North Texas Conference and President of Southern Methodist University, moved, G. C. French accepting the suggestion and seconding the motion, that the amendment proposed by Dr. French, if in harmony with other Articles of the charter of Southern Methodist University, and after its approval by the Board of Trustees and consultation with competent attorneys, be accepted as follows: Amend Article VI, paragraph 4, by so shifting the words of lines 1, 2, and 3, as to make the paragraph when amended read as follows: "Trustees elected by the above-named Annual Conferences shall be selected from the territory embraced within such Conferences in such manner, etc."

Amendment to
charter of
Southern
Methodist
University

As accepted by Dr. Selecman, the amendment prevailed.

MAY 13
SIXTH DAY

Report of
Commission
on Constitution considered item
by item

The consideration of the Constitution was resumed. Article VII, Section 2, "Term of Office," was read. J. W. Moore, clerical delegate from the Virginia Conference, moved to amend by striking out the words "and for the Bishops" in line 4 and ending with the word "years" in line 6. The motion prevailed. H. H. Sherman, clerical delegate from the Baltimore Conference, moved to further amend by substituting the words "two traveling elders" for the words "traveling elder" in lines 6 and 7. The amendment prevailed. The section as amended was adopted.

N. L. Linebaugh, clerical delegate from the New Mexico Conference, moved that all matters relating to the Judicial Council go to the Committee on Revisals. The motion was lost.

Section 3, "Membership," was read. J. W. Moore, clerical delegate from the Virginia Conference, moved to amend by striking out the words "except the Bishop," in line 3. The amendment prevailed and the section as amended was adopted.

Section 4, "Powers," was read. S. H. Babcock, clerical delegate from the West Oklahoma Conference, spoke to the question. The section was adopted as read.

Section 5, "Sessions," was read and adopted as read.

Section 6, "Quorum," was read. H. C. Shropshire, lay delegate from the Central Texas Conference, moved to amend by substituting "four" for "five" in constituting a quorum. J. S. Jenkins, clerical delegate from the North Georgia Conference, moved to lay the Shropshire amendment on the table. The motion to table prevailed. George C. French, clerical delegate from the North Texas Conference, moved to amend by inserting the words "or Annual Conference" after the words "General Conference" in line 5.

The motion was seconded by W. V. Jarratt, clerical delegate from the Tennessee Conference, and prevailed. The section as amended was adopted.

Section 7, "Government," was read and adopted as read.

Section 8, "Decisions of Bishops," was read. E. Nash Broyles, clerical delegate from the North Mississippi Conference, moved to amend by inserting the words "at least annually" after the words "Each Bishop shall report" in the first line. The amendment was adopted. The section, as amended, was adopted.

Section 9, "Removal of Members," was read and adopted.

Section 10, "Transfer of Judicial Functions," was read and adopted.

Article VII, as amended, was then adopted as a whole.

Article VIII, "Amendments," was read. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved to amend by striking out the last seven lines beginning with the words "provided, further, etc." The amendment was adopted by a vote of 269 to 48. The article, as amended, was adopted.

Clem Baker, clerical delegate from the Little Rock Conference, moved a reconsideration of the action of the Conference in adopting Section 4, Article VII. The motion prevailed. Dr. Baker then offered an amendment to the second paragraph of this section. On motion of George C. French, clerical delegate from the North Texas Conference, the Baker amendment was laid on the table. Section 4, Article VII, was then adopted as it stood before reconsideration.

A. C. Millar, clerical delegate from the Little Rock Conference, moved that we reconsider the action of the Conference whereby Item 4 of Arti-

MAY 13
SIXTH DAY

Report of
Commission
on Consti-
tution con-
sidered item
by item

MAY 13
SIXTH DAY

Report of
Commission
on Consti-
tution con-
sidered item
by item

cle VI was adopted. T. D. Ellis, clerical delegate from the South Georgia Conference, rose to the point of order that the motion had not been made at the proper time. The point was sustained. Dr. Millar then moved that we suspend the rules and take new action on Item 4. The motion to suspend the rules did not prevail.

J. C. Roper, clerical delegate from the Upper South Carolina Conference, moved that we now adopt the Report of the Commission, as amended, as a whole. F. J. Prettyman, clerical delegate from the Baltimore Conference, and C. R. Jenkins and Walter Anthony, clerical delegates from the South Georgia Conference, spoke to the question. S. P. Cresap, lay delegate from the Missouri Conference, moved the previous question. George C. French, clerical delegate from the North Texas Conference, moved to table the Cresap motion. The motion to table did not prevail. The motion for the previous question prevailed. J. W. Blackard, clerical delegate from the Memphis Conference, moved that the vote be taken by Yeas and Nays. The motion was lost by a vote of 42 to 355. The previous question having been ordered, Bishop Darlington put the question, "Will the General Conference recommend to the Annual Conferences for ratification the adoption of the Constitution as amended?"

Report of
Commission
on Consti-
tution not
adopted

The result of the vote was 188 for and 205 against. The Chair declared that the motion to recommend to the Annual Conferences was lost.

V. C. Curtis, clerical delegate from the North Mississippi Conference, moved a resolution on the method of amending the Restrictive Rules, but was declared out of order as the Conference had automatically adjourned by limitation of time.

Adjournment

Announcements were made. The Conference joined in singing the doxology and then ad-

journed with the benediction pronounced by Bishop Darlington.

MAY 13
SIXTH DAY

SEVENTH DAY, WEDNESDAY, MAY 14

MAY 14
SEVENTH DAY

Bishop Darlington called the Conference to order at 9 A.M. The Bishop conducted the worship service. He announced and the Conference sang Hymn 1, "O for a thousand tongues to sing," after which Dr. F. S. Parker, of the Louisiana Conference, led in the recital of the Creed. W. L. Clark, clerical delegate from the Kentucky Conference, led in prayer and Hymn 332, "Thou my everlasting portion," was heartily sung by the congregation. The morning lesson, read by the Bishop, was from the first chapter of Ephesians, after which Dr. H. C. Morrison, of the Kentucky Conference, led in prayer. Hymn 388, "A charge to keep I have," was then sung.

Devotional
exercises

The Report of the Committee on Minutes was adopted, as follows:

Report of
Committee
on Minutes

Your Committee on Minutes have carefully examined the minutes of yesterday morning's session and have found them correct.

Bishop Darlington resigned the chair to Bishop Du Bose.

The following memorials, resolutions, petitions, reports, etc., were referred, by reading their captions, to appropriate committees:

Memorials re-
ferred

VIRGINIA CONFERENCE (Richmond District).—Request for Boards to send literature only on request, to Committee on Publishing Interests.

From Gilbert T. Rowe *et al.*, memorial on amending Chapter 17 of Discipline, to Committee on Temperance and Social Service.

CHINA CONFERENCE.—Memorial on change in Discipline *in re* name of China Conference, to Committee on Revisals.

MAY 14
SEVENTH DAY

Memorials re-
ferred

From V. C. Curtis *et al.*, memorial on proposed change in Restrictive Rules to enable General Conference to elect a Judicial Council, to Committee on Revisals.

From Bishop Collins Denny, quadrennial report, to Committee on Episcopacy.

From United Technical Directors' Association, communication, to Committee on Temperance and Social Service.

From First Church, Dallas, Tex., memorial on auditing Church business, to Committee on Boundaries and Finance.

The roll of Standing Committees was called and the following reports went to the Calendar: No. 8, Committee on Revisals; No. 5, Committee on Conference Claimants, Finance, and Boundaries; No. 1, Committee on Sunday Schools; No. 1, Committee on Church Relations and Bible Cause.

F. A. Carter, lay delegate from the Holston Conference, was noted as present.

Delegates and
alternates
seated

The following substitution of alternates for principals was made:

TEXAS CONFERENCE.—*Lay*: Mrs. J. C. Handy for J. W. Torbett.

UPPER SOUTH CAROLINA CONFERENCE.—*Lay*: J. C. Smith for C. P. Hammond.

VIRGINIA CONFERENCE.—*Lay*: E. Frank Story for D. R. Anderson.

W. J. Carpenter, clerical delegate from the Florida Conference, moved that Rule 11 (c) of the Rules of Order be amended, by substituting "ten" for "fifteen" as a limit to speeches. Under Rule 21 this amendment was referred to the Committee on Rules. T. D. Ellis, Chairman of the Committee, requested that the committee be excused for a few minutes. The request was granted.

J. A. Anderson, clerical delegate from the North

Arkansas Conference, as a matter of privilege, moved that immediate action be had for the adoption of an expression of appreciation. The motion prevailed and the following resolution was unanimously passed:

MAY 14
SEVENTH DAY
Expression
of appreci-
ation

AN EXPRESSION OF APPRECIATION

On the night of the 12th inst. Southern Methodist University did this General Conference the honor, through its School of Music and its Oratorio Society, to present Handel's great oratorio, "The Messiah." A vast audience heard it. It was a scene of celestial beauty and grace, throbbing with high and holy inspiration, an inspiration that could come only from contact with the Infinite. We speak but the simple truth when we say that the music was superb and the singing made us think of a choir of angels; therefore be it

Resolved, That the General Conference extend to the University and the Oratorio Society its most gracious thanks for so resplendent ■ courtesy.

Clem Baker, clerical delegate from the Little Rock Conference, moved that the Committee on Fraternal Correspondence be instructed to send a message of greeting to the Southern Baptist Convention, now in session at New Orleans, La. The motion prevailed. The following message was sent:

Greeting to
Southern
Baptist
Convention

MAY 14, 1930.

The Southern Baptist Convention, New Orleans, La.

The General Conference of the Methodist Episcopal Church, South, sends fraternal greetings. May every blessing in Christ Jesus rest upon your great work.

J. M. ROGERS, *Secretary Fraternal Greetings.*

The Calendar was taken up and Report No. 1 of the Committee on Itinerancy was read. Forney Hutchinson, Chairman of the Committee, spoke to the report, which was adopted, as follows:

Report No. 2
on Itineran-
cy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 1

We, your committee, had before us memorials relative to the granting of a leave of absence to pastors, and rec-

MAY 14
SEVENTH DAY

commend the following legislation: That the law of our Church as set forth in Section 2, page 68 of the Discipline be changed by the addition of a paragraph to be numbered 119, to be entitled "Leave of Absence" and to read as follows:

"Any minister who has been in effective relation to any Annual Conferences for ten consecutive years from the time of his admission on trial may have a leave of absence for one year without losing his relationship as an effective minister. This leave is to be allowed for travel, study, rest, or for other justifiable reasons. This leave of absence, granted by the bishop holding the Conference, must be upon the vote of the Annual Conference to which the minister belongs, after said minister has given notice to his presiding elder and after the presiding elder has given notice to the bishop, not later than the first day of the session of the Annual Conference, of his intention to request such leave of absence. Such leave of absence shall not be granted to one man more frequently than one year in seven.

FORNEY HUTCHINSON, *Chairman*;
MARK C. MAGERS, *Secretary*.

Resolution
touching
membership
on General
Boards
adopted

A paper touching nominations for membership on General Boards, previously sent to the Calendar, was next taken up. The paper was read. S. H. Babcock, clerical delegate from the West Oklahoma Conference, moved to amend Item 3 by adding the words "provided, that others may be nominated if necessary to meet Executive Committee requirements." George S. Jones, lay delegate from the South Georgia Conference, offered a substitute for the amendment, by striking from the first paragraph all that follows the word "Missions," and to substitute for Paragraph 3 the following: "That so far as is consistent with the charters and constitutions and with securing efficient Executive Committees for the several organizations above named, the membership of each Board shall be selected from the list of nominees under these rules provided."

The substitute prevailed. The report as amended was adopted, as follows:

RESOLUTION TOUCHING NOMINATIONS ON
GENERAL BOARDS

MAY 14
SEVENTH DAY

Resolutions
touching
membership
on General
Boards
adopted

Resolved: 1. That each delegation shall nominate one clerical and one lay member from the Conference represented by the delegation making the nomination for membership on each General Conference Board; and all other Boards, Commissions, and Committees as are to be nominated by the Standing Committees, except the Board of Missions.

2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute them to the Chairmen of the respective committees.

3. That so far as is consistent with the charters and constitutions and with securing efficient executive committees for the several organizations above named, the membership of each Board shall be selected from the list of nominees under these rules provided.

4. That these rules shall become effective immediately upon adoption.

SIDNEY H. BABCOCK,

T. D. ELLIS.

The Committee to Nominate the Committee on Location and Entertainment of the Next General Conference was announced as follows: J. W. Hunt, Northwest Texas Conference, J. A. Jones, Western North Carolina Conference, and W. B. Taylor, Tennessee Conference.

Committee to
nominate
Committee
on Enter-
tainment

Report No. 2 of the Committee on Itinerancy was read and motion made to adopt. G. W. Barcus, lay delegate from the Central Texas Conference, spoke against its adoption. The report was adopted as read, as follows:

Report No. 2
on Itiner-
ancy adopt-
ed

COMMITTEE ON ITINERANCY, REPORT NO. 2

Your committee had before it a memorial relative to the appointment of an assistant preacher for a charge, and recommend the following legislation:

In Chapter III, Section 2, of the present Discipline let the following be inserted as Paragraph 119, Answer 3 to Question 3, "What are the duties of a bishop?" thus causing the paragraph now listed as 119 and succeeding paragraphs to be listed one number higher:

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CHAPTER III, SECTION 2

"Paragraph 119, Answer 3. To appoint an assistant preacher for a charge when in his judgment such an appointment is necessary."

In Chapter III of the present Discipline let the following be inserted as Section 5, Paragraph 161, thus causing the section now listed as V and the succeeding sections, as well as the succeeding paragraphs, to be listed one number higher:

Assistant
preachers
provided
for

CHAPTER III, SECTION 5

Of Assistant Preachers

"Question 1. What are the duties of an assistant preacher?

"Paragraph 161, Answer 1. To assist in the work of the station or circuit, subject to the direction of the preacher in charge."

FORNEY HUTCHINSON, *Chairman*;
MARK C. MAGERS, *Secretary*.

The Committee on Rules reported on the question referred to them at the beginning of this session, as follows:

REPORT OF COMMITTEE ON RULES

We, your Committee on Rules of Order, recommend, for the remainder of this Conference, that Rule 11, Section C, be so changed that the last clause shall read: "nor longer than ten minutes unless his time be extended by the Conference."

T. D. ELLIS, *Chairman*;
I. P. MARTIN *Secretary*.

Organization
of Special
Committees

The Special Committee on Assemblies reported that O. E. Goddard had been elected Chairman, and Robert C. Holliday Secretary.

The Special Committee on the Spiritual State of the Church reported that G. E. Booker had been elected Chairman, and Paul B. Kern Secretary.

Report of
Commission
on National-
ism consid-
ered section
by section

The order of the day having arrived, the report of the Commission on Nationalism was taken up. Upon the suggestion of W. G. Cram, clerical delegate from the Kentucky Conference and General Secretary of the General Board of Missions and a

member of the Commission, and by common consent of the General Conference, the Secretary began reading on page 15 of the printed report. This page contained matter for General Conference action, the preceding fourteen pages being simply historical and explanatory. The portion read was with reference to Brazil. The following addition to the five recommendations on page 15 of the report was also read. This addition is to be numbered "Sixth." Dr. Cram stated that, by agreement between the Brazilian delegation and the Commission, the item just read was to be made a part of the original recommendations. The item is as follows:

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Report of
Commission
on Nationalism
considered
section by
section

Sixth, as a caution in the process of setting up the autonomous Church in Brazil, we recommend that the setting-up Commission be instructed to have care against the violation of Constitutional limitations of the Methodist Episcopal Church, South. And we recommended, second, that while giving due care to the instructions contained in these recommendations, especially endeavoring to carry out their spirit, they use whatever discretion may be required (within Constitutional limitations) for setting up the autonomous Church in Brazil.

J. Stewart French, clerical delegate from the Holston Conference, offered an amendment. Requests being had from members of the body for copies of the report, action on the section pertaining to Brazil was postponed for a short while, while the members were being supplied.

Section II, Korea, was taken up and read (pages 19 and 20). W. G. Cram, clerical delegate from the Kentucky Conference and General Secretary of the General Board of Missions, J. S. Ryang, clerical delegate from the Siberia Korean Mission, and Y. S. Koo, lay delegate from the Korea Conference, spoke to the question. On motion of J. T. Ellison, lay delegate from the Ala-

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Report of
Commission
on Nation-
alism con-
sidered sec-
tion by
section

bama Conference, the speaking time of J. S. Ryang was extended. H. C. Pfeiffer, clerical delegate from the Virginia Conference, moved to strike out the word "Episcopal" in the fifth line of the first paragraph of recommendations, and also in line 3 of Item 3, page 19. Dr. Cram stated that these were simply typographical errors, and the word "Episcopal" was stricken out by common consent. W. G. Cram moved to amend paragraph 3, page 19, last line, by striking out the words "continued organic relationship" and the remainder of the paragraph, and substituting "as vital a relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South, as these principles will permit." By common consent this was done. The section on Korea, as amended, was adopted.

Discussion of the section on Brazil was resumed. J. Stewart French, clerical delegate from the Holston Conference, moved to amend the report. O. E. Goddard, clerical delegate from the North Arkansas Conference and Secretary of the Foreign Department, General Board of Missions, explained the report with reference to Dr. French's proposed amendment. George D. Parker, clerical delegate from the South Brazil Conference, and Prof. Francisco Faria Netto, lay delegate from the Central Brazil Conference, spoke to the matter under consideration. Professor Netto, speaking Portuguese, addressed the Conference through W. H. Moore, President of Grannbery College, as interpreter.

Smith Hardin, clerical delegate from the Florida Conference, moved that the French amendment be laid on the table. The motion did not prevail.

M. A. Childers, lay delegate from the West Texas Conference, moved an amendment to the

amendment. The French and Childers amendments, both accepted by Dr. Cram for the Commission, are as follows:

Amend paragraph 2, page 15, of the report of the Commission on Nationalism, by adding the words, "provided, that this Commission shall not have power to set up such a Central Conference of the Methodist Episcopal Church, South, as has authority to elect its own bishops, but that it does have authority to organize an autonomous Church."

Also further amend the recommendations on page 15 by adding, after "Fourth," "That in case an autonomous Church is established, they shall call a meeting, etc.," strike out "has been" in the last line of said paragraph and insert therefor the words "may be."

The section on Brazil, as amended, was adopted.

Dr. Eric M. North, Secretary of the American Bible Society, bade the Conference farewell and Bishop Du Bose responded appropriately.

The Secretary for Fraternal Correspondence reported the sending of the following telegram:

DALLAS, TEX., May 13, 1930.

The General Conference of the Colored Methodist Episcopal Church, Louisville, Ky.

The General Conference of the Methodist Episcopal Church, South, greets you in the name of our Lord. We pray God's blessings upon your deliberations and continued success in your great work.

J. M. ROGERS, *Secretary Fraternal Correspondence.*

Section III of the report of the Commission on Nationalism, pertaining to Mexico, page 25, was taken up and read. M. A. Childers, lay delegate from the West Texas Conference, F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, and Juan Nicanor Pascoe, clerical delegate from the Mexico Conference, spoke to the report. W. G. Cram, clerical delegate from the Kentucky Conference, moved the adoption of the sec-

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SEVENTH DAY

Report of
Commission
on Nation-
alism con-
sidered sec-
tion by
section

Dr. North
takes leave
of the Con-
ference

Telegram to
General
Conference
of C. M. E.
Church

Report of
Commission
on Nation-
alism con-
sidered sec-
tion by
section

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SEVENTH DAY

Report of
Commission
on Nationalism con-
sidered section by sec-
tion

tion on Mexico. J. L. Decell, clerical delegate from the Mississippi Conference, moved to amend by substituting, in paragraph 4, page 26, "Board of Missions" for "General Conference Expense Fund." W. F. Quillian, clerical delegate from the South Georgia Conference, spoke in favor of paragraph 4 remaining as printed. Dr. Decell withdrew his proposed amendment and the section on Mexico was adopted as read.

A. J. Lamar, clerical delegate from the Alabama Conference and one of the Treasurers of the General Conference Expense Fund, called the attention of the body to the status of the Expense Fund, stating that not only does the expense of a General Conference come out of this fund, but also that of all Commissions created by the General Conference, and that some provision should be made to provide ample resources whereby the General Conference Treasurers would be able to meet the demands upon this fund.

W. G. Cram, clerical delegate from the Kentucky Conference, moved that the matter of the expense of the setting-up Commissions created by the Report of the Commission on Nationalism be referred to the General Conference Commission on Budget, with instructions to provide for the same. The motion prevailed.

Section IV of the Report of the Commission on Nationalism, pertaining to China, pages 26 and 27, was read. The following amendments were presented from the China Conference delegation, and accepted by Dr. Cram for the Commission:

1. To begin the Recommendations with a new paragraph, as follows:

"First. That the China Conference have and maintain the relation to the Methodist Episcopal Church, South, of an Annual Conference."

2. To substitute for the "Second" recommendation in the printed report the following:

"Second. That the General Conference provide for a continuous supervision on the field, and that the General Superintendent be requested to reside in Shanghai, China, as his official residence; and that he have charge of all our work in the Orient; and that this be referred to the Committee on Episcopacy for the formulation of a plan for effecting this measure."

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Report of
Commission
on National-
ism consid-
ered section
by section

J. C. Hawk, clerical delegate from the China Conference, moved to strike out recommendation "Third" on page 27 of the printed report. The motion prevailed.

W. G. Cram, clerical delegate from the Kentucky Conference, moved that the time of this session be extended to complete the consideration of the section on China. The motion prevailed.

Z. T. Kaung, clerical delegate from the China Conference, Y. C. Yang, lay delegate from the China Conference, and J. C. Hawk, clerical delegate from the China Conference, spoke to the question. The section on China, as amended, was adopted.

Various announcements were made, the doxology was sung, and the Conference adjourned with the benediction pronounced by J. A. Baylor, clerical delegate from the Holston Conference.

Adjournment

EIGHTH DAY, THURSDAY, MAY 15

MAY 15
EIGHTH DAY

Bishop Du Bose called the Conference to order at 9 A.M. The Bishop conducted the devotional service, which consisted of the singing of Hymn 22, "Come, ye that love the Lord," prayer led by Dr. W. Asbury Christian of the Virginia Conference, and the singing of Hymn 19, "Come, thou Fount of every blessing." The Bishop read and commented on several passages from Paul's letter to the Ephesians.

Devotional
service

The report of the Committee on Minutes was read and adopted, as follows:

Report of
Committee
on Minutes

MAY 15
EIGHTH DAY

We, your Committee on Minutes, have carefully examined the minutes of yesterday morning's session and have found them correct.

Bishop Du Bose resigned the chair to Bishop Ainsworth.

Delegates and
alternates
seated

John Speer, lay delegate from the North Texas Conference, was noted as present. J. G. McGowen, lay delegate from the North Mississippi Conference, resumed his seat after an absence of three days, leave having been granted him.

The following substitutions were made:

BALTIMORE CONFERENCE.—*Lay*: E. Chase Bare for B. H. Hiner.

CENTRAL TEXAS CONFERENCE.—*Lay*: E. J. White for G. W. Barcus.

LITTLE ROCK CONFERENCE.—*Clerical*: J. C. Glenn for Clem Baker.

TEXAS CONFERENCE.—*Clerical*: L. L. Lloyd for A. Frank Smith.

W. M. Alexander, clerical delegate from the Missouri Conference and Secretary of the General Conference Commission on Budget, being recognized, gave notice of his purpose to move a reconsideration of the action of yesterday whereby the General Conference Commission on Budget was instructed to make provision for the expenses of the setting-up Commissions for the autonomous Churches in Brazil and Mexico.

Memorials
referred

Under the call for resolutions, memorials, etc., the following were read by caption and referred to proper committees:

From Board of Trustees, Methodist Episcopal Church, South, memorial on change of Discipline, to Committee on Revisals; quadrennial report, to Committee on Conference Claimants, Finance, and Boundaries.

From Washita Valley League Union, memorial

on federation of Boards, to Special Committee of Eighteen.

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From L. H. Estes and R. G. Mood, memorial on undergraduate course of study, to Committee on Revisals.

Memorials
referred

From W. F. Bryan *et al.*, memorial on an act authorizing a Judicial Council, to Committee on Revisals.

UPPER SOUTH CAROLINA.—Memorial on adding a column on loss of members in Annual Conference statistical blanks, to Committee on Publishing Interests.

NORTH CAROLINA CONFERENCE.—Memorial on lay delegates to Annual Conference, to Committee on Revisals.

NORTH ALABAMA CONFERENCE (Individuals).—Resolution concerning expenses of special committees or commissions, to Committee on Boundaries and Finance.

From Commission on Statistical Blanks, memorial on statistical blanks, to Committee on Revisals.

WEST TEXAS CONFERENCE.—Memorial concerning district stewards, to Committee on Revisals.

From L. H. Estes and W. G. Cram, memorial requesting Committee of Conference between the Board of Missions and Epworth League Board, to Committees on Missions and Epworth Leagues.

LOUISIANA CONFERENCE.—Memorial on Church membership certificates, to Committee on Revisals.

From Commission on General and Conference Periodicals, memorial concerning General and Conference papers, to Committee on Publishing Interests.

Dr. Ivan Lee Holt, Fraternal Messenger to the

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Report of
Ivan Lee
Holt, fraternal dele-
gate to
A. M. E.
Zion Church

General Conference of the African Methodist Episcopal Zion Church, presented his report, which was ordered to record, as follows:

Dear Father and Brethren: Pursuant to the request of the Bishops, I went as the Fraternal Messenger from our Church to the last session of the General Conference of the African Methodist Episcopal Zion Church, meeting in the city of St. Louis, Mo.

I was received with every courtesy and given a fine hearing. I bespeak for the representatives of their Church at our General Conference the same courtesy and hearing that I received.

Faithfully yours,

IVAN LEE HOLT.

The roll of the Standing Committees was called and the following reports went to the Calendar: No. 1, Committee on Episcopacy; Nos. 5, 6, and 8, Committee on Itinerancy; Nos. 9, 10, and 11, Committee on Revisals; No. 11, Committee on Publishing Interests; No. 7, Committee on Education; Nos. 11, 12, and 14, Committee on Missions; No. 2, Committee on Lay Activities. The following reports went to the Nonconcurrent Calendar: No. 7, Committee on Itinerancy; No. 8, Committee on Education; Nos. 6, 7, and 8, Committee on Conference Claimants, Finance, and Boundaries.

Report on
orphanages

W. F. Barnett, lay delegate from the Central Texas Conference, submitted the following report, which was ordered to record. The Conference at a previous session had requested that this report be filed.

Complying with your invitation to the Southern Methodist Orphan Home Workers' Convention, which is holding its annual meeting here in Dallas Tuesday and Wednesday of this week, to submit statements concerning this work, we are pleased to offer the following information, not as a report, but to inform this body concerning the work of the Church authorized by the General Conference in 1870.

There are now fifteen orphanages operating within

the Conferences of Southern Methodism and belonging to our Church. The approximate total value, consisting of personal property, real estate, and endowments, is \$6,866,000; the annual cost of general maintenance is \$700,000, with a permanent improvement annually of \$113,000. We are pleased to tell you in general terms of our physical values, but we are happy to inform you of our paramount values represented in the lives of the children who have received the training for life and eternity through this great department of our Church work. There have been over 21,000 children trained in these homes for an average of eight years of their individual lives; that period of the training of which it has been said, "Give me the child through the first seven years of its life and you may have it the remaining years." There are now enrolled in our homes 2,800 children. We are giving out to society each year an average of 949 young men and women who have not only been taught the high school course, but, vastly more important, they have been taught the importance of honest labor—the method of doing some one thing well—a faith in fellow man and an excellent knowledge of the principles of our Church; led to accept the Christian religion through conversion and full pardon of their sins and permitted to accept our Church as the agency through which they may render the greatest service to the greatest number of people.

We heartily thank this great body for permitting these statements and beg of you your full sympathy and co-operation in this, one of the great factors in the practice of true and undefiled religion.

J. W. Barton, lay delegate from the Tennessee Conference, asked permission to file later in the session the report of the Commission on General and Conference Periodicals. J. J. Stowe, clerical delegate from the Little Rock Conference and Chairman of the Special Committee of Eighteen on the Report of the Educational Commission, asked the same privilege for a report of his Committee. Permission was granted in both instances.

The following telegram was received from the Colored Methodist Episcopal Church:

MAY 15
EIGHTH DAY

Report on
orphanages

MAY 15
EIGHTH DAY

LOUISVILLE, KY., May 14, 1930.

Telegram
from C. M.
E. Church

The General Conference of the Colored Methodist Episcopal Church is happy to greet the great Methodist Episcopal Church, South, in the name of our common Father and to pray God's blessings upon you and your deliberations and to wish for you continued success in your work.

W. A. BELL, *Secretary*.

J. H. Beckly
takes leave
of the
Conference

John H. Beckly, Fraternal Lay Messenger from the British Wesleyan Church, was recognized and spoke words of farewell. Bishop Ainsworth replied in an appropriate manner.

W. F. Bryan, clerical delegate from the West Texas Conference, moved the suspension of the rules for action on the following resolution. The rules were suspended and the resolution was adopted, as follows:

Be it resolved, That when the Commission on Budget makes report to the Conference recommending the askings or assessments for the various Boards and interests of the Church and for the ensuing quadrennium the Commission be and is hereby instructed to give the amount voted by the last General Conference for such item as well as the amount asked of this General Conference.

Report of
Commission
on Nation-
alism con-
sidered sec-
tion by
section

The Bishop presented as a continuing order the Report of the Commission on Nationalism.

Section V, Cuba, Africa, and Europe, beginning on page 27, was read and adopted as read.

The first paragraph under the caption "A Caution," on page 28, was read and adopted as read.

The remainder of the paragraph was read, dealing with the organization of a Central Council. Thomas H. Haden, clerical delegate from the Japan Mission, offered the following amendment to the proposed paragraph 83 of the Discipline of 1930: "This shall not refer to our work in Japan unless the Japan Mission and the Japan Methodist Church agree to organize a Central Council." This amendment was accepted by Dr. Cram for

the Commission. The section as amended was adopted.

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In connection with the report the following resolution on naming the personnel of the setting-up Commissions was passed:

Be it resolved, That the Committee on Missions nominate to the General Conference the personnel of the Commissions ordered and that they further nominate two alternates for each commission.

W. G. Cram, clerical delegate from the Kentucky Conference and General Secretary of the General Board of Missions, moved that the report, as amended, be adopted as a whole. The motion prevailed.

Report
adopted as
a whole

J. Stewart French, clerical delegate from the Holston Conference, obtaining the floor, spoke upon the significance of the adoption of this report as initiating the most remarkable achievement of all of our missionary endeavors. He moved that the Conference stand and that we sing "Praise God, from whom all blessings flow," to be followed by prayer led by O. E. Goddard, clerical delegate from the North Arkansas Conference, who had been instrumental in bringing this day to pass. The motion prevailed unanimously, the Conference joined heartily in singing the Doxology, and Dr. Goddard led in prayer.

Service of
thanksgiving

W. G. Cram moved a reconsideration of the action whereby the report was adopted, and the motion prevailed. Dr. Cram moved an amendment to the section relative to the Central Council, as follows: "The Central Council shall have all the rights and powers of the Mission." The amendment prevailed. J. S. Ryang, clerical delegate from the Siberia Korean Mission, proposed an amendment which did not prevail. The report, as amended, was then adopted as a whole. (For

Report on Nationalism reconsidered, amended, and adopted

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EIGHTH DAY

complete report, as amended and adopted, see Appendix.)

The Calendar was taken up.

Report No. 1
on Revisals
adopted

Report No. 1 of the Committee on Revisals was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 1

Your committee considered a memorial from the Wichita Falls District, North Texas Conference, asking the General Conference to amend paragraph 263 in the Discipline of 1926, relating to the trial of a traveling preacher, by striking out the words after "necessary" in line twelve, "The accused shall be suspended until the next session of the Annual Conference," and place in their stead the words, "The same procedure shall be followed as herein provided for the trial of a traveling preacher," so the amended sentence shall read: "A bishop or some traveling elder appointed by him shall also preside at the investigation; and if the committee deem a trial necessary, the same procedure shall be followed as herein provided for the trial of a traveling preacher."

Your committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 2
on Revisals
adopted

Report No. 2 of the Committee on Revisals was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 2

We had for consideration a memorial from the Birmingham and Bessemer Preachers' Meeting of the North Alabama Conference asking that the General Conference revise the Book of Discipline, 1926, page 62, paragraph 106, by adding the following question to the minute business of the Fourth Quarterly Conference: "What amount has been raised during the year for superannuate homes?"

Your committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 1
on Publish-
ing Inter-
ests adopted

Report No. 1 of the Committee on Publishing Interests, relative to the composition of the Book Committee, was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS,
REPORT NO. 1

MAY 15
EIGHTH DAY

Your committee had before it a memorial from the Tennessee Annual Conference, as follows:

"Whereas the law of the Discipline gives to the Tennessee Annual Conference five of the members of the Book Committee, and declares that these 'shall be residents of Nashville'; and whereas it has been the custom to elect a clerical member as one of these five; and whereas in the process of making the pastoral appointments this clerical member, when removed from the city of Nashville to serve another place in the Tennessee Conference, creates a vacancy in the Book Committee; therefore be it

Report No. 1
on Pub-
lishing In-
terests
adopted

"Resolved, That paragraph 602, page 286 of the Discipline of 1926 be eliminated, and in its place shall be inserted a new paragraph which shall read as follows:

"Paragraph 602. The Book Committee shall be composed of thirteen members of our Church, six clerical and seven lay; four of the lay members shall be residents of Nashville, and one of the clerical members shall reside within the bounds of the Tennessee Annual Conference; the remaining eight members shall be taken from the Church at large outside the bounds of the Tennessee Annual Conference. They shall have power, etc."

"I, George L. Beale, Secretary of the Tennessee Annual Conference, certify that the above memorial was indorsed and passed by the said Tennessee Conference at its session held at Belmont Church, Nashville, Tenn., October 16-20, 1929.

"GEORGE L. BEALE, *Secretary Tennessee Conference.*"

We recommend concurrence.

W. R. ODELL, *Chairman;*

SID H. BLAN, *Secretary.*

Report No. 3 of the Committee on Education was presented and adopted as read, as follows:

Report No. 3
on Educa-
tion adopted

COMMITTEE ON EDUCATION, REPORT NO. 3

Your Committee on Education had before it a memorial from the Methodist Educational Association, making the following recommendation:

"The Educational Association of the Methodist Episcopal Church, South, hereby memorializes the General

MAY 15
EIGHTH DAY

Conference in session at Dallas, Tex., to amend paragraph 824 of the 1926 Discipline as follows:

"Insert the word 'written' before the word 'statement' in line 16, page 415, so that the sentence will then read: 'Provided, that under special conditions, clearly recognized as unusual, the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic standing, in which case the presiding elder or the Committee on Admissions shall furnish to the Conference a written statement of particulars showing definitely in what respects the case is special and unusual.'"

After carefully considering the same, your committee recommends concurrence.

H. N. SNYDER, *President*;
R. G. MOOD, *Secretary*.

Report No. 2
on Missions
adopted

Report No. 2 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 2

We had before us a memorial from the General Board of Missions requesting that the name of the Polish-Danzig Mission be changed to the Polish Mission. After full consideration of this memorial, we recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 3
on Missions
adopted

Report No. 3 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 3

We had before us a memorial from the General Board of Missions requesting that the Belgian Mission be given the status of an Annual Conference. We recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 4
on Missions
adopted

Report No. 4 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO 4

We had before us a memorial from the General Board of Missions, Rev. Frank S. Onderdonk, and others requesting that the Texas Mexican Mission be organized as

an Annual Conference to be known as the Texas Mexican Conference.

MAY 15
EIGHTH DAY

We recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 5 of the Committee on Missions was read and adopted, as follows:

Report No. 5
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 5

We had before us a memorial from the General Board of Missions, Rev. Frank S. Onderdonk, and other individuals, and from the Western Mexican Mission requesting that the Western Mexican Mission be organized as an Annual Conference to be known as the Western Mexican Annual Conference. We recommend concurrence; provided, that this Conference shall include only the Mexican work in Texas west of the Pecos River, New Mexico, Arizona, and California.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 6 of the Committee on Missions was read and adopted, as follows:

Report No. 6
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 6

We had before us a memorial from the General Board of Missions requesting that the Latin District of the Florida Conference be detached from the Florida Conference and formed into a Mission, to be known as the Latin Mission, said Latin Mission to include all our Latin work in Florida. We recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 1 of the Committee on Conference Claimants, Finance, and Boundaries was read and adopted, as follows:

Report No. 1
on Boundaries
adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 1

Your committee had before it a memorial from the Pueblo District of the Denver Annual Conference in regard to the merging of the Denver Annual Conference

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EIGHTH DAY

with the New Mexico Annual Conference. We recommend concurrence. Therefore be it

Resolved, That paragraph 869 be stricken from the Discipline and that paragraph 883 be amended to read as follows:

"New Mexico Conference shall include all New Mexico, Colorado, and that part of Texas beginning at the south-east corner of New Mexico, and running east along with the line dividing Winkler and Ector Counties to the northwest corner of Midland County; then south with the west line of Midland and Upton Counties to Pecos River; thence along the river to its mouth; thence northwest along the Rio Grande to the south line of New Mexico."

JOHN W. BARTON, *Chairman*;

B. RHETT TURNIPSEED, *Secretary*.

Report No. 2
on Bounda-
ries adopted

Report No. 2 of the Committee on Conference Claimants, Finance, and Boundaries was read. The committee asked permission to add, at the end of the report, the words, "and Beaver, Texas, and Cimarron Counties in the State of Oklahoma." Permission was granted and the report was adopted, as amended, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 2

Your committee has had submitted to it memorials from the West Oklahoma Conference and the Northwest Texas Conference petitioning the General Conference to transfer the Panhandle District of the West Oklahoma Conference, embracing the territory contained in Beaver, Texas, and Cimarron Counties, in Oklahoma, to the Northwest Texas Conference.

Your committee recommends concurrence, and that paragraph 891, Section 1, Chapter XXVIII of the Discipline of 1926 be amended by adding the words "and Beaver, Texas, and Cimarron Counties in the State of Oklahoma," so the entire paragraph as amended shall read:

"Northwest Texas Conference shall be bounded as follows: Beginning on Red River at the northeast corner of Wilbarger County, south with the east line of Wilbarger and Baylor Counties to the northwest corner of Young County; thence south and west with the western boundary of the Central Texas Conference to Colorado River; thence

west with the county line to the southwest corner of New Mexico; thence north along the State line to the northwest corner of the State; thence east with the State line to the northwest corner of Lipscomb County; thence south with the State line to the south fork of Red River; thence down Red River to the beginning, and also Beaver, Texas, and Cimarron Counties in the State of Oklahoma."

JOHN W. BARTON, *Chairman*;
B. RHETT TURNIPSEED, *Secretary*.

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Report No. 3 of the Committee on Conference Claimants, Finance, and Boundaries was read and adopted, as follows:

Report No. 3
on Boundaries adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 3

We had before us memorials from the East and West Oklahoma Conferences petitioning the General Conference to unite the said Annual Conferences into one Conference under the name of the Oklahoma Conference.

We recommend concurrence, and that paragraphs 670 and 902, Section 1, Chapter XVIII, Discipline of 1926, be stricken from the Discipline and the following paragraph be substituted therefor:

"The Oklahoma Conference shall include all the State of Oklahoma except Beaver, Texas, and Cimarron Counties in the State of Oklahoma, known as the Panhandle of Oklahoma."

JOHN W. BARTON, *Chairman*;
B. RHETT TURNIPSEED, *Secretary*.

Report No. 3 of the Committee on Itinerancy was read and adopted, as follows:

Report No. 3
on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 3

We, your committee, have considered carefully the memorials presented concerning a number of charges in the presiding elders' districts and recommend the following:

That paragraph 124 of the Discipline be amended by inserting at its beginning the phrase, "after consultation with his cabinet," and amended further by striking out the words, "provided that no district shall contain more than forty appointments"; so that the paragraph shall read, as amended: "After consultation with his cabinet

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EIGHTH DAY

to see that the districts be formed according to his judgment."

In connection with the above recommendation, we offer the following resolution: "That it is the sense of this General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of their cabinets our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interests of the Church."

FORNEY HUTCHINSON, *Chairman*;
MARK C. MAGERS, *Secretary*.

Report No. 4
on Itineran-
cy (minor-
ity) adopted

Report No. 4 of the Committee on Itinerancy, together with a minority report, was submitted and read. W. P. King, clerical delegate from the North Georgia Conference, moved to substitute the minority report for the the majority report. T. McM. Grant, clerical delegate from the North Carolina Conference, offered a substitute for both the minority and majority reports. On motion of R. G. Mood, clerical delegate from the North Texas Conference, the substitute was laid on the table by a vote of 253 to 107. James Thomas, clerical delegate from the Little Rock Conference, L. M. Broyles, clerical delegate from the North Arkansas Conference, J. W. Johnson, clerical delegate from the Louisville Conference, and J. W. Moore, clerical delegate from the Virginia Conference, spoke to the question. W. G. Henry, clerical delegate from the North Alabama Conference, moved the previous question. The previous question was ordered. At the request of Forney Hutchinson, clerical delegate from the West Oklahoma Conference and Chairman of the Committee, W. E. Brown, clerical delegate from the St. Louis Conference, closed the debate for the committee. The vote being taken, the minority report was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 4

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EIGHTH DAY

MINORITY REPORT

We, the following members of the Committee on Itinerancy, wish to submit as a minority report to the General Conference concerning the change of paragraph 119 of the Discipline, removing the time limit on presiding elders, nonconcurrence.

H. SYDENSTRICKER,	J. S. FRENCH,
JAMES P. WOOD,	B. T. WAITES,
H. T. CARLEY,	J. J. STOWE,
W. P. KING,	HARWELL WILSON,
L. M. BROYLES,	T. M. BRADLEY.

Report No. 1 of the Committee on Epworth Leagues was read and adopted, as follows:

Report No. 1
on Epworth
Leagues
adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT
NO. 1

The following memorial from the General Epworth League Board was considered by the committee in regular session:

"Strike out paragraph 423 of the Discipline of 1926, and substitute the following: 'Paragraph 423. There shall be held annually, at such time and place as the Board may provide, a meeting of Regional and Conference Field Secretaries, Presidents of Annual Conference Epworth League Boards, Presidents of Annual Conference Epworth Leagues, and such other members as shall be named by the Board, for the purposes of conference, instruction, and mutual helpfulness.'"

The committee recommend concurrence.

JAMES A. BURROW, *Chairman*;
WILLIAM E. BROWN, *Secretary*.

Report No. 2 of the Committee on Epworth Leagues was read and adopted, as follows:

Report No. 2
on Epworth
Leagues
adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT
NO. 2

The committee has considered the following memorial from the General Epworth League Board:

"Change paragraph 426, Discipline of 1926, striking out the words 'The Board shall give special attention to Epworth Leagues, and shall coöperate with the Central

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EIGHTH DAY

Report No. 2
on Epworth
Leagues
adopted

Office and the League organizations within the Conference territory,' substituting the words 'The Board shall give special attention to Epworth Leagues and League organizations within the Conference territory, and shall faithfully execute the policies of the General Epworth League Board': so that the paragraph as amended shall read: 'Paragraph 426. Each Annual Conference shall elect quadrennially an Epworth League Board composed of one minister and one lay member for each presiding elder's district: provided, that no Conference Board shall have fewer than six members. The Board shall give special attention to Epworth Leagues and League organizations within the Conference territory, and shall faithfully execute the policies of the General Epworth League Board. They shall be especially charged with fostering and supporting the Conference Epworth League.'"

The committee recommends concurrence.

JAMES A. BURROW, *Chairman*;
WILLIAM E. BROWN, *Secretary*.

Report No. 3 of the Committee on Epworth Leagues was read and adopted, as follows:

Report No. 3
on Epworth
Leagues
adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 3

The committee has considered a memorial from the General Epworth League Board asking that paragraph 411 of the Discipline of 1926 be changed so that Epworth League Anniversary Day could come on the second Sunday after Easter.

The Committee on Epworth Leagues recommends that the paragraph be changed, inserting the words "or as soon thereafter as practicable" after the word "March" in the first sentence of the paragraph: so that the paragraph, as amended, shall read as follows:

"Paragraph 411. The revenue of the Board shall be derived in the following manner:

"1. An offering for young people's work shall be made on Epworth League Anniversary Day, the fourth Sunday in March (or as soon thereafter as practicable), and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League. This Treasurer shall then remit one-fourth of the amount received to the Central Office, and the remainder shall be retained for extension of League work within the Annual Conference. In

case there is no Conference organization, the chapters shall remit direct to the Central Office."

(Sections 2 and 3 of paragraph 411 to remain unchanged.)

JAMES A. BURROW, *Chairman*;
WILLIAM E. BROWN, *Secretary*.

MAY 15
EIGHTH DAY

Report No. 3 of the Committee on Revisals was read. B. F. Lipscomb, clerical delegate from the Virginia Conference, C. A. Spragins, clerical delegate from the North Texas Conference, F. J. Prettyman, clerical delegate from the Baltimore Conference, and E. J. Garrison, lay delegate from the North Alabama Conference, spoke to the question. V. C. Curtis, clerical delegate from the North Mississippi Conference, moved the previous question. The previous question was ordered, and the report was adopted, as follows:

Report No. 3
on Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 3

A memorial from the Baltimore Conference ministerial delegation was before your committee, requesting the insertion of a new paragraph, numbered 268, page 126, Discipline of 1926, as follows:

"When a minister is tried on a charge of immorality, and it is found that the charge is not sustained by the evidence, but that the accused has been proven guilty of gross imprudence and high unministerial conduct, this fact may be so declared and by this finding the offender may be reprovod, suspended, or deprived of his ministerial office and credentials."

The committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 4 of the Committee on Revisals was presented and read. L. H. Estes, clerical delegate from the Memphis Conference, moved that the report also be referred to the Commission on Blanks for the next quadrennium. The amendment was accepted by the committee and the report adopted, as amended, as follows:

Report No. 4
on Revisals
adopted

MAY 15
EIGHTH DAY

COMMITTEE ON REVISALS, REPORT NO. 4

Report No. 4
on Revisals
adopted

Your committee considered a memorial from the New Orleans District Conference of the Louisiana Annual Conference, relating to Quarterly Conference records as follows:

"That there be printed in the Quarterly Conference Record Book duplicates of such form reports as may be adopted for the quarterly reports of the Sunday School Superintendent, President of the Woman's Missionary Society, President of the Epworth League, and any other adopted report forms, in order that the reports of the various bodies may be made in a uniform manner, and contain such items of information as may be desired by the General Conference Boards of the various bodies."

Your committee recommends concurrence and requests the Quadrennial Commission on Blanks to take action on

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

Report No. 5
on Revisals
adopted

Report No. 5 of the Committee on Revisals was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 5

After consideration of a memorial from the South Carolina Conference, an amendment offered by Dr. I. P. Martin was adopted, as follows:

"*Resolved*, That paragraph 92 of the discipline be amended by inserting immediately following the concluding words of the paragraph as they appear in the Discipline of 1926, the following: 'The presiding elder and the Secretary of the Licensing Committee shall furnish a certificate record of the proceedings to the Secretary of the District Conference for record in the Journal of the District Conference.'"

Your committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

Report No. 6
on Revisals
adopted

Report No. 6 of the Committee on Revisals was read. J. W. Perry, clerical delegate from the Holston Conference, moved that the report be recommitted to the committee to perfect its technical wording. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved to

table the Perry motion. The motion to table prevailed. J. W. Perry then made the point of order that the report was not in order because it does not give the language as it will appear when the paragraph is amended. The point of order was sustained. W. V. Jarratt, clerical delegate from the Tennessee Conference, moved that the rules be suspended and the report put upon its passage. The rules were suspended and the report was adopted, as follows:

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EIGHTH DAY

Report No. 6
on Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 6

A memorial from the Louisville Conference petitioning the General Conference to amend the form of the solemnization of matrimony found in paragraph 658, by striking out the words "serve him" and "obey him," was considered.

Your committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

Report No. 7 of the Committee on Revisals was read. By common consent, on motion of W. F. Quillian, clerical delegate from the South Georgia Conference, the word "church" was substituted for the word "society." An amendment proposed by L. H. Estes, clerical delegate from the Memphis Conference, was accepted by the committee, as follows: "We further recommend that the Quadrennial Commission on Blanks to be appointed at this Conference make provision for this important matter." J. S. Jenkins and Nath J. Thompson, clerical delegates from the North Georgia Conference, A. J. Lamar, clerical delegate from the Alabama Conference, J. A. Burrow, clerical delegate from the Holston Conference, B. Rhett Turnipseed, clerical delegate from the Upper South Carolina Conference, J. A. Anderson, clerical delegate from the North Arkansas Conference, and T. McM. Grant, clerical delegate from

Report No. 7
on Revisals
adopted

MAY 15
EIGHTH DAY

Report No. 7
on Revisals
adopted

the North Carolina Conference, spoke to the question. R. G. Mood, clerical delegate from the North Texas Conference, moved the previous question. The previous question was ordered. B. F. Lipscomb, Chairman of the committee, closed the debate. The report was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 7

Your committee considered a memorial from the Southwest Missouri Conference asking the General Conference to make provision in Annual Conference report blanks, which will enable the reports of each Church on circuits to be made separately, so that their work and record may be fully known.

Your committee recommends concurrence. We further recommend that the Quadrennial Commission on Statistical Blanks, to be appointed at this Conference, make provision for this matter.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 2
on Publishing
Interests
adopted

Report No. 2 of the Committee on Publishing Interests was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 2

The Committee on Publishing Interests has carefully considered the following memorial from the Book Committee:

"Since the bonds of the Publishing House referred to in paragraph 607 (5) have been paid and proper releases have been matters of record for years, we respectfully memorialize the General Conference to strike out said paragraph 607 (5) from the Book of Discipline."

We recommend concurrence.

W. R. ODELL, *Chairman*;
SID H. BLAN, *Secretary*.

Report No. 3
on Publishing
Interests
adopted

Report No. 3 of the Committee on Publishing Interests was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 3

The Committee on Publishing Interests has carefully

considered the following memorial from the Book Committee:

"At the request of the Publishing Agents, the Book Committee respectfully memorializes the General Conference that the Discipline be so changed as to add a paragraph to the duties of the Book Committee requiring that the Book Committee place the Publishing Agents under bond for the faithful performance of their duties, not only in their capacity of Publishing Agents, but also as Treasurers of the various funds now committed to their care either by order of this General Conference or those already committed by the Book of Discipline or previous Conferences; that the amount of the bonds be fixed by the Book Committee for each account, that the expense of the bond be borne by each account, that the Chairman of the Book Committee shall be the custodian of the Agents' bonds above mentioned; and that the Publishing Agents give an audited report annually to the Book Committee, and oftener if ordered by it. The cost of each audit will be borne by each account. The added paragraph would read as follows:

"Paragraph 607 (5). The Book Committee shall require the Publishing Agents to give bonds conditioned upon the faithful discharge of their duties as Publishing Agents and as Treasurers of the various funds committed to their care by action of the General Conference or the Board of Apportionment. The bonds covering each account shall be determined by the Book Committee and the premium paid each account, and the Chairman of the Book Committee shall be the custodian of the Agents' bonds above mentioned. The Publishing Agents, acting in the capacity of Treasurers of these various funds, shall submit to the Book Committee annually, and oftener if requested, an audited report of each account, the cost of said report being a charge against the account covered."

We recommend concurrence.

W. R. ODELL, *Chairman*;
SID H. BLAN, *Secretary*.

Report No. 4 of the Committee on Publishing Interests was presented. A. C. Millar, clerical delegate from the Little Rock Conference and a member of the committee, asked permission to withdraw the report, as the subject matter would be presented later on in a larger report. Permission was granted and the report was withdrawn.

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Report No. 3
on Publishing
Interests
adopted

Report No. 4
on Publishing
Interests
presented
and with-
drawn

MAY 15
EIGHTH DAY

Report No. 5 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 5
on Publish-
ing Interests
adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 5

The Committee on Publishing Interests has carefully considered the following from the Book Committee:

"Under the present arrangement as provided in the Discipline, paragraphs 598 and 604, the Publishing Agents are required to make monthly reports to the Book Committee showing the exact condition of the business of the Publishing House. Since the great volume of the business is done on a quarterly basis it is impossible to obtain the status as it should be each month. This statement can be made more accurately in detail quarterly.

"We therefore respectfully memorialize the General Conference to change the word 'monthly' as shown in paragraph 604 to 'quarterly.' So that the amended sections shall read, in paragraph 598 (1), 'Quarterly reports to the Book Committee showing the exact conditions of the business of the Publishing House,' and in paragraph 604 (2), 'to require the Publishing Agents to report to the committee at least once each quarter the state of the current business of the House during that period.'"

We recommend concurrence.

W. R. ODELL, *Chairman*;
SID H. BLAN, *Secretary*.

J. W. Barton, lay delegate from the Tennessee Conference, was recognized and made a statement regarding Reports 6, 7, 8, 9, and 10 of the Committee on Publishing Interests, which were next on the Calendar. The Chairman and Secretary of the Committee on Publishing Interests concurring, J. W. Barton moved that the aforementioned reports be recommitted to the committee to be combined into one report and recommendation. The motion prevailed.

Report No. 4
on Educa-
tion adopted

Report No. 4 of the Committee on Education was read. The Bishop called attention to the fact that the report was not in order as to form. H. N. Snyder, lay delegate from the Upper South

Carolina Conference, moved that the rules be suspended and the report put upon its passage. The motion prevailed. The report was adopted, as follows:

MAY 15
EIGHTH DAY

Report No. 4
on Educa-
tion adopted

COMMITTEE ON EDUCATION, REPORT NO. 4

Your committee had before it a memorial from the Board of Education and the Educational Association reading as follows:

"The Board of Education and the Educational Association of the Methodist Episcopal Church, South, hereby memorialize the General Conference in session at Dallas, Tex., to amend paragraph 825 of the 1926 Discipline by substituting 'Pastors' School' for 'Preachers' Institute' in lines 5 and 25, page 416, of the 1926 Discipline."

The committee recommends concurrence.

H. N. SNYDER, *Chairman*;

R. G. MOOD, *Secretary*.

G. E. Booker, clerical delegate from the Virginia Conference, moved that 11:30 A.M., Saturday, May 17, be set as the time for the hearing of the Report of the Special Committee on the Spiritual State of the Church. The motion prevailed.

Announcements were made, including those for Sunday, the doxology was sung, and the Conference adjourned with the benediction pronounced by D. W. Lim, clerical delegate from the Korea Conference.

Adjournment

NINTH DAY, FRIDAY, MAY 16

MAY 16
NINTH DAY

The Conference convened at 9 A.M., Bishop Ainsworth in the chair. The Bishop conducted the devotional services. Hymn 146, "Alas! and did my Saviour bleed?" was sung and the Conference was led in prayer by W. F. Quillian, clerical delegate from the South Georgia Conference. The Conference joined in the singing of Hymn 143, "In the cross of Christ I glory," after which

Devotional
service

MAY 16
NINTH DAY

Bishop Ainsworth read and commented on 1 Peter 2.

Report of
Committee
on Minutes

The report of the Committee on Minutes was read and adopted, as follows:

We have carefully examined the minutes of yesterday morning's session and have found them correct.

Bishop Ainsworth resigned the chair to Bishop Cannon.

Bishop Cannon
calls atten-
tion to a
tract

Bishop Cannon called attention to a tract in his hand, it being the reply of Dr. James E. Hughson to the statement made by Sir Henry Graton, Chairman of the Liquor Control Board of Ontario, before the Judiciary Committee of the House of Representatives in Washington. Dr. Hughson, the Fraternal Messenger from the United Church of Canada to the General Conference, quoted the above-mentioned reply in his fraternal address before the Conference on May 9. Bishop Cannon announced that the Board of Temperance and Social Service had ten thousand copies for the use of the delegates of the General Conference and that he hoped they would use them.

Bishop Cannon
makes
personal
statement

Bishop Cannon made a personal statement as follows: "In view of certain conditions which are known to the Conference, I have asked my colleague, Bishop Beauchamp, to preside over the Conference this morning. I hope to preside at a later session." Bishop Cannon thereupon resigned the chair to Bishop Beauchamp.

Bishop Du
Bose rises to
question of
high per-
sonal
privilege

Bishop Du Bose rose to a question of high personal privilege and stated that he resented the inferences of the morning papers of this date that he and some of his colleagues had compromised with the anti-Cannon forces in order that the discussion of charges of excessive political activities against some of the bishops might not be brought to the floor of the Conference. Bishops

Mouzon, Moore, and Cannon separately arose and stated that they were in full accord with the statement of Bishop Du Bose.

W. G. Cram, clerical delegate from the Kentucky Conference and General Secretary of the General Board of Missions, moved a reconsideration of the Report of the Commission on Nationalism in order that an amendment touching the Central Council might be offered. The motion prevailed. J. S. Ryang, clerical delegate from the Siberia-Korean Mission, presented the following amendment, which was seconded by Dr. Cram:

To Section IV of the Discipline, page 47, entitled "Of the Missions and Central Councils of the Church," which was amended yesterday, there shall be added ■ new paragraph, to be numbered Paragraph 85, to read as follows:

"¶ 85. When ■ Central Council has been organized in ■ foreign field in the place of a Mission the said Central Council shall have two clerical delegates, one missionary and one national, to the General Conference, whose rights and privileges shall be the same as those of delegates representing Missions of the Church."

The amendment was adopted. The report as amended was then adopted as a whole. (For report, as amended and adopted, see Appendix.)

M. A. Childers, lay delegate from the West Texas Conference, moved a reconsideration of the action of yesterday by which Reports 6, 7, 8, 9, and 10 of the Committee on Publishing Interests were recommitted, explaining that an error in printing caused the confusion that resulted in the aforementioned action. The motion prevailed.

On motion of M. A. Childers, Report No. 14 of the Committee on Publishing Interests was substituted for the reports recommitted, and adopted as follows:

COMMITTEE ON PUBLISHING INTERESTS,
REPORT NO. 14

Your Committee on Publishing Interests, having had

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NINTH DAY

Report on
Nationalism
reconsidered and
amended

Report No. 14
on Publishing
Interests
adopted

MAY 16
NINTH DAY

Report No. 14
on Publish-
ing Interests
adopted

before it a memorial from the Book Committee calling attention to the fact that for the past twenty-five years our great Church and the Methodist Episcopal Church have used a hymnal jointly prepared, and the further fact that our brethren of the Methodist Episcopal Church have directed that a new hymnal be published, and are asking that we again name members of a joint committee to prepare for publication such a hymnal, recommend as follows:

1. That the General Conference authorize the publication of such new hymnals, and that the College of Bishops be and is hereby authorized to name a competent commission for the preparation of such hymnal, the members from the Methodist Episcopal Church, South, to be equal in number to the members from the Methodist Episcopal Church.

2. The Committee on Publishing Interests has also had before it: (a) A memorial from the North Georgia Conference asking for a revised edition of the hymnal; (b) A memorial from the Little Rock Conference asking for a new hymnal with the words of each hymn placed within the musical staff and on the same page; (c) A memorial from the Southwest Missouri Conference asking for a revised hymnal of not more than five hundred hymns with words arranged within the staff and that the first tunes be those with which the people are familiar and any others optional; that in addition to the Psalter, a responsive service section to the hymnal containing morning and evening Scripture readings for at least each Sunday in a year; that the Church Calendar for the Church Universal be used as a guide and that special notice shall be given to such stated occasions as Easter, Christmas, Pentecost, etc.

Your Committee on Publishing Interests recommends that the three foregoing memorials be referred to the Joint Commission on Hymnals when the same is authorized by the General Conference and named by the College of Bishops.

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

J. A. Anderson, clerical delegate from the North Arkansas Conference, rose to a question of privilege, but the question was ruled out of order.

G. C. Emmons, clerical delegate from the Pacific Conference and one of the Secretaries for the

Revision of the Discipline, moved a reconsideration of Report No. 6 of the Committee on Missions, adopted yesterday, in order that the boundaries of the Latin Mission set up in that report might be more clearly defined. After a statement by J. W. Perry, clerical delegate from the Holston Conference and Secretary of the Home Department of the General Board of Missions, unanimous consent was granted to add to the report the words, "which shall be made up of all our Latin work in Florida."

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NINTH DAY

Latin Mission
defined

G. C. Emmons also called attention to the fact that in Report No. 2 of the Committee on Conference Claimants, Finance, and Boundaries, describing the boundaries of the Northwest Texas Conference, adopted yesterday, the printer had inadvertently omitted a line. By common consent the Secretary of the Conference was ordered to make the correction.

J. A. Anderson, clerical delegate from the North Arkansas Conference, again rose to a question of privilege.

R. G. Mood, clerical delegate from the North Texas Conference, moved that we proceed with the regular order of business, and the motion prevailed.

The following telegram was received and ordered to record:

Telegram
concerning
Mexican union plan

NEW YORK, N. Y., May 15, 1930.

Rev. F. S. Onderdonk, Dallas, Tex.

The Methodist Episcopal Church, through its Board of Foreign Missions, acknowledges your telegram indicating Mexican Methodist Union Plan unanimously carried. This action means new day for Mexican Methodism. Am informing our Commission. R. E. DIFFENDORFER.

The call was made for memorials, petitions, etc., to be referred. There were none.

The call was made for reports from Standing

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NINTH DAY

Committees. The following were presented and went to the Calendar: Report No. 1 of the Special Committee on the Financial System, which was made the order of the day for Saturday immediately after the call for committee reports; Reports 12, 13, and 14 from the Committee on Publishing Interests; Reports Nos. 10, 11, and 12 from the Committee on Conference Claimants, Finance, and Boundaries; Reports Nos. 2, 3, and 4 from the Committee on Sunday Schools; Report No. 3 from the Committee on Hospitals.

The following reports were placed on the Non-concurrent Calendar: Nos. 4 and 5 from the Committee on Epworth Leagues; Nos. 13 and 14 from the Committee on Conference Claimants, Finance, and Boundaries.

Organization
of Board of
Trustees

The Board of Trustees of the Methodist Episcopal Church, South, through A. J. Lamar, made the following report of their organization:

ORGANIZATION OF BOARD OF TRUSTEES

At the annual meeting held May 14, 15, 1930, at Dallas, Tex., the following officers were elected for the ensuing two years; A. J. Lamar, President; Goodloe Cockrill, Vice President; John R. Stewart, Secretary-Treasurer.

A. J. LAMAR, *President*;

JOHN R. STEWART, *Secretary-Treasurer*.

Report of Dr.
G. T. Rowe,
fraternal
messenger to
Protestant
Methodist
Church

Dr. Gilbert T. Rowe presented his report as Fraternal Messenger to the Methodist Protestant Church, which was ordered to record, as follows:

REPORT OF FRATERNAL MESSENGER TO THE PROTESTANT METHODIST CHURCH

DALLAS TEX., May 15, 1930.

To the General Conference of the Methodist Episcopal Church, South, assembled in Dallas, Tex.

Dear Fathers and Brethren: It was my privilege to bear official greetings to the Methodist Protestant Church at their General Conference, which met in Baltimore on May 16, 1928. The President and members of the Conference welcomed me with outstretched arms, made me an

unofficial member of the body, and listened to the message with sympathetic ears.

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NINTH DAY

There was every indication that this important branch of the Methodist family is pulsating with spiritual and intellectual vitality and remaining true to the highest traditions of the great religious movement of which it is a part. While the Conference was thoroughly alive to the problems which concern the progress of the Methodist Protestant Church, I was assured that the hope was cherished that American Methodism, now one in spirit, would at some future time become one in name.

Respectfully yours,

GILBERT T. ROWE.

G. C. French, clerical delegate from the North Texas Conference, rose to a question of high privilege and stated the nature of the request. The Chair referred the matter to the Conference and by a vote of 144 to 194 the Conference decided that the resolution was not one of high privilege.

The following telegram of greeting was received from the Board of Bishops of the Methodist Episcopal Church:

Telegram from
Board of
Bishops of
M. E.
Church

BOSTON MASS., May 15, 1930.

The General Conference of the Methodist Episcopal Church, South,

The Board of Bishops of the Methodist Episcopal Church, in session at Boston, salute the General Conference of the Methodist Episcopal Church, South, with assurance of love and prayers that the abundant grace and richest blessings of God may daily rest upon you all. May God's full favors abide upon your dear Church and may he everywhere establish the work of your hands.

WILLIAM F. McDOWELL, *Senior Bishop*;

H. LESTER SMITH, *Secretary*.

A motion prevailed requesting the College of Bishops to make appropriate reply.

A. Frank Smith, clerical delegate from the Texas Conference, resumed his seat to-day, having been absent yesterday. Clem Baker, clerical delegate from the Little Rock Conference, resumed his seat.

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Alternates
seated

The following substitutions of alternates for principals were made:

CENTRAL TEXAS CONFERENCE.—*Lay*: E. J. White for W. F. Barnett.

LITTLE ROCK CONFERENCE.—*Lay*: C. F. Elza for J. H. Waters.

LOUISIANA CONFERENCE.—*Lay*: W. A. McKennon for Mrs. V. H. Spinks, who had previously been seated for H. H. White.

MISSOURI CONFERENCE.—*Lay*: W. A. Craven for E. Y. Burton.

NORTH ALABAMA CONFERENCE.—*Lay*: F. H. Craddock for R. F. Lovelady.

NORTH GEORGIA.—*Lay*: Miller S. Bell for Sam Tate.

NORTHWEST TEXAS.—*Clerical*: W. M. Murrell for J. W. Hunt.

Dr. J. C.
Broomfield
introduced

Dr. J. C. Broomfield, President of the Methodist Protestant Church and Fraternal Messenger from that body, was introduced to the Conference by Bishop John M. Moore.

F. J. Prettyman, clerical delegate from the Baltimore Conference, asked if it were not possible to make the report of the Special Committee of Eighteen on the Educational Commission's Report an early order of the day. J. J. Stowe, clerical delegate from the Little Rock Conference and Chairman of the Committee, stated that on account of the changes involved the report had to be reprinted, hence the delay. F. J. Prettyman moved that the consideration of this report be made the immediate order of the day upon its presentation to the Conference. J. T. Ellison, lay delegate from the Alabama Conference, J. J. Stowe, clerical delegate from the Little Rock Conference, and Paul B. Kern, clerical delegate from the West Texas Conference, spoke to the motion. Paul B. Kern moved as a substitute

that the consideration of this report be made the order of the day for Monday, May 19, immediately following the call of the committees. Dr. Prettyman withdrew his motion and the Kern motion prevailed.

F. N. Parker, clerical delegate from the Louisiana Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, requested and secured common consent to change the time of the Special Session to-night from 8 P.M. to 7 P.M.

Report No. 5 of the Committee on Education was read and adopted, as follows:

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Report No. 5
on Educa-
tion adopt-
ed

COMMITTEE ON EDUCATION, REPORT NO. 5

Your committee had before it a memorial from the Board of Education and the Educational Association touching Annual Conference Examining Committees as follows:

"The Board of Education and the Educational Association of the Methodist Episcopal Church, South, hereby memorialize the General Conference in session at Dallas, Tex., to amend the 1926 Discipline as follows:

"Add to paragraph 64 the following sentences: 'These committees shall meet at the beginning of the quadrennium and organize themselves as a Joint Committee on Ministerial Training by the election of a chairman and a secretary. In coöperation with the Annual and General Conference Boards of Education, this Joint Committee shall make provision for a thorough study by the undergraduates of the several courses, keeping in close touch during the year with each undergraduate and furnishing him such counsel and financial aid as may be deemed advisable, and keeping an official record of his preparation and progress.'

"The paragraph as a whole will then read as follows:

"¶ 64. Ans. 5. Let every Annual Conference at the beginning of each quadrennium appoint committees of examination for the courses of study prescribed by the Bishops for candidates for admission and for Conference undergraduates. The committees shall hold office for four years, and shall discharge faithfully their duties in accordance with the regulations in paragraphs 824 and

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825. These committees shall meet at the beginning of the quadrennium and organize themselves as a Joint Committee on Ministerial Training by the election of a chairman and a secretary. In coöperation with the Annual and General Conference Boards of Education, this Joint Committee shall make provision for a thorough study by the undergraduates of the several courses, keeping in close touch during the year with each undergraduate and furnishing him such counsel and financial aid as may be deemed advisable, and keeping an official record of his preparation and progress.”

Your committee recommends concurrence.

H. N. SNYDER, *Chairman*;

R. G. MOOD, *Secretary*.

Committee on
Entertain-
ment of
Next Gen-
eral Con-
ference

By common consent the rules were suspended and the following report was presented and adopted:

REPORT OF COMMITTEE ON NOMINATIONS OF COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT

Your committee met on Thursday afternoon at 2 o'clock and after considering a list of names, submitted by various delegations, nominated the following: F. N. Tate, Western North Carolina Conference; C. P. Clark, Northwest Texas Conference; P. D. Maddin, Tennessee Conference; E. C. Watson, Western Virginia Conference; R. H. Harper, Louisiana Conference.

J. W. HUNT,

J. A. JONES,

W. B. TAYLOR.

Report No. 6
on Educa-
tion adopted

Report No. 6 of the Committee on Education was presented and adopted as read:

COMMITTEE ON EDUCATION, REPORT NO. 6

Your committee had before it a memorial from the Board of Education and the Educational Association, on failure to pass the course of study, as follows:

“The Board of Education and the Educational Association of the Methodist Episcopal Church, South, hereby memorialize the General Conference in session at Dallas, Tex., to amend paragraph 825 of the 1926 Discipline by adding the following sentence: ‘Failure to pass a course

of study two years in succession shall be cause for discontinuance or location; provided, that the Conference, on recommendation of the Examining Committee, may by a two-thirds vote extend the time.' "

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The committee recommends concurrence.

H. N. SNYDER, *Chairman*;

R. G. MOOD, *Secretary*.

Report No. 9 of the Committee on Missions was read and adopted, as follows:

Report No. 9
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 9

We had before us a paper signed by Laurence Reynolds and Juan Pascoe requesting the General Conference to fix the boundaries of the Mexico Annual Conference by changing paragraph 880 of the Discipline of 1926 which reads as follows:

"The Mexico Conference shall include that part of the State of Tamaulipas north of a line beginning at Matamoros, on the Gulf of Mexico, and running west to the eastern line of Nuevo Leon, the entire States of Nuevo Leon, Coahuila, and Durango, and all of the State of Chihuahua except Ciudad Juarez."

So that when amended and changed it shall read as follows:

"The Mexico Conference shall include that part of the State of Tamaulipas north of a line beginning at Matamoros, on the Gulf of Mexico, and running west to the eastern line of Nuevo Leon, the entire States of Nuevo Leon, Coahuila, and Durango, and all of the State of the State of Sonora lying north of (and including) the line beginning at the State of Chihuahua due east of Cananea and running west through Cananea, Santa Ana, and Pitiquito to the Gulf of California."

We recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;

F. S. LOVE, *Chairman*.

Report No. 4 from the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar. Permission was given the Chairman, J. W. Barton, lay delegate from the Tennessee Conference, by common consent, to withdraw the report that it might be considered

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immediately after the report of the Special Committee on Finance had been acted upon.

J. N. Hillman, lay delegate from the Holston Conference and Chairman of the Special Committee on the Financial System of the Church, presented Report No. 1 of the committee and moved that its consideration be made the order of the day to-morrow morning, following the call for reports from Boards, Committees, etc. The motion prevailed.

Dr. Merle N.
Smith introduced

Bishop John M. Moore presented Dr. Merle N. Smith, pastor of the First Methodist Church of Pasadena, Calif., the Fraternal Messenger from the Methodist Episcopal Church.

Report No. 6
on Epworth
Leagues
adopted

Report No. 6 of the Committee on Epworth Leagues was read and adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 6

The committee has considered a memorial from the General Epworth League Board, as follows:

"Change paragraph 417, Discipline of 1926, striking out the words 'and Junior,' so that the paragraph as amended shall read:

"The Board shall provide for Intermediate Chapter Constitutions, having the same general purpose as Constitutions for the Senior Epworth League.'"

The committee recommends concurrence.

JAMES A. BURROW, *Chairman*;
W. E. BROWN, *Secretary*.

Report No. 2
on Hospitals
adopted

Report No. 2 of the Committee on Hospitals was read. F. P. Culver, clerical delegate from the Central Texas Conference, spoke to the report. C. H. Booth, clerical delegate from the Central Texas Conference, moved to strike out the words "to take such steps as may be necessary looking to the establishment at Hot Springs, Ark., of a connectional sanatorium," and substituting therefor the words, "report to the next session of the General Conference concerning this matter." A.

C. Millar, clerical delegate from the Little Rock Conference, spoke to the amendment. J. L. Decell, clerical delegate from the Mississippi Conference and Chairman of the committee, moved a substitute to the Booth amendment as follows: Leave the report as read, but add "and provided, further, that no indebtedness shall be incurred by the General Hospital Board." The substitute was accepted by C. H. Booth. The amendment was adopted and the report as amended was then adopted, as follows:

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Report No. 2
on Hospitals
adopted

COMMITTEE ON HOSPITALS, REPORT NO. 2

Your Committee on Hospitals reports that it has considered memorials from the North Arkansas and Little Rock Conferences memorializing the General Conference to authorize and instruct the General Hospital Board to study the situation at Hot Springs National Park, Ark., and as soon as conditions justify the undertaking, and if it is regarded as feasible, to undertake to establish at Hot Springs, Ark., a great connectional Methodist sanatorium.

Your committee, having given due consideration to these memorials from the two Conferences named, recommends that the General Conference instruct the General Hospital Board to make a careful study of the situation and to take such steps as may be necessary looking to the establishment at Hot Springs, Ark., of a connectional sanatorium; provided, that the General Hospital Board after investigation decides upon the feasibility of such action; and provided, further, that no indebtedness shall be incurred by the General Hospital Board.

J. L. DECELL, *Chairman*;

J. F. RAWLS, *Secretary*.

Report No. 8 of the Committee on Revisals was read and adopted, as follows:

Report No. 8
on Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 8

Your committee considered a memorial from the North Georgia Conference amending Chapter II, Section 5, paragraph 84 by adding the words "Associate Lay Lead-

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ers" after the words "District Lay Leader," so that the amended paragraph will read as follows:

"The District Conference shall be composed of all the preachers in the District, traveling and local, including superannuated preachers whether resident without or within the limits of the Annual Conferences to which they belong, the District Lay Leader, Associate Lay Leaders, the Charge Lay Leaders, the District Secretary of the Woman's Missionary Society, the District Secretary of the Epworth League and other lay members, the number of whom and their mode of appointment each Annual Conference may determine for itself."

The committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

Communica-
tion from
C. M. E.
Church

J. W. Perry, clerical delegate from the Holston Conference, by common consent, presented the following communication from the Colored Methodist Episcopal Church and it was ordered to record, as follows:

LOUISVILLE, KY., May 15, 1930.

General Conference of the Methodist Episcopal Church, South.

The following resolution passed by the Colored Methodist Episcopal General Conference unanimously to-day. Please refer this to proper authorities and notify us of action of your Conference:

Whereas semiofficial and reliable information has been given that the Methodist Episcopal Church, South, is willing to set up with us a joint commission for the purpose of studying challenges to further interracial and interchurch coöperation with a view to the general enhancing and promotion of the educational, missionary, social, and industrial interests of our race; therefore be it

Resolved, That a commission of fifteen composed of one representative from each episcopal district and six members at large, with the general officers serving ex-officio in an advisory capacity, be authorized and established.

Be it resolved, further, That immediate advice of this action be communicated to the General Conference of the Methodist Episcopal Church, South, now assembled at Dallas, Tex., with the prayer that they may set up a co-operative commission.

W. A. BELL, *Secretary*.

On motion of J. W. Perry, the following resolution, relative to the above communication, was adopted:

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Resolution on
interracial
co-operation

Whereas we have received information of the appointment of a commission by the General Conference of the Colored Methodist Episcopal Church now in session at Louisville, Ky., in consideration of the appointment of a like commission from the Methodist Episcopal Church, South, therefore be it

Resolved, That the Board of Missions be and are hereby authorized to appoint a commission of ten to coöperate with a like mission of the Colored Methodist Episcopal Church for the purpose of studying the challenges to further interracial and interchurch coöperation, with a view to the general enhancement and promotion of the educational, missionary, social, and industrial interests of the negro race.

Report No. 5 of the Committee on Conference Claimants, Finance, and Boundaries was presented and adopted, as follows:

Report No. 5
on Conference
Claimants, etc.,
adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 5

Your committee had before us the quadrennial report of the Board of Finance. We desire to register our high appreciation of the faithful, efficient, and economical way in which L. E. Todd, the Secretary of the Board of Finances, is administering the affairs of the Board.

We realize that the Church made a wise selection in securing him for the service. He has given himself to the work in such a way as to merit the high commendation not only of the members of the Board but of our entire Church.

We are pleased to note in doing this work he has exercised rigid economy. Already over six million dollars of the ten million has been raised. This record speaks for itself.

We ask for the Board the continued sympathetic co-operation of all of our Methodist people to the end that the full ten million dollars may be secured in the shortest possible time.

JOHN W. BARTON, *Chairman*;
B. RHETT TURNIPSEED, *Secretary*.

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Report No. 1
on Sunday
Schools
adopted

Report No. 1 of the Committee on Sunday Schools was taken from the Calendar and on motion of W. P. Few, lay delegate from the North Carolina Conference, was adopted paragraph by paragraph. The report was then adopted as a whole, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 1

Your committee had before it a memorial from the General Sunday School Board recommending certain changes in the Discipline, together with memorials from the Memphis, South Carolina, and North Arkansas Conferences, covering items contained in the General Sunday School Board recommendations.

We recommend the following legislation:

SECTION I

1. Amend paragraph 359, item 4, by inserting at the end of this paragraph the words, "and to offer suggestions and guidance to Churches, so desiring, in planning and carrying out a unified program of religious education in the local Church," so that the item, as amended, shall read: "4. To determine and promote standards of efficiency for the Sunday school, and to offer suggestions and guidance to Churches, so desiring, in planning and carrying out a unified program of religious education in the local Church."

2. In paragraph 359, item 11, after the words "Sunday schools and to," in the second line, substitute for the remainder of the item the following, "coöperate with the Board of Missions in promoting and supervising Sunday school work in our foreign mission fields and in Sunday school work in connection with the work that is under the administration of the Board of Missions in the homeland," so that the item, as amended, shall read: "11. To provide for education in missions in all our Sunday schools and to coöperate with the Board of Missions in promoting and supervising Sunday school work in our foreign mission fields and in Sunday school work in connection with the work that is under the administration of the Board of Missions in the homeland."

3. Amend paragraph 359, item 12, by inserting between the words "schools" and "such," in line two, the following: "shares in the Home and Foreign Missionary Enter-

prise [as provided for in item (new) 13 of this paragraph] and." The item, as amended, will then read: "12. To assign to Sunday schools and departments and classes in Sunday schools shares in the Home and Foreign Missionary Enterprise and such other specials in home and foreign missions as are reserved for this purpose by the Board of Missions after consultation with the General Sunday School Board, and other specials that may be selected by the General Sunday School Board in its own field of work."

4. Insert in paragraph 359 a new item, to be numbered 13, to read as follows (original 13 and succeeding items to be renumbered):

"13. To provide, in coöperation with the Board of Missions, a joint missionary special to be known as the Home and Foreign Missionary Enterprise, proceeds from which shall be used as follows:

"(1) Ten per cent shall be set aside for the use of the General Sunday School Board in its program of education in missions and social service in the Sunday schools, for the cost of placing shares in the Home and Foreign Missionary Enterprise, and for the work of the Board in home and foreign Sunday school extension.

"(2) One-half of the net proceeds shall then be used in foreign missionary work, as follows: (a) The first claim upon this half shall be for financing the budget of Sunday school work in foreign fields as jointly agreed upon by the General Sunday School Board and the Board of Missions. (b) The remainder of this half shall be devoted to missionary work in foreign fields, for those objects that shall be agreed upon between the Board of Missions and the General Sunday School Board.

"(3) The other half of the net proceeds shall be devoted to Sunday school extension in the territory of the Annual Conferences in the United States, as follows: (a) One-tenth of this amount shall be directly administered by the General Sunday School Board in extension work in the weaker Conferences, or in special areas where the Annual Conference is unable to provide for the work. (b) The remainder shall be used by the Sunday School Board of the Annual Conference in which the money was raised, for Sunday school extension in its own territory wherever the Annual Conference Board enters into an agreement with the General Sunday School Board to carry out a program of Sunday school extension in harmony with the

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policies of the General Sunday School Board, and to employ a Secretary for this purpose. It shall be a part of this agreement that the Conference Sunday School Board shall make an annual budget for the Conference extension program and shall submit the budget, together with quarterly reports on the distribution of the funds herein provided for, to the General Secretary of the General Sunday School Board, who shall transmit the same to the Joint Committee provided for in paragraph 367. Wherever such an agreement is not entered into, the remainder of this fund shall be retained by the General Sunday School Board for use in its extension work as provided for in item (3) (a) above."

5. Amend paragraph 360 as follows:

(a) Change the first part of the paragraph closing with the words "of the Board," in the seventh line from the bottom of page 167, to read: "The Board shall elect from its membership a President and two Vice Presidents. It shall also elect a Recording Secretary and a Treasurer, and upon the nomination of the General Secretary such other officers and assistants as may be required for carrying out its duties as set forth in the preceding paragraph. All the officers elected by the Board shall be responsible to it for the faithful performance of their duties, and may be removed at any time by a majority of the Board. Their salaries shall be fixed by the Board and paid out of its funds."

(b) Omit the rest of the paragraph beginning with the word "except" at the end of line six from the bottom of page 167.

The paragraph, as amended, will then read: "¶ 360. The Board shall elect from its membership a President and two Vice Presidents. It shall also elect a Recording Secretary and a Treasurer, and upon the nomination of the General Secretary such other officers and assistants as may be required for carrying out its duties as set forth in the preceding paragraph. All the officers elected by the Board shall be responsible to it for the faithful performance of their duties, and may be removed at any time by a majority of the Board. Their salaries shall be fixed by the Board and paid out of its funds."

6. Amend paragraph 362 as follows:

(a) Substitute for the sentence beginning with the words "The Book Committee," in line 5 from the end of the paragraph, the following: "His salary shall be fixed by the

Book Committee, after consultation with the General Sunday School Board. The Book Committee shall pay his salary and shall furnish him with all necessary editorial and clerical assistants. Assistants to the Editor shall be elected by the Book Committee on nomination of the Editor."

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(b) Omit the last sentence in the paragraph.

The paragraph, as amended, will then read: "¶ 362. The General Conference shall elect quadrennially a Sunday School Editor, whose duties it shall be, after consultation with the General Secretary, to recommend to the General Sunday School Board and to the Book Committee and Publishing Agents such books, periodicals, and other literature as the Sunday school work of the Church may require, including missionary and social service lesson material for use in Sunday schools and in allied week-day religious instruction, and programs for Missionary Sunday in the Sunday school; to provide for the preparation of this literature and to edit it, and to promote through the Sunday school publications the plans and policies adopted by the General Sunday School Board. He shall report annually to the Book Committee and to the General Sunday School Board, and quadrennially to the General Conference, the conditions and needs of Sunday school literature. His salary shall be fixed by the Book Committee, after consultation with the General Sunday School Board. The Book Committee shall pay his salary and shall furnish him with all necessary editorial and clerical assistance. Assistants to the Editor shall be elected by the Book Committee on nomination of the Editor."

7. Amend paragraph 363 by adding after the last sentence: "The salary of the General Secretary shall be fixed by the Board and paid out of its funds."

The paragraph, as amended, will then read: "¶ 363. The General Conference shall elect quadrennially a General Sunday School Secretary, who, under such rules as the General Sunday School Board may adopt, shall have general supervision and direction of all work projected by the Board in all its departments, except as limited by the authority and duties of the Sunday School Editor. He shall advise the Sunday School Editor concerning the literature required for carrying out the plans and programs of the Board and for meeting the needs of our Sunday schools, of allied week-day religious instruction, and of leadership training. He shall supervise the initiation of

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new policies and shall be responsible for the coördination of the plans of all departments and of all programs of work. He shall look after the legal and other business of the Board and shall be responsible to the Board for the execution of its policies and for promoting the circulation of our Sunday school literature. He shall make annual reports to the Board and quadrennial reports to the General Conference as to the needs and conditions of the Sunday school work of the Church. The salary of the General Secretary shall be fixed by the Board and paid out of its funds."

8. *Add the following after paragraph 364 as paragraph 365 (the following paragraphs to be renumbered):* "¶365. In order to the effective discharge of the joint responsibilities of the Board and the Book Committee, there shall be a Joint Committee on Publication. This committee shall be composed of the Editor, the General Secretary, three members of the Board who shall be appointed by the Board, together with the Publishing Agents, and three members of the Book Committee who shall be appointed by the Book Committee. The Joint Committee shall elect its own Chairman and shall meet annually preceding the meeting of the Board and of the Book Committee, and at such other times as their duties may require. It shall be the duty of the Joint Committee on Publication to make recommendations to the Board and to the Book Committee in regard to: (1) Such matters as may be referred to it either by the General Sunday School Board, the Editor, the General Secretary, the Book Committee, or the Publishing Agents. (2) Plans for the improvement and circulation of all Sunday school literature. (3) All other matters of common interest to the Board and to the Book Committee."

9. After paragraph 366 of the Discipline insert a new paragraph as paragraph 367 to read as follows: "¶ 367. The General Secretary, and two persons to be elected by the Board, together with the General Secretary of the Board of Missions and two persons elected by that Board, shall constitute a joint committee which shall hold stated meetings at least quarterly, and whose duty it shall be to consider the following matters for the purpose of common understanding and agreement as to plans and policies, and of making suggestions and recommendations to the two Boards regarding the same: (1) Missionary education in the Sunday schools, under the administration of the Sun-

day School Board. (2) Sunday school work in connection with the work that is under the administration of the Board of Missions in home and foreign fields. (3) Missionary courses in leadership training, under the administration of the Sunday School Board. (4) The Home and Foreign Missionary Enterprise and those special objects to be agreed upon by the two Boards as provided for in paragraph 359, 13 (2) (a) and (b), and the specials provided for in item 12 of paragraph 359. (5) Sunday school extension and the work of the rural Church."

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10. Amend paragraph 370 as follows by changing (1) (b) to read, "Through the proportion of missionary offering raised in the Sunday schools as provided for in paragraph 359, new item 13," and change (1) (3) to read, "Through specials taken in the Sunday schools for support of such objects as may be selected by the Board in its own field of work," and by adding item (e) as follows: "Through an appropriation for the Training Work of the General Sunday School Board made by the Book Committee, the amount of which shall be fixed annually by the Book Committee after consultation with the Sunday School Board through its Executive Committee;" so that this paragraph, when amended, shall read: "¶ 370. (1) The funds of the Board shall be raised (a) through an assessment laid by the General Conference; (b) through the proportion of missionary offering raised in the Sunday schools as provided for in paragraph 359, new item 13; (c) through specials taken in the Sunday school for support of such objects as may be selected by the Board in its own field of work; (d) through gifts and bequests; (e) through an appropriation for the Training Work of the General Sunday School Board made by the Book Committee, the amount of which shall be fixed annually by the Book Committee after consultation with the Sunday School Board through its Executive Committee."

11. Substitute a new paragraph to take the place of the old paragraph 371, to read as follows: "All funds raised on account of the Home and Foreign Missionary Enterprise, as provided for in paragraph 359, new item 13, and revised paragraph 386, item 2, shall be remitted monthly through the Annual Conference Treasurer of these funds to the Treasurer of the General Sunday School Board, who shall keep a record by Conferences of all funds received on this account, and shall distribute the same as follows: Ten per cent shall be set aside for the use of the

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General Sunday School Board in its program of education in missions and social service in the Sunday schools, for the cost of placing shares in the Home and Foreign Missionary Enterprise, and for the work of the Board in home and foreign Sunday school extension. Of the remainder, one-half shall be forwarded monthly to the Treasurer of the Board of Missions to be used in accordance with the provisions of paragraph 359, item 13 (2); of the remaining half, ten per cent shall be reserved by the General Sunday School Board for Sunday school extension, as provided in paragraph 359, 13 (3) (a), and the remainder shall be forwarded to the Sunday School Board of the Annual Conference in which the money was raised, for use in harmony with the provisions of paragraph 359, 13 (3) (b), except where the Conference Board shall not provide a program of Sunday school extension in harmony with the provisions of said paragraph, in which event these funds shall be retained by the General Sunday School Board as provided for in the same paragraph."

SECTION II

12. Amend paragraph 372 as follows: (a) In line 7, after the words "without regard to district lines," by inserting the words "and it may elect not more than three additional members at large on the basis of special fitness." (b) Insert at the close of the third line from the bottom, page 174, the words, "on nomination of the Sunday School Board," so that the sentence as a whole shall read: "Vacancies in the Board shall be filled by the Conference on nomination of the Sunday School Board."

The paragraph, as amended, will then read: "¶ 372. Each Annual Conference, at the session next preceding the General Conference, shall elect for the quadrennium a Conference Sunday School Board composed of one lay member from each district and an equal number of traveling preachers, the preachers to be elected without regard to district lines, and it may elect not more than three additional members at large on the basis of fitness; provided, however, that no Conference shall have a Board of less than six members, composed of equal numbers of lay members and preachers. (Pars. 681, 682.) The members of this Board should be selected on the basis of their knowledge of Sunday school work and their efficiency. vacancies in the Board shall be filled by the Conference on nomination of the Sunday School Board. Two con-

secutive unexcused absences from the sessions shall cancel membership in the Board. Under the provisions of this chapter and in harmony with the policies of the General Sunday School Board, the Conference Board shall have power to determine the scope of its operations subject to the approval of the Annual Conference."

13. Amend paragraph 375 as follows: (a) Change item 2 to read: "2. To promote the organization and development of new Sunday schools and other forms of Sunday school extension throughout the Conference in harmony with the policies of the General Sunday School Board and to assist needy Sunday schools in securing proper literature and supplies." (b) Change item 3 to read: "3. To encourage better Sunday school organization and equipment, and to promote evangelism, religious instruction, and training in worship, stewardship, missionary and social service, and in other forms of religious activity." (c) Change item 5 to read: "5. To cooperate with the General Sunday School Board in the promotion of special days and occasions." (d) Add a new item 12 as follows: "To prepare a budget for the extension program of the Conference and to submit the same together with quarterly reports on the distribution of the funds provided for in paragraph 359, item 13 (3) (b), to the General Secretary of the General Sunday School Board."

The amended items in the paragraph will then read: "¶ 375. The duties of the Board shall be as follows: (1) To have general oversight of the Sunday school work of the Conference, including allied week-day religious instruction. (2) To promote the organization and development of new Sunday schools and other forms of Sunday school extension throughout the Conference in harmony with the policies of the General Sunday School Board and to assist needy Sunday schools in securing proper literature and supplies. (3) To encourage better Sunday school organization and equipment, and to promote evangelism, religious instruction, and training in worship, stewardship, missionary and social service, and in other forms of religious activity. (4) To promote the training of Sunday school teachers and officers and other Christian workers. (5) To cooperate with the General Sunday School Board in the promotion of special days and occasions. . . . (12) To prepare a budget for the extension program of the Conference and to submit the same together with quarterly reports on the distribution of the funds provided for in paragraph 359, item 13 (3) (b),

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to the General Secretary of the General Sunday School Board."

The remaining items of this paragraph are unchanged.

14. Add new paragraph 378 to read as follows: "The Conference Superintendent of Sunday School Work, and two persons to be elected by the Board, together with the Missionary Secretary and two persons to be elected by the Conference Board of Missions, shall constitute a Joint Committee whose duties it shall be to consider the Sunday school extension work in the Conference and for the purpose of common understanding and agreement and of making suggestions and recommendations to the two Boards regarding the same."

SECTION III

15. Amend paragraph 381 as follows: Immediately following the words "and general officers," end of line 6, and beginning of line 7 from top of page 180, insert the words "provided, that at its discretion it may elect all officers at the session of the Quarterly Conference next preceding the first Sunday in October." The paragraph will then continue unchanged—"provided, that when a vacancy occurs in the superintendency," etc.

The paragraph, as amended, will then read: "¶ 381. The Quarterly Conference of each circuit and station shall be a Board of Managers, having charge of all Sunday schools within its bounds. At its fourth session each year, on nomination of the preacher in charge, it shall elect a superintendent of each Sunday school (¶ 758) under its care, and, on nomination of the superintendent, with the concurrence of the pastor, all necessary assistant superintendents, superintendents of departments, and general officers: provided, that at its discretion it may elect all officers at the session of the Quarterly Conference next preceding the first Sunday in October: and provided, that when a vacancy occurs in the superintendency of any school during the interim of Quarterly Conferences, the preacher in charge shall appoint a superintendent for that school and for any new school that may be organized between the meetings of the Quarterly Conference. It shall be the duty of the Quarterly Conference to keep itself informed as to the condition and needs of the Sunday schools under its care, and to see that they are furnished with all necessary equipment."

16. Amend paragraph 382 as follows: (a) Change the

first sentence to read as follows: "The Quarterly Conference may constitute the pastor, and the director of religious education, and the Sunday school officers elected by it, a Sunday School Committee: provided, that the chairmen of the standing committees of the school may, on nomination of the Sunday School Committee, be elected by the Quarterly Conference to membership on the Sunday School Committee. (b) On page 181, in line 12 from the top, after the words "Sunday school," insert the words, "to prepare an annual budget for the school."

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The paragraph, as amended, will then read: "¶ 382. The Quarterly Conference may constitute the pastor, and the director of religious education, and the Sunday school officers elected by it, a Sunday School Committee: provided, that the chairmen of the standing committees of the school may, on nomination of the Sunday School Committee, be elected by the Quarterly Conference to membership on the Sunday School Committee. The duties of this committee shall be as follows: to determine the policies of the school, supervise its work, including that relating to allied week-day religious instruction, and to provide for the coördination of its various departments and activities; to elect annually, on nomination of the superintendent, the pastor concurring, the teachers of the school and such officers as are not elected by the Quarterly Conference, and the superintendent to remove such officers and teachers, whenever it may be deemed necessary; to provide for and to promote the training of officers and teachers; to create such special and standing committees as it may deem necessary; to elect such members as may be called for on general committees of the local Church; to devise ways and means for securing needed equipment and helps for the Sunday school; to prepare an annual budget for the school; to develop, wherever practicable, effective plans for co-ordinating the work of the school with that of other agencies of the local Church; to coöperate with the pastor in preparing the annual installation service for the Sunday school officers and teachers and to make a full report of its work, through the superintendent, to each Quarterly Conference. The superintendent shall be chairman of the Sunday School Committee."

17. Amend paragraph 383 as follows: Following the words "the Council" in the last line on page 181, change the rest of the paragraph to read: "The Workers' Council shall hold quarterly meetings and the Superintendent shall

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preside. The functions of the Workers' Council in schools in which there is a Sunday School Committee shall be as follows: To offer a medium for the exchange of ideas between the leaders of the school, to recommend plans and policies to the Sunday School Committee or to the superintendent, to consider and to provide for the carrying out of plans and policies brought to it by the superintendent or by the Sunday School Committee, to consider with the pastor all matters which he may desire to bring to the attention of the entire local school leadership. The functions of the Workers' Council of those schools which do not have Sunday School Committees shall include these additional functions: To see that the school is organized and conducted according to the standard provided for it by the General Sunday School Board and to bring the school to a full attainment of the standard as rapidly as possible, to assist in coördinating all the plans and policies of the school in the several classes and departments."

The paragraph, as amended, will then read: "¶ 383. Each Sunday school shall have a Workers' Council, which shall be composed of the pastor and general and departmental officers and the teachers of the school. In case, however, the Young People's and Adult Departments are not organized, one representative of each of these groups shall have membership in the Council. The Workers' Council shall hold quarterly meetings and the Superintendent shall preside. The functions of the Workers' Council in schools in which there is a Sunday School Committee shall be as follows: To offer a medium for the exchange of ideas between the leaders of the school, to recommend plans and policies to the Sunday School Committee or to the superintendent, to consider and to provide for the carrying out of plans and policies brought to it by the superintendent or by the Sunday School Committee, to consider with the pastor all matters which he may desire to bring to the attention of the entire local school leadership. The functions of the Workers' Council of those schools which do not have Sunday School Committees shall include these additional functions: To see that the school is organized and conducted according to the standard provided for it by the General Sunday School Board and to bring the school to a full attainment of the standard as rapidly as possible, to assist in coördinating all the plans and policies of the school in the several classes and departments."

18. Amend paragraph 384 as follows: (a) In line 6 from the top of page 183, following the words "department superintendents" insert "or counselors." (b) In line 15 from the top of page 183, following the words "appoint all," insert the words "teachers and," so that the clause, as amended, will read: "or in case no Sunday School Committee has been constituted, after consultation with the respective department superintendents, and with the consent of the pastors, appoint all teachers and officers not elected by the Quarterly Conference, and remove them when deemed necessary. (c) Following the word "items," in line 10 from the bottom of page 183, change the remainder of the paragraph to read: "(1) Total membership reported last quarter, including home members, officers, and teachers; (2) additions during quarter; (3) total enrollment for the quarter—total of (1) and (2); (4) removals by death or otherwise; (5) present total membership; (6) present number of officers and teachers; (7) present number of home members, including nursery department; (8) number of pupils uniting with the Church during the quarter; (9) number of persons taking our training courses; (10) amount raised on Sunday School Day; (11) amount raised for missions this quarter; (12) amount raised for all other purposes; (13) total amount raised during quarter; (14) number of meetings of Workers' Council held during the quarter; (15) summary of work of Sunday School Committee."

The paragraph, as amended, will then read: "¶ 384. The superintendent shall see that the Sunday school is organized according to the standards established by the General Sunday School Board; supervise the sessions of the school; see that meetings of the Sunday School Committee and of the Workers' Council are regularly held; preside over the meetings of the Sunday School Committee and the Workers' Council, and bring before each of them all matters requiring their consideration; nominate at the Quarterly Conference, with the concurrence of the pastor, the assistant superintendents, the department superintendents, or counselors, and other officers of the school elected by it; nominate to the Sunday School Committee, after consultation with the respective department superintendents and with the approval of the pastor, such officers and teachers as are not elected by the Quarterly Conference; or in case no Sunday School Committee has been constituted, after consultation with the respective department superintendents, and with the consent of the

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pastor, appoint all teachers and officers not elected by the Quarterly Conference, and remove them when deemed necessary; make a full report to each Quarterly Conference in regard to the work of the school. This report to the Quarterly Conference must include the following items: (1) Total membership reported last quarter, including home members, officers, and teachers; (2) additions during quarter; (3) total enrollment for the quarter—total of (1) and (2); (4) removals by death or otherwise; (5) present total membership; (6) present number of officers and teachers; (7) present number of home members, including nursery department; (8) number of pupils uniting with the Church during the quarter; (9) number of persons taking our training courses; (10) amount raised for all other purposes; (11) total amount raised during quarter; (12) number of meetings of Workers' Council held during the quarter; (13) summary of the work of the Sunday School Committee."

19. Amend paragraph 385 as follows: (a) In line 7 of this paragraph, following the words "directed by the," change the remainder of the clause by substituting the following: "Sunday School Committee, or by the Workers' Council where there is no Sunday School Committee." (b) In line 10 of this paragraph, following the word "pupils," change the rest of the sentence by substituting the following: "and in case there is no Sunday School Committee, prepare in coöperation with the pastor and the superintendent an annual budget for the school, and submit it to the Workers' Council for approval and direction." The sentences, as amended, will then read: "The treasurer shall keep an accurate record of all the money received by the school, receive and pay it out as directed by the Sunday School Committee, or by the Workers' Council when there is no Sunday School Committee; promote systematic giving by the pupils and, in case there is no Sunday School Committee, prepare, in coöperation with the pastor and the superintendent, an annual budget for the school, and submit it to the Workers' Council for approval and direction."

This paragraph as a whole will then read: "¶ 385. Each school shall have a secretary and a treasurer. The secretary shall keep accurate records of the school and see that class, department, and school record books are provided and properly kept. The treasurer shall keep an accurate record of all the money received by the school, receive and pay it out as directed by the Sunday School

Committee, or by the Workers' Council when there is no Sunday School Committee; promote systematic giving by the pupils and, in case there is no Sunday School Committee, prepare, in coöperation with the pastor and the superintendent, an annual budget for the school, and submit it to the Workers' Council for approval and direction. Both the secretary and the treasurer shall report at least quarterly to the Sunday School Committee or to the Workers' Council."

20. Amend paragraph 386 by striking out all of item 2 and in its place insert the following: "(2) Let one Sunday in each month, preferably the fourth, be observed as Missionary Day in all our Sunday schools, and let an offering be taken on this day for the Home and Foreign Missionary Enterprise; or for a special for missions, jointly approved by the General Board of Missions and the General Sunday School Board; or for a special for the promotion of Sunday school work in accordance with the provisions in paragraph 359, item 12, as the Sunday School Committee, or the Workers' Council where there is no Sunday School Committee, may elect in advance, and let this offering be forwarded at once to the person designated by the Conference Sunday School Board to receive this fund."

The paragraph, as amended, will then read: "¶ 386. (1) Let every Sunday school be regarded as a missionary organization to promote education in missions; and let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions. (2) Let one Sunday in each month, preferably the fourth, be observed as Missionary Day in all our Sunday schools, and let an offering be taken on this day for the Home and Foreign Missionary Enterprise; or for a special for missions, jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of Sunday school work in accordance with the provisions in paragraph 359, item 12, as the Sunday School Committee, or the Workers' Council where there is no Sunday School Committee, may elect in advance, and let this offering be forwarded at once to the person designated by the Conference Sunday School Board to receive this fund."

SECTION IV

21. Amend paragraph 393 as follows: In line 5 of paragraph 393, following the words "on that day," insert "and

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forwarded" so that the sentence, as amended, will read as follows: "He shall see that a Committee on Missions is appointed in each Sunday school, that one Sunday in each month is observed as Missionary Day, and that an offering is taken on that day and forwarded in accordance with the provisions of paragraph 386."

The paragraph as a whole will then read: "¶ 393. He shall see that a Committee on Missions is appointed in each Sunday school, that one Sunday in each month is observed as Missionary Day, and that an offering is taken on that day and forwarded, in accordance with the provisions of ¶ 386, and see that an annual installation service for Sunday school officers and teachers is held. It shall also be his duty to see that the third Sunday in April, or as near thereto as practicable, is observed in each Sunday school as Sunday School Day, and that an offering is taken, and to have it forwarded at once to the Treasurer of the Conference Sunday School Board."

22. Amend paragraph 394 as follows: After the word "items," in line 8 from the top of page 188, amend the list of items that follow, to read: "(1) Number of Sunday schools; (2) total membership reported last year; (3) additions during year; (4) total enrollment for the year—total of (2) and (3); (5) removals by death or otherwise; (6) present total membership; (7) present number of officers and teachers; (8) present number of home members, including nursery department; (9) number of pupils uniting with the Church during the year; (10) number of persons taking our training courses; (11) amount raised on Sunday School Day; (12) amount raised for missions; (13) amount raised for all other purposes; (14) total amount raised during the year."

The paragraph, as amended, will then read: "¶ 394. He shall make a written report to each Quarterly Conference on the number and state of Sunday schools, including information in regard to all phases of work provided for in the standards of the General Sunday School Board; and annually to the Conference Sunday School Board on blanks furnished by the Board, and to the Annual Conference on the following items: (1) Number of Sunday schools; (2) total membership reported last year; (3) additions during year; (4) total enrollment for the year—total of (2) and (3); (5) removals by death or otherwise; (6) present total membership; (7) present number of officers and teachers; (8) present number of home mem-

bers, including nursery department; (9) number of pupils uniting with the Church during the year; (10) number of persons taking our training courses; (11) amount raised on Sunday School Day; (12) amount raised for missions; (13) amount raised for all other purposes; (14) total amount raised during the year."

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SECTION V

23. Amend paragraph 397 as follows: Following the words "faithfully observed," in line 7 from the bottom of page 189, insert "and whether a Sunday School Day offering and a missionary offering have been taken in the Sunday schools and forwarded in accordance with paragraphs 386 and 393."

The paragraph, as amended, will then read: "¶ 397. He shall see that the Quarterly Conference of each charge performs its duties as a Board of Managers of the Sunday schools, inquire at each Quarterly Conference whether the schools are organized according to the requirements of the Discipline and are supplied with our own books and periodical literature; whether the rule respecting the instruction of children has been faithfully observed, and whether a Sunday School Day offering and a missionary offering have been taken in the Sunday schools and forwarded in accordance with paragraphs 386 and 393; and furnish to the Chairman of the Sunday School Board at each Annual Conference a complete list of the Sunday school superintendents of his district, with their post office addresses and the names of the charges and schools with which they are connected."

W. P. FEW, *Chairman*;

CLEM BAKER, *Secretary*.

Report No. 1 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

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COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 1

Your committee, in reporting on the American Bible Society, for so long the agency of our Church and many others in the translation, publication, and distribution of the Scriptures throughout the world, rejoices in its achievements in this quadrennium and in this its one hundred and fourteenth year. The expansion of established methods of work and its advance into new avenues of

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service show the Society alert to the opportunities of its task, which is indispensable to the missionary work of all the Churches.

We particularly commend the quick action of the Society in distributing tens of thousands of Gospels in the refugee camps during the Mississippi flood and in searching out the reestablished homes and churches with the Bible. Courage, faith, and hope were brought into centers of disorder and discouragement by this fine service.

A phase of the Society's work which deserves to be better known is that of bringing about the translation of the Scriptures in languages and dialects of the world that have been without the message of the gospel. During the past quadrennium nearly a score of languages have received either the first translation of any part of the Scriptures, or additional parts not hitherto available, or have benefited by the publication of scholarly revisions of the earlier translations. In the heart of Africa, in Alaska, in the mountain passes of Siam, and among the Indians of the United States, of Central America, and of Bolivia, there is rejoicing that now the message of the Great Book comes to them in their own tongue.

The record distribution of more than 11,000,000 Gospels, Testaments, and whole Bibles is worthy of high commendation. The awakening interest in the Scriptures in China, in Latin America, and in many other parts of the world is most encouraging. Pioneering into unopened missionary territory, going with the missionary as he begins his labors, and continuing as the ally of the newly established churches, the Society's advance is essential, both to the work of Christian missions and to the stability of permanent Christian communities. The Bible, under the influence of the Holy Spirit, prepares the hearts of men for the coming of the spoken word, and many times before the missionaries have reached them it brings men to the knowledge of our Lord and Saviour Jesus Christ. Itself one of the greatest of missionaries, it remains an abiding influence after the living missionary has passed on.

Your committee learns with pleasure of the high regard in which the Society holds its Southern Methodist Secretaries, Dr. H. C. Tucker in his forty-third year of service in the Brazil Agency, and Rev. J. J. Morgan, Secretary of the Southwestern Agency in Dallas.

In view of these facts, your committee would present for adoption the following resolutions:

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Whereas the American Bible Society in carrying on its work of increasing the circulation of the Scriptures is engaged in a task essential to the whole Christian enterprise; therefore be it

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Resolved: 1. That we indorse heartily the efforts of the American Bible Society in its program of encouraging a wider circulation of the Holy Scriptures, and prayerfully remember the Society before the throne of grace.

2. That there be appointed a representative of the Methodist Episcopal Church, South, upon the Advisory Council of the Society to join with similar representatives of other Churches in annually surveying its work and needs.

3. That our pastors and the churches which they represent earnestly consider the responsibility of each local Church for placing the Bible in the homes of the community and for making the printed gospel "the message that abides when the voice ceases."

4. That we coöperate with the American Bible Society in promoting the annual observation of Universal Bible Sunday as generally as possible, directing the attention of our people to the important place in the Christian faith which the Holy Scriptures occupy.

5. That we continue the American Bible Society as one of our essential benevolences, endeavoring to make provision for its work commensurate with its needs.

J. M. ROGERS, *Chairman*;
W. W. HOLMES, *Secretary*.

Report No. 1 of the Committee on Episcopacy was read. F. P. Culver, clerical delegate from the Central Texas Conference and Chairman of the Committee, requested permission to strike out the word "after" in next to the last line of the report. Permission was granted. R. J. Yoak, clerical delegate from the Western Virginia Conference, moved to amend by striking out "seventy-second" and substituting "seventieth." W. P. King, clerical delegate from the North Georgia Conference, moved as a substitute the striking out of the words "next following" and the substitution of the word "nearest," so that the sentence shall read, "pro-

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vided, further, that no bishop shall remain on the effective list longer than the General Conference nearest his seventy-second birthday." J. B. Hutcheson, lay delegate from the North Georgia Conference, J. J. Stowe, clerical delegate from the Little Rock Conference, and J. W. Blackard, clerical delegate from the Memphis Conference, spoke to the question. Walter Anthony, clerical delegate from the South Georgia Conference, moved an amendment to the King substitute, by adding the words "or for inefficiency" after the words "on recommendation of the Committee on Episcopacy." J. W. Bergin, clerical delegate from the Central Texas Conference, moved the previous question. The previous question was ordered. J. W. Moore, clerical delegate from the Virginia Conference, at the request of the Chairman of the committee, closed the debate for the committee. The hour of adjournment being near, a motion of G. C. Emmons, clerical delegate from the Pacific Conference, prevailed that the time be extended until the matter in hand be disposed of. J. B. Hutcheson, lay delegate from the North Georgia Conference, moved that a yea and nay vote be taken. The motion did not prevail. The vote was taken on the Anthony amendment and was lost. The vote was then taken on the King substitute, which prevailed by a vote of 203 to 165. The report, as amended, was adopted by a vote of 271 to 107, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 1

The Committee on Episcopacy recommends that the following paragraph be added to the Discipline to become the law of the Church:

"¶ 115. Ques. 3. What direction shall be given regarding the superannuation of a bishop?

"Ans. A bishop may be superannuated on account of age or infirmity, at his own request, or on recommendation

of the Committee on Episcopacy; provided, further, that no bishop shall remain on the effective list longer than the General Conference nearest his seventy-second birthday; provided, that the provision in regard to age retirement shall not become effective until the close of the General Conference of 1934."

F. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

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The following telegram was read and ordered to record:

Telegram from
Southern
Baptist
Convention

NEW ORLEANS, May 17, 1930.

General Conference Methodist Episcopal Church, South, Dallas, Tex

The Southern Baptist Convention acknowledges and cordially reciprocates your fraternal greetings and prays upon you the blessings of God.

HIGHT C. MOORE, *Secretary*.

The Committee on Public Worship presented the following report:

Public Wor-
ship Com-
mittee
reports

PREACHING ASSIGNMENTS FOR SUNDAY, MAY 18

DALLAS METHODIST CHURCHES

Brandon Avenue—11 A.M., W. L. Barr; 8 P.M., C. C. Hightower.

Brooklyn Avenue—11 A.M., W. J. Sims; 8 P.M., J. S. Ryang.

Centenary—11 A.M., W. M. Crutchfield; 8 P.M., W. W. Holmes.

Cochran Chapel—11 A.M., H. M. Canter; 8 P.M., H. L. Wade.

Ervay Street—11 A.M., H. A. Butts; 8 P.M., Robin Gould.

First Church—11 A.M., Bishop McMurry; 8 P.M., Dean W. F. Tillett.

Grace Church—11 A.M., A. Frank Smith; 8 P.M., Percy R. Knickerbocker.

Highland Park—11 A.M., Bishop Dobbs; 8 P.M., John W. Barton.

Kessler—11 A.M., W. E. Brown; 8 P.M., Z. T. Kaung.

Lakewood—11 A.M., B. R. Turnipseed; 8 P.M., J. Y. Bowman.

Lisbon—11 A.M., R. C. Edwards; 8 P.M., M. L. Butler.

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ship Com-
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Lambuth Memorial—11 A.M., Peter Stokes; 8 P.M., R. T. Tyler.

Love Field—11 A.M., W. S. Dabney.

McKinney Avenue—11 A.M., Nathan B. Thompson; 8 P.M., O. M. Davenport.

Mary-King Memorial—11 A.M., W. A. Hayes; 8 P.M., W. L. Clark.

Maple Avenue—11 A.M., John Durrett; 8 P.M., D. B. Doak.

Munger Place—11 A.M., P. B. Kern; 8 P.M., J. W. Hunt.

Oak Cliff—11 A.M., J. E. Rattenbury; 8 P.M., F. P. Culver.

Oak Lawn—11 A.M., C. C. Jarrell; 8 P.M., L. M. Broyles.

Owenwood—11 A.M., F. K. Gamble; 8 P.M., C. E. Ruyle.

St. John's—11 A.M., J. W. Perry; 8 P.M., W. J. Carpenter.

Trinity Heights—11 A.M., H. C. Morrison; 8 P.M., R. L. Russell.

Tyler Street—11 A.M., Bishop Boaz; 8 P.M., Miss Daisy Davies.

West Dallas—11 A.M., F. R. Hamilton.

Mexican Mission—F. S. Onderdonk will supply pulpit.

BAPTIST CHURCHES

First Baptist—11 A.M., Bishop Candler; 8 P.M., Josephus Daniels.

Gaston Avenue—8 P.M., J. W. Moore.

Ervay Street—8 P.M., J. G. Akin.

Calvary Baptist—11 A.M., L. M. Spivey; 8 P.M., B. T. Waites.

PRESBYTERIAN CHURCHES

Trinity—8 P.M., W. D. Agnew.

Highland Park—11 A.M., J. C. Roper.

First—11 A.M., A. C. Millar.

Abbey—11 A.M., H. H. Sherman; 8 P.M., Walter Anthony.

East Dallas—11 A.M., H. T. Carley; 8 P.M., A. M. Pierce.

Colonial Hill—11 A.M., F. S. Love; 8 P.M., M. C. Magers.

CHRISTIAN CHURCHES

Greenville Avenue—11 A.M., R. G. Mood; 8 P.M., C. W. Webdell.

South Dallas—11 A.M., J. A. Baylor; 8 P.M., M. E. Lazenby.

CONGREGATIONAL CHURCHES

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Central—11 A.M., J. A. Burrow; 8 P.M., J. M. Ormond.

Junius Heights—11 A.M., R. J. Yoak; 8 P.M., E. P. Anderson.

Public Wor-
ship Com-
mittee
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METHODIST EPISCOPAL CHURCHES

Haskell Avenue—11 A.M., R. C. Holliday; 8 P.M., J. J. Stowe.

City Temple—11 A.M., Bishop Ainsworth; 8 P.M., Bishop Denny.

First—11 A.M., Bishop Beauchamp; 8 P.M., J. B. Winn.

OUT-OF-TOWN APPOINTMENTS

Vickery—11 A.M., Mrs. Nat G. Rollins; 8 P.M., C. A. Bickley.

Greenville, Wesley—11 A.M., E. H. Rawlings.

Denton, First Church—11 A.M., O. E. Goddard.

Terrell, First Church—11 A.M., T. H. Dorsey.

Jacksonville—11 A.M., Bishop Darlington; 8 P.M., J. N. R. Score.

Palestine, First Church—11 A.M., Gilbert T. Rowe.

Forney—8 P.M., L. S. Barton.

Rockwall—11 A.M., King Vivion; 8 P.M., J. W. Mills.

Austin, First Church—11 A.M., Bishop Du Bose.

Fort Worth—11 A.M., Bishop Mouzon; 8 P.M., J. C. Hawk.

Announcements were made, the Doxology was sung, and the Conference adjourned with the benediction pronounced by Dr. W. D. Bradfield.

Adjournment

NIGHT SESSION

The Conference convened at 7:45 P.M. with Bishop Mouzon in the chair. Hymn 207, "The Church's one foundation," was sung, after which Bishop John M. Moore led in prayer.

Devotional
service

Secretary Estes read the credentials of Rev. John Calvin Broomfield, D.D., Fraternal Messenger from the Methodist Protestant Church, as follows:

Credentials of
Rev. J. C.
Broomfield

GREENSBORO, N. C., MAY 5, 1930.

To the Board of Bishops and the General Conference of the Methodist Episcopal Church, South, in session at Dallas, Tex.

Dear Fathers and Brethren: At the Twenty-Fifth Quadrennial Session of our General Conference, held at Balti-

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Credentials of
Rev. J. C.
Broomfield

more, Md., in May, 1928, Rev. John Calvin Broomfield, Doctor of Divinity, was elected our Fraternal Messenger to the next session of the General Conference of the Methodist Episcopal Church, South.

That honor could not be more fittingly bestowed. Dr. Broomfield has for many years served in the high places of our denominational life. For nineteen years he was pastor of the People's Temple, at Fairmont, W. Va., giving up that position to become President of the Pittsburgh Annual Conference of the Methodist Protestant Church, which office he filled for the full term of five years.

At the last session of the General Conference, Dr. Broomfield was chosen to be President of the General Conference of the Methodist Protestant Church—the highest office we can bestow. In honoring the man we have honored the Church.

As he brings you a message of fraternal greeting, we trust you will think of him as but the mouthpiece of the denomination for which he speaks. And may he be but another voice bringing challenge to unite our forces in the effort to capture the world for Christ.

The Lord bless your every deliberation, and fill you with Pentecostal power.

Fraternally,

C. W. BATES, *Secretary*.

Address of Dr.
Broomfield

Bishop Mouzon in well-chosen words introduced Dr. Broomfield, who brought an eloquent fraternal message from his Church. (See Appendix.)

Hymn 556, "Blest be the tie that binds," was sung.

Credentials of
Dr. Merle
N. Smith

Secretary Estes read the credentials of Rev. Merle Nezley Smith, B.A., B.D., D.D., LL.D., Fraternal Messenger from the Methodist Episcopal Church.

NEW YORK CITY, MAY 1, 1930.

To the General Conference of the Methodist Episcopal Church, South, meeting in Dallas, Tex., May, 1930. Greetings.

Dear Fathers and Brethren: The Bishops of the Methodist Church under the authority of the Church, and in accordance with the custom of many years, have appointed the Rev. Merle Nezley Smith, Bachelor of Arts, Bachelor of Divinity, Doctor of Divinity, and Doctor of Laws, as fraternal delegate to your General Conference.

Dr. Smith is one of the best-beloved and most successful pastors in our Church. For fourteen years he has been pastor of the First Methodist Episcopal Church of Pasadena, Calif., one of the greatest churches in our connection. Prior to this pastorate, he served prominent churches in Colorado and Iowa. He is an active and valued member of our Board of Foreign Missions and of other General Conference Boards and Commissions. He has been a delegate to four General Conferences. He possesses the esteem and confidence of our entire Church. We heartily commend him to you as a worthy representative of our Church in your great General Conference.

Dr. Smith will bear to you the fraternal greetings of our entire Church. He is hereby requested to assure you of our earnest prayers for the success of your work and for divine guidance in the business of the General Conference. We earnestly hope and sincerely desire for you success that will honor and glorify our Lord and Saviour Jesus Christ.

H. LESTER SMITH, *Secretary,*
Board of Bishops of the Methodist Church.

Bishop Mouzon fittingly introduced Dr. Smith, who brought an inspiring message of fraternal greetings from our sister Methodism. (See Appendix.)

Bishop Mouzon responded to the fraternal messages in words of appreciative brotherhood and Christian fellowship.

Bishop Candler pronounced the benediction and the Conference adjourned.

NINTH DAY

Credentials of
Dr. Merle
N. Smith

Address of Dr.
Smith

Adjournment

TENTH DAY, SATURDAY, MAY 17

Bishop Beauchamp called the Conference to order at 9 A.M.

The Bishop conducted the service of worship and announced Hymn 415, "Faith of our fathers, living still." The Conference joined heartily in the singing of this hymn and in the recitation of the Creed, after which F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, led in

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TENTH DAY

Devotional
service

MAY 17
TENTH DAY

prayer. The twenty-fourth Psalm was read responsively and Hymn 19, "Come, thou Fount of every blessing," was sung. The Bishop requested the Conference to be in silent prayer for a few minutes and then called upon H. W. Cox, lay delegate from the North Georgia Conference, to lead in prayer. Hymn 631, "Jesus shall reign where'er the sun," was then sung.

Report of
Committee
on Minutes

The report of the Committee on Minutes was read and adopted, as follows:

We have carefully examined the minutes of yesterday morning's and of last night's sessions, separately, and have found both correct.

Bishop Beauchamp announced that Bishop Hay, who in regular order would have followed him in the presidency, had been called to Houston to conduct the funeral of a friend, and that he had asked Bishop Dobbs to preside in his stead. Bishop Beauchamp resigned the chair to Bishop Dobbs.

Dr. Claudius
B. Spencer
introduced

Bishop John M. Moore introduced to the Conference Rev. Claudius B. Spencer, editor of the *Central Christian Advocate*, Kansas, City, Mo.

Report No. 13
on Missions
adopted

S. H. Blan, clerical delegate from the Alabama Conference, asked common consent, which was granted, to present the report of the Committee on Missions relative to the Setting-Up Commissions for the autonomous Churches of Brazil, Mexico, and Korea. The report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 13

We, your Committee on Missions, complying with the instructions of the General Conference, make the following report nominating the Setting-Up Commissions for the autonomous Churches that are to be erected in Mexico, in Brazil, and in Korea and nominate the following for the places as indicated and recommend their election.

1. *Mexico*.—Bishop Warren A. Candler, Atlanta, Ga.; F. S. Onderdonk, San Antonio, Tex.; O. E. Goddard, Nashville, Tenn.; M. A. Childers, San Antonio, Tex.; Mrs. W. J. Piggott, Irvington, Ky. Alternates: Bishop Sam R. Hay, Houston, Tex.; C. A. Bickley, Lubbock, Tex.; W. M. Curtis, Mobile, Ala.

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Report No. 18
on Missions
adopted

2. *Brazil*.—Bishop E. D. Mouzon, Charlotte, N. C.; Miss Esther Case, Nashville, Tenn.; W. Erskine Williams, Fort Worth, Tex.; J. L. Clark, Danville, Ky.; F. S. Love, Raleigh, N. C. Alternates: Bishop W. F. McMurry, Fayette, Mo.; M. E. Lazenby, Birmingham, Ala.; Mrs. C. C. Weaver, Winston-Salem, N. C.

3. *Korea*.—Bishop W. B. Beauchamp, Atlanta, Ga.; W. G. Cram, Nashville, Tenn.; J. W. Moore, Charlottesville, Va.; Miss Mabel K. Howell, Nashville, Tenn.; Lavens M. Thomas, Chattanooga, Tenn. Alternates: Bishop H. A. Boaz, Little Rock, Ark.; R. E. Goodrich, Shreveport, La.; N. B. Harmon, Jr., Baltimore, Md.

In case of the inability of a principal and all alternates to serve as such commissioners, then the Executive Committee of the Board of Missions is hereby authorized to fill vacancies.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

The following substitutions of alternates for principals were made: Alternates seated

EAST OKLAHOMA CONFERENCE.—*Clerical*: W. L. Blackburn for R. T. Blackburn.

LOUISVILLE CONFERENCE.—*Clerical*: H. H. Jones for B. W. Napier.

NORTHWEST TEXAS CONFERENCE.—*Lay*: O. H. Cline for B. M. McKeown.

D. R. Anderson, lay delegate from the Virginia Conference, was noted as present.

The call was made for memorials, resolutions, etc., and the following were presented and referred to appropriate committees: Memorials, etc., referred

NORTH ALABAMA CONFERENCE.—Memorial concerning duties of Board of Finance, to Committee on Revisals.

From McKinney District Conference, memorial on term episcopacy, to Committee on Episcopacy;

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Memorials,
etc., re-
ferred

on method of choosing presiding elders, to Committee on Revisals; on duties of a bishop, to Committee on Episcopacy.

From United States Commission on 200th Anniversary of George Washington, communication, to Committee on Church Relations.

From R. A. Meek and others, memorial concerning membership of Quarterly Conference, to Committee on Temperance and Social Service.

From C. C. Selecman, report of Board of Trustees of Southern Methodist University, to Committee on Education.

Report of Dr.
J. W. Johnson,
fraternal delegate
to A. M. E.
Church

Under the call for reports from Commissions, etc., Dr. J. W. Johnson, Fraternal Messenger to the African Methodist Episcopal Church, submitted his report, which was ordered to record, as follows:

REPORT OF FRATERNAL MESSENGER TO THE AFRICAN METHODIST EPISCOPAL CHURCH

Dear Fathers and Brethren: I herewith make my report as fraternal messenger to the General Conference of the African Methodist Episcopal Church, in session at Chicago, May, 1928:

As eleven o'clock, May 15, had been designated as the time to receive the fraternal delegate of the Methodist Episcopal Church, South, I had the distinguished privilege at that hour of bringing to that great General Conference the Christian salutation and expression of abiding interest and good will of our Church.

I was accorded, it seemed to me, every possible courtesy and my message was received with many gratifying tokens of appreciation. I was instructed at its close to assure you of the high regard and kindly feeling and constant prayers of the seven hundred thousand African Methodists for their white brethren of Southern Methodism.

I greatly appreciate the honor which the College of Bishops conferred upon me by intrusting me with this commission of fraternity.

Faithfully yours,

J. W. JOHNSON.

The Standing Committees were called. F. P. Culver, clerical delegate from the Central Texas Conference and Chairman of the Committee on Episcopacy, submitted Report No. 2 of the Committee and requested that the rules be suspended and the report put upon immediate passage. The motion prevailed. A. J. Lamar, clerical delegate from the Alabama Conference, submitted a minority report as a substitute for the majority, as follows:

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Report No. 2
on Episcopacy
submitted with
minority
report

COMMITTEE ON EPISCOPACY, REPORT NO. 2

MINORITY REPORT

The undersigned members of the Committee on Episcopacy of this General Conference, differing in judgment from the conclusion presented by their brethren, the majority of the committee, respectfully submit to you the following for your consideration and earnestly request you to adopt, in lieu of the majority report of the committee, the following resolution:

Resolved, That it is the sense of this General Conference that at this session it is unnecessary and unadvisable to elect any additional bishops.

A. J. LAMAR,	B. F. MCGOUGH,
R. F. MORRIS,	MRS. J. E. McDONALD,
G. D. PARKER,	C. L. O'NEAL,
J. R. PEPPER,	W. H. MOORE,
J. L. CLARK,	E. B. CHAPPELL,
O. E. GODDARD,	BRUCE McDONALD,
MRS. J. H. SPILLMAN,	H. M. BRUCE.

A. J. Lamar, clerical delegate from the Alabama Conference, and O. E. Goddard, clerical delegate from the North Arkansas Conference, spoke to the minority report. F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, D. C. Roper, lay delegate from the Baltimore Conference, and James Thomas, clerical delegate from the Little Rock Conference, spoke to the majority report. W. G. Henry, clerical delegate from the North Alabama Conference, moved the previous

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Report No. 2
on Episco-
pacy (ma-
jority)
adopted

question. The previous question was ordered. F. P. Culver, chairman, closed the debate for the committee. A. J. Lamar rose to a question of personal privilege to correct a statement that had been made concerning the Bishops' Fund. The minority report was lost by a vote of 147 to 251. The majority report was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 2

After careful consideration and thorough investigation of the needs of the Church for episcopal supervision, we, your Committee on Episcopacy, respectfully recommend to the General Conference that it elect at this session three bishops.

F. P. CULVER, *Chairman*;

J. H. THERRELL, *Secretary*.

Resolution of
sympathy
for Bishop
Darlington

R. J. Yoak, clerical delegate from the Western Virginia Conference, rose to a question of privilege and moved that the rules be suspended for the passage of a resolution of sympathy for Bishop Darlington. The motion prevailed and the resolution was adopted by a rising vote, as follows:

Whereas word has been received by Bishop U. V. W. Darlington informing him of the passing of his brother from his home in Lexington, Ky.; therefore be it

Resolved by this General Conference, That we hereby express our heartfelt sympathy for Bishop Darlington and his family and assure them of our earnest prayers in this time of trial.

Special prayer

The Conference stood and Bishop Candler led in prayer for God's sustaining grace for Bishop Darlington and his loved ones.

J. W. Moore, clerical delegate from the Virginia Conference, rose to a question of privilege, and asked the Chair for information relative to the seating of alternates. The Bishop replied that it was a question of law and not of opinion.

L. S. Barton, clerical delegate from the East

Oklahoma Conference, moved that we resume the regular order of business. The motion prevailed.

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TENTH DAY

The call of the Standing Committees was resumed and the following reports went to the Calendar: Report No. 11, Committee on Itinerancy; No. 12, Committee on Revisals; Nos. 9, 10, 11, 12, 13, 14, 15, 16, and 17, Committee on Education; Nos. 15, 16, 17, and 18, Committee on Missions. The following went to the Nonconcurrent Calendar: Reports Nos. 9, 10, 12, 13, 14, 15, and 16, Committee on Itinerancy.

Standing
Committees
called

Special Committees submitted reports that went to the Calendar, as follows: Report No. 1 of the Budget Commission, with a minority report; Report No. 1 of Trustees of Southern Methodist University; Report No. 1 of Special Committee on Lake Junaluska and Western Methodist Assemblies.

G. C. Emmons, clerical delegate from the Pacific Conference and one of the Secretaries for the Revision of the Discipline, called attention to a typographical error in Report No. 9 of the Committee on Missions, adopted yesterday, describing the boundaries of the Mexico Conference, and moved a reconsideration of the adoption of the report. The motion prevailed. By common consent permission was granted the committee to make the correction by substituting "Gulf of California" for "Gulf of Mexico" in the last line of the report. The report was then adopted.

Report No. 9
on Missions
corrected

The special order of the day having arrived, the Chair recognized J. N. Hillman, lay delegate from the Holston Conference and Chairman of the Special Committee on the Financial System for the Church. Dr. Hillman requested permission to insert Section III, inadvertently omitted in typing the report, and renumber Sections III, IV, and V

Report on
Financial
System
amended

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TENTH DAY

as Sections IV, V, and VI. Permission was granted and the new Section III inserted, as follows:

Report on
Financial
System
amended

III. That the Annual Conference Commission on Budget be requested to include all Annual Conference askings as far as possible in the Conference Work budget, seeking to maintain a proper and equitable balance between the apportionments for General and Conference causes, and, if possible, not to exceed the askings of the General Conference.

J. N. Hillman further requested permission to withdraw subsection (c) in paragraph II. By common consent permission was granted. J. N. Hillman moved the adoption of the report. A. D. Betts, clerical delegate from the South Carolina Conference, moved a substitute for Sections II and IV. J. M. Williams, lay delegate from the North Arkansas Conference, moved that the substitute be tabled. The motion prevailed. E. Nash Broyles, clerical delegate from the North Mississippi Conference, J. S. Jenkins, clerical delegate from the North Georgia Conference, C. H. Booth, clerical delegate from the Central Texas Conference, and J. W. Crichlow, clerical delegate from the North Arkansas Conference, spoke to the question.

Special order
postponed

The time being near for consideration of the special order set for consideration at 11:30 A.M. to-day, G. C. French, clerical delegate from the North Texas Conference, moved that we postpone further consideration of the matter in hand until after the call for reports on Tuesday morning, May 20. F. P. Culver, clerical delegate from the Central Texas Conference, moved as a substitute that we continue with the business in hand until it shall have been disposed of. The substitute was lost. The motion to postpone until Tuesday prevailed.

Dr. Merle N. Smith, Fraternal Messenger of the

Methodist Episcopal Church, was presented by Bishop John M. Moore. Dr. Smith, in well-chosen words, bade the Conference farewell. Bishop Dobbs replied fittingly.

The order of the day, the consideration of the report of the Special Committee on the Spiritual State of the Church, having arrived, the Chair recognized G. E. Booker, clerical delegate from the Virginia Conference and Chairman of the Committee. S. P. Cresap, lay delegate from the Missouri Conference, under a question of privilege, moved that the time of this session be extended, if necessary, to fully consider the matter in hand. The motion prevailed. Dr. Booker conducted the devotional services and announced Hymn 19, "Come, thou Fount of every blessing." The Conference joined heartily in singing this great hymn and Bishop Dobbs led in prayer. The second chapter of the Acts of the Apostles was read, after which Mrs. W. H. Morton, of the First Church choir, sang. The report of the committee was read by the Secretary, P. B. Kern, who also moved its adoption. Bishop Edwin D. Mouzon, H. W. Cox, lay delegate from the North Georgia Conference, and N. M. Rowe, lay delegate from the North Alabama Conference, spoke to the report. The report was unanimously adopted, as follows:

REPORT OF THE SPECIAL COMMITTEE ON THE SPIRITUAL STATE OF THE CHURCH

Methodism was born of God for the spiritual conquest of the world. Originating in a heart-warming experience of religious fervor in the soul of its founder, it gained its amazing influence by its gospel of salvation through faith in Jesus Christ. This salvation is a conscious experience of sins forgiven and grace imparted. The Methodist Church has marched an ever-increasing host through the centuries because we have dared to put the emphasis not upon ecclesiastical polity, but upon spiritual dynamics.

MAY 17
TENTH DAY

Dr. Merle N.
Smith takes
leave of the
Conference

Report on
Spiritual
State of the
Church
adopted

MAY 17
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Report on
Spiritual
State of the
Church
adopted

Politics change, creedal interpretations shift, but sin remains and the hungry heart of the world needs always and forever a Saviour. And here our gospel rings true with the finality of an evangelical emphasis. We believe in Jesus Christ, very God of very God, Son of the Father, as the only answer to the cry of the world for salvation. He is the end of our wistful search for life eternal and, in the spirit of our fathers of other days, we take our place by his cross and declare unto men that there is no other name given among men wherein we can be saved.

By every token we are called to a ministry of vigorous spiritual emphasis. The crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions, the increasing advantages of new and adequate physical equipment throughout our Church, the growing range and significance of our educational program—all these challenge us to put first things first and preach Christ as Lord and pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and in every heart in Methodism.

Let this be a quadrennium in which there shall be one dominant note, a passion for souls. Let us regard every financial campaign and promotional adventure as secondary to the main purpose of preaching and living Christ. Let our whole educational process, from the smallest Sunday school to the largest university, feel the thrill of a genuine spiritual call until men and women shall confess their sins and seek the Lord and find him, and our young men shall see visions and our old men shall dream dreams and Pentecostal power shall break out upon us in gracious and overflowing measure. With nothing less can we be content. God waits to give us the outpouring of his Spirit. Shall not his people be willing in the day of his power?

Our chief pastors have issued in their address to the Church a clarion call to the ministry and laity alike to make this General Conference the beginning of a period of deep and rich spiritual culture. The Episcopal Address begins and ends with this emphasis. A loyal Church can have but one answer. We accept the challenge and send down to every charge in Southern Methodism a call to repentance, to humility of heart, to deep and wrestling prayer, to renewed faith in the ancient power of an old gospel in a new day that still needs the Cross and the sav-

ing power of Jesus. Over the centuries comes to us today the voice of Charles Wesley and of God himself:

“Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conquerer.”

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TENTH DAY

Report on
Spiritual
State of the
Church
adopted

In order that this passion may find expression in a program, we recommend the following steps looking to this end:

1. That when the hour for final adjournment of this General Conference shall be determined, we shall set aside the last thirty minutes of the session for a season of prayer and praise and reconsecration. The bishops shall make arrangements for this service.

2. That there shall be held at Lake Junaluska and Mount Sequoyah during the summer of 1930 a Spiritual Life Conference for all our people.

3. That the College of Bishops shall be requested to appoint a Special Committee on Spiritual Life to serve during the quadrennium and lead in the formulation of plans for achieving the goals before us. This committee shall consist of three bishops, five traveling elders, one of the general evangelists, and three laymen.

4. That each bishop shall be requested to emphasize this major interest in each Annual Conference over which he shall preside; that every presiding elder shall make the spiritual note uppermost in every District Conference, and where practicable Conferences on Evangelism and Spiritual Life shall be held in the territory of every Annual and District Conference.

5. The strength of religion has always been in the home. When this central institution disintegrates and loses its spiritual power, the Church itself is endangered. Conditions in America at this time constitute a definite threat to the Christian home. We call upon our pastors to make much of their shepherding ministry of pastoral care and upon our laity to set the example of godliness and spirituality in their homes. Let the old institution of the family altar, the blessed source of the moral and devotional life of other days, not be surrendered but strengthened by wise adaptation to our modern times. The example of the definitely and professedly Christian home was never need-

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TENTH DAY

Report on
Spiritual
State of the
Church
adopted

ed more than to-day, and into this holy crusade for genuine home religion we call all our people. The fire must not die out upon our family altars.

6. Our Church press, our connectional Boards, our schools and colleges are hereby called upon to coöperate in making the spiritual emphasis uppermost during the next four years.

7. And finally, let us pray. May there go up from every heart a plea for power. Let us turn away from our hesitation and criticism to seek for ourselves and our brethren a new baptism of grace. If a revival of religion comes to our Church it must come first in the heart of its ministry. May God help us to pay the price in intercessory prayer and deep searching of heart that must be paid before he can open out upon us the flood gates of Pentecostal blessings.

The hour is upon us. The world waits for our Christ. All other answers have failed. Jesus only can save. In this holy hour we pledge ourselves and our Church to know and preach only one gospel, the gospel of "Christ and him crucified" and never to rest until every altar of Methodism, at home and abroad, shall know the shout of the redeemed and witness once more the miracle of his redeeming love.

GEORGE E. BOOKER, *Chairman*;

PAUL B. KERN, *Secretary*.

Adjournment

A motion prevailed that we do now adjourn, and the Conference adjourned with the benediction pronounced by Bishop McMurry.

EVENING SESSION

The Conference, according to previous order, convened at 8 P.M. in special session for the purpose of hearing fraternal messengers from the Colored Methodist Churches with Bishop McMurry in the chair.

Devotional
service

The Bishop announced and the congregation sang Hymn 556, "Blest be the tie that binds," after which Dr. J. W. Johnson, clerical delegate from the Louisville Conference, led in prayer. A combined choir from the colored Churches of Dallas then rendered a special selection.

J. H. Groseclose, of the Local Committee, made

a statement regarding the loud speakers and a freewill offering was made to help defray the cost of their installation.

MAY 17
TENTH DAY
Loud speakers

The credentials of Rev. W. J. J. Byers, D.D., of the African Methodist Episcopal Zion Church, were read by the Secretary, as follows:

Credentials of
Rev. W. J.
J. Byers

LOUISVILLE, KY., May 7, 1930.

To the General Conference, Methodist Episcopal Church, South, Dallas, Tex.

Venerable Fathers and Brethren: It is with great pleasure that we commend to you as our Fraternal Messenger the Rev. W. J. J. Byers, D.D., of Oakland, Calif., who is a brother beloved and honored by our communion. Any courtesy shown him will be greatly appreciated by us.

Praying the Heavenly Father's blessings upon you, we are,

Yours with respect, GEORGE C. CLEMENT, *Secretary*.

Bishop McMurry read a letter from Dr. Byers stating that he was unavoidably hindered from being present and that he had sent a typewritten copy of his Fraternal Address, which the Bishop asked the Secretary of the Conference to read. (See Appendix.)

Address of
Dr. Byers
read by the
Secretary

Bishop J. M. Moore explained the absence of Bishop N. C. Cleaves, Fraternal Messenger from the Colored Methodist Episcopal Church, who was detained in Louisville, Ky., at the seat of the General Conference of his Church, now in session. Another selection was rendered by the combined colored choir.

Bishop McMurry then presented Bishop W. Sampson Brooks, Fraternal Messenger from the African Methodist Episcopal Church. Bishop Brooks delivered his message with great feeling. (See Appendix.)

Bishop Brooks
addresses
the Con-
ference

The choir rendered two selections, after which the Conference adjourned with the benediction pronounced by W. A. Davis, clerical delegate from the California Oriental Mission.

Adjournment

MAY 19
ELEVENTH DAY

ELEVENTH DAY, MONDAY, MAY 19

Devotional
service

The Conference assembled at 9 A.M., Bishop Dobbs in the chair. Hymn No. 2, "Come, thou almighty King," was sung, the Creed was recited, and Arthur J. Moore, clerical delegate from the North Alabama Conference, led in prayer. Hymn 329, "Pass me not, O gentle Saviour," was then sung, after which the one hundred and forty-fifth Psalm was read responsively. The closing hymn of the devotions was No. 1, "O for a thousand tongues to sing."

Report of
Committee
on Min-
utes

The report of the Committee on Minutes was read and adopted, as follows:

We, your Committee on Minutes, have carefully examined the minutes of Saturday morning's session and of Saturday night's session, separately, and have found them correct.

Dr. E. D.
Kohlstedt
introduced

Bishop Dobbs resigned the Chair to Bishop Hay. Bishop John M. Moore introduced to the Conference Dr. E. D. Kohlstedt, Secretary of Home Missions and Church Extension of the Methodist Episcopal Church.

Resolutions
concerning
elections

F. P. Culver, clerical delegate from the Central Texas Conference, as a privileged matter submitted the following resolutions, which were read and adopted:

RESOLUTIONS CONCERNING ELECTIONS

Be it resolved: 1. That the General Conference shall proceed to-morrow morning, as soon as the session is opened, to the election of the bishops and connectional officers, and that the balloting be continued at every session until the three bishops ordered by the Conference and the connectional officers shall be elected in the following order: Bishops; Book Editor and Editor of the *Review*; Editor of the *Christian Advocate*; Editor of Sunday School Literature; General Secretary of the Board of Missions; General Secretary of the Sunday School Board; Secretary of Church Extension; Secretary of Ep-

worth Leagues; Secretary of Education; Secretary of Board of Finance; Secretary of Hospital Board; Secretary of Board of Lay Activities; Secretary of the Board of Temperance and Social Service.

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ELEVENTH DAY

Resolution
concerning
elections

2. That in the election of bishops every voter be required to write the full number of names upon his ballot to be voted for at the time and that the tellers are hereby instructed to throw out as illegal all ballots having a less number than the number voted for on that ballot.

3. That if on any ballot more than the necessary number receive a majority of the votes cast, those receiving the highest number of votes be declared elected in that order.

4. That in these elections the roll of Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the number of votes into the hands of the tellers.

5. That the Chair shall appoint twelve tellers who shall act during the election of bishops and connectional officers.

F. P. CULVER.

J. E. CRAWFORD.

J. W. Moore, clerical delegate from the Virginia Conference, rose to a question of highest privilege, that of seating alternate delegates, and moved that the matter be referred to the College of Bishops for their determination. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved as a substitute that the Virginia delegation settle the question themselves. Nath B. Thompson, clerical delegate from the North Georgia Conference, moved to lay the substitute on the table. The motion to table did not prevail. The substitute prevailed by a vote of 171 to 157. J. W. Moore then asked the Conference to determine exactly what constitutes a Conference delegation, whether clerical or lay separately, or whether clerical and lay together. S. H. Short, lay delegate from the Virginia Conference, made a statement. V. C. Curtis, clerical delegate from the North Mississippi Conference, moved that it is the sense of the

Question of
seating al-
ternate
delegates

MAY 19
ELEVENTH DAY

General Conference that a Conference delegation embraces both the clerical and lay members and that the question at issue be settled by the Virginia Conference delegation by ballot, including both clerical and lay members, and the motion prevailed.

Election of
A. J. Lamar
and B. A.
Whitmore
as Publish-
ing Agents

J. W. Barton, lay delegate from the Tennessee Conference, requested the privilege of making a special announcement for the Book Committee. The privilege being granted, he stated that the Book Committee had unanimously reelected A. J. Lamar and B. A. Whitmore as Publishing Agents for the ensuing quadrennium, and also reelected W. H. Nelson as editor and manager of the *Pacific Methodist Advocate* for the next four years.

Editor of Pa-
cific Meth-
odist Advo-
cate

The following resumed their seats: East Oklahoma Conference, R. T. Blackburn, clerical delegate; Louisville Conference, B. W. Napier, clerical delegate; Northwest Texas Conference, J. W. Hunt, clerical delegate.

Alternates
seated

The following substitutions of alternates for principals were made:

NORTH ALABAMA CONFERENCE.—*Lay*: C. H. Ohme for H. C. Blackwood.

NORTH CAROLINA CONFERENCE.—*Lay*: Mrs. Walter Patten for Mrs. J. H. Faison.

SOUTH GEORGIA CONFERENCE.—*Lay*: O. A. Park for J. D. Gardner and B. F. Neal for T. H. Fort.

TEXAS CONFERENCE.—*Lay*: J. T. Kemp for W. L. Dean.

WEST TEXAS CONFERENCE.—*Lay*: J. T. Banks for R. B. Cousins.

Freewill of-
fering for a
delegate

O. E. Goddard, clerical delegate from the North Arkansas Conference and Secretary of the Foreign Department of the General Board of Missions, brought to the attention of the Conference the fact that Vaclav Vancura, clerical

delegate from the Czechoslovak Conference, had had the misfortune to lose his car by fire and suggested that a freewill offering be made. The motion prevailed and the sum of \$239.30 was raised.

MAY 19
ELEVENTH DAY

W. F. Bryan, clerical delegate from the West Texas Conference, presented a resolution as a matter of high privilege, with a motion that it be passed and transmitted to President Hoover by the Secretary. The paper was adopted, as follows:

Greetings to
President
Hoover

GREETINGS TO PRESIDENT HOOVER

To the Hon. Herbert Hoover, President of the United States.

Mr. President: The General Conference of the Methodist Episcopal Church, South, now in session at Dallas, Tex., representing nearly three million members, send to you, the President of the United States, our heartiest fraternal greeting.

We recall with profound gratitude the words in your inaugural address, when in discussing the enforcement of the Eighteenth Amendment you said, "Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support." We commend you for your messages to Congress on June 6 and December 3, 1929, urging certain improvements necessary to more effective enforcement of the Prohibition Law, and on April 27, 1930, for sending a message to Congress urging the necessity of action on these recommendations before adjournment of Congress.

We commend you for your efforts in behalf of world peace, and pledge to you our active and continued support for the reduction in armaments. The achievements of the London Congress on Naval Armaments were not as substantial as we had hoped; however, some important objectives were reached and we trust others will be achieved in future conferences.

Our Church through the years past has striven to translate the teachings of Christian truth into practical activities of everyday life. With this end in view, we believe that it is the duty of the Church of Christ to assist the makers and administrators of just laws, that have as their objective the betterment of the morals of

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Greetings to
President
Hoover

mankind. We therefore give to you, Mr. President, our heartiest support in your effort to reestablish wholesome respect for law in our own nation and in discarding war as a means for settling international disputes.

We pray, Mr. President, that the richest blessings of Almighty God may rest upon you in discharge of the duties of the high office to which your fellow citizens have called you.

W. F. BRYAN,
WALTER L. BARR.

Greetings to
D. M. Smith

The following resolution was presented and adopted and the Secretary was instructed to transmit a copy of it to D. M. Smith:

Be it resolved by the General Conference of the Methodist Episcopal Church, South, now in session at Dallas, Tex., That we send greetings to our Publishing Agent Emeritus, Mr. D. M. Smith, who for a number of years has been confined to his home, and that we express our sincere sympathy, our appreciation of his service rendered to the Church, and assure him that we are remembering him in our prayers for God's richest blessings upon him and his home.

L. H. ESTES,	ALFRED E. SMITH,
A. C. MILLAR,	B. F. LIPSCOMB,
A. J. LAMAR,	W. R. ODELL,
J. W. MILLS,	O. E. GODDARD.

Under the call for memorials, resolutions, etc., the following were presented and referred, without reading, to appropriate committees:

From General Epworth League Board, memorial on organization of General Epworth League Board, to Committee on Epworth Leagues.

From M. G. Thomas and others, memorial on financial policy, to Special Committee.

From Vanderbilt Rural School, memorial concerning literature for the blind, to Committee on Temperance and Social Service.

The roll of Standing Committees was called and the following reports went to the Calendar: Nos. 13 and 14, from Committee on Revisals; Nos. 15 and 20, from Committee on Publishing In-

terests; No. 2, from Committee on Church Relations and Bible Cause; No. 3, from Committee on Lay Activities; No. 4, from Committee on Hospitals.

The following reports went to the Nonconcurrent Calendar: Nos. 16, 17, 18, and 19, from Committee on Publishing Interests.

A. C. Millar, clerical delegate from the Little Rock Conference, stated that the report of the Committee on Temperance and Social Service would be completed in a short while and requested permission that it might be permitted to go to the Calendar later on during the morning. The request was granted. C. C. Jarrell, clerical delegate from the North Georgia Conference, requested the same procedure for Report No. 4 of the Hospital Committee, and by common consent it was agreed to.

The order of the day having arrived, the Conference proceeded to the consideration of the report of the Special Committee of Eighteen on the report of the General Conference Educational Commission. The report of the committee was read, as follows:

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Report of
Special Com-
mittee of
Eighteen
presented

REPORT OF THE SPECIAL COMMITTEE OF EIGHTEEN ON THE UNIFICATION OF EDUCATIONAL AGENCIES

Your committee has had under consideration the report of the General Conference Educational Commission. We commend the Commission most heartily for its careful and painstaking work in an effort to present a unified program of Christian Education to the Church.

We have had before us representatives of the various agencies concerned, and have made a careful study of the whole problem, and we herewith submit the report of the Educational Commission, as revised and amended, for your prayerful consideration, together with our recommendation that it be adopted.

J. J. STOWE, *Chairman*;
H. M. RATLIFF, *Secretary*.

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Report of
Special
Committee
of Eighteen
presented

F. J. Prettyman, clerical delegate from the Baltimore Conference, representing the majority report of the committee, moved its adoption. J. J. Stowe, clerical delegate from the Little Rock Conference and Chairman of the Committee of Eighteen, gave notice that at the proper time he would move the substitution of the minority report for the majority report. G. C. French, clerical delegate from the North Texas Conference, moved that the majority report be read in its entirety. Motion was made to lay the French motion on the table. The motion to table did not prevail. P. B. Kern, clerical delegate from the West Texas Conference, moved as a substitute that the report of the Commission be considered paragraph by paragraph, and that we begin with Section IV, "The Local Church." The motion was seconded. J. J. Stowe, clerical delegate from the Little Rock Conference, asked for a reading of the majority and minority reports. R. G. Mood, clerical delegate from the North Texas Conference, moved that the minority report be laid on the table, subject to call after the consideration of the majority report. The motion prevailed by a vote of 232 to 99. G. C. French, clerical delegate from the North Texas Conference, with the consent of his second, withdrew the motion he had previously made. T. J. O'Neil, clerical delegate from the Mississippi Conference, moved as a substitute for the Kern motion that the captions of the sections and paragraphs be read and action taken without reading the paragraph in full, unless called for. The substitute failed to carry. The Kern motion prevailed and the Secretary began to read Section IV, "The Local Church."

Report of
Educational
Commission
considered
paragraph
by para-
graph

Paragraph 1, "Function," was read. W. L. Clark, clerical delegate from the Kentucky Conference, spoke against its adoption and W. F.

Quillian, clerical delegate from the South Georgia Conference, for the adoption. The paragraph was adopted.

Paragraph 2a, "Local Church Board of Education," was read. The typographical error of putting "superintendent" for "president" in the ninth line, and of putting "president" for "superintendent" in the tenth line, was by common consent corrected and the paragraph adopted.

2b of the same paragraph was read and amended, the Commission agreeing thereto, by striking out the word "entire" in the second line, preceding the word "supervision"; and by striking out the word "and" in the ninth line and substituting therefor the words "the pastor or superintendent." The paragraph as thus amended was adopted.

2c (1) was read and a typographical error corrected by common consent, making the word "League" in line 2 "Leagues." This item was adopted.

2c (2) was read and at the request of the Commission the words "and Epworth Leagues" in line 7 were stricken out. This item was adopted.

W. G. Cram, clerical delegate from the Kentucky Conference, gave notice that at the proper time he would move an amendment touching the Missionary Offering and the relationship between the Board of Missions and the Sunday School Board.

2c, items (3), (4), (5), (6), and (7) were separately read and adopted. G. C. French, clerical delegate from the North Texas Conference, moved to strike out item (3), but the motion did not prevail.

M. E. Lawson, lay delegate from the Missouri Conference, rose to a privileged matter and asked

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the people sitting in the gallery not to place books on the gallery railing, as one had just fallen and struck a member of the Conference.

The following paragraphs were read separately and adopted as read: 3. Divisions; 4. The Church School; 5. Duties of General Officers; 6. Church School Council; 7. Children's Division; 8. Young People's Division, items (1) and (2); 9. Adult Division, item (1).

Paragraph 9, item (2) was read and at the request of the Commission the last two lines were deleted and a period placed after "the local Church" in line nineteen. The item, thus amended, was adopted. Item (3) in the same paragraph was read and the Commission requested that the words "of the local Church" be inserted after the word "division" in the second line. This was done and the item was adopted.

Paragraph 10, "Director of Religious Education," was read. Motion of J. S. Jenkins, clerical delegate from the North Georgia Conference, prevailed striking out the last two lines, beginning with the words "and when desirable." The paragraph as amended was adopted.

Paragraph 11, "The Pastor," was read. S. P. Wiggins, clerical delegate from the North Georgia Conference, spoke to the paragraph. P. B. Kern, speaking for the Commission, answered the questions Dr. Wiggins propounded, and by common consent Section IV, paragraph 1, "Functions," was amended by adding the words "and with the concurrence of the pastor" after the words "Christian Education," in line 5. P. B. Kern accepted for the Commission an amendment by G. C. French, clerical delegate from the North Texas Conference, striking out the words "within the provisions of the book of Discipline" at the

close of paragraph 11, "The Pastor." The paragraph as amended was adopted.

Mrs. E. A. Kitchell, lay delegate from the St. Louis Conference, asked concerning the status of the Woman's Missionary Society in the proposed plan and Dr. Kern answered her questions. M. A. Beeson, lay delegate from the West Oklahoma Conference, J. W. Moore, clerical delegate from the Virginia Conference, L. H. Estes, clerical delegate from the Memphis Conference, Mrs. Nat G. Rollins, lay delegate from the Northwest Texas Conference, Clem Baker, clerical delegate from the Little Rock Conference, W. G. Cram, clerical delegate from the Kentucky Conference, and J. B. Winn, clerical delegate from the Virginia Conference, spoke to the matter in hand.

G. C. French, clerical delegate from the North Texas Conference, moved an amendment to paragraph 10. R. G. Mood, clerical delegate from the North Texas Conference, made the point of order that this paragraph had already been adopted. Dr. French moved a reconsideration of the action adopting this paragraph, but the motion did not prevail.

Bishop John M. Moore presented Dr. Rattenbury, Fraternal Messenger from the British Wesleyan Church, who in his characteristic manner bade the Conference farewell. Bishop Hay responded in an appropriate manner.

R. G. Mood, clerical delegate from the North Texas Conference, moved that Section IV be now adopted as a whole as amended. P. B. Kern, for the Commission, asked common consent to insert the word "annually" in paragraph 10 after the word "elect" at the beginning of the fourth line. Consent was given.

Alfred F. Smith, clerical delegate from the St. Louis Conference, moved that the minority re-

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Educational
Commission
considered
paragraph
by para-
graph

Dr. Ratten-
bury bids
the Con-
ference
farewell

Minority re-
port read

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Minority re-
port read

port be taken from the table and read. The motion prevailed. J. J. Stowe, clerical delegate from the Little Rock Conference, moved that the minority report be substituted for the majority report. The minority report was read, as follows:

MINORITY REPORT FROM SPECIAL COMMITTEE
OF EIGHTEEN CONCERNING THE REPORT
OF THE EDUCATIONAL COMMISSION
AND OTHER PAPERS PERTAIN-
ING THERETO

We, the undersigned members of your Special Committee of Eighteen, to which was referred the report of the General Conference Educational Commission containing a plan for a "Unified Educational System" for submission to this General Conference, also the memorial of the General Epworth League Board relative to the establishment of a Correlation Council, beg to submit the following as a minority report:

We wish to express our deep appreciation to the General Conference Educational Commission for the careful, painstaking study of and labors expended upon the plan submitted.

But we of the minority are convinced that the plan submitted by the Educational Commission, dealing with matters so vital and far-reaching, goes farther than would be wise or even possible at this time. Since the changes proposed in this plan are so radical and involved, we hold that they must be accomplished, if at all, through a gradual process of wise correlation and experimentation, hence to effect such a result as speedily and harmoniously as possible, we recommend:

That a Correlation Committee, as hereinafter specified, be set up by this General Conference whose duties shall be to so relate the educational programs and activities of the General Board of Education, the General Board of Missions, the General Board of Lay Activities, the General Sunday School Board, the General Epworth League Board, and the Woman's Missionary Council as to divide responsibility and prevent overlapping and duplication, especially where their work touches the local Church, said committee to be clothed with sufficient authority to effect a harmonious and complementary program of work between the Boards involved.

To this end, the following legislation creating a Correlation Committee is recommended, to be inserted in the Discipline as of 1926 as follows:

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CHAPTER XX

CORRELATION COMMITTEE

Minority re-
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Committee
of Eighteen

¶585. *Authorization.* In order to correlate the educational work of the General Board of Education, the General Board of Missions, the General Board of Lay Activities, the General Sunday School Board, the General Epworth League Board, and the Woman's Missionary Council of the Methodist Episcopal Church, South, there shall be established a General Correlation Committee for said Church, under the following form and law of organization. This committee shall consider the total educational task of the Church, and so relate the program and activities of the General Boards hereinbefore named as to prevent conflicts and duplication.

If differences should arise between two or more of these organizational units, the General Correlation Committee shall determine the matter; provided, that the decision of this committee shall be in harmony with the enactments of the General Conference; and provided, further, if there be Disciplinary laws which govern any of the General Boards, including the Woman's Missionary Council, which would make inoperative the duties of this General Correlation Committee, they are hereby suspended in so far as they touch the correlating powers of said committee.

¶586. *Personnel.* The General Correlation Committee shall be composed of one effective bishop, chosen by the College of Bishops, and four clerical and four lay members, at least one of whom shall be a woman, who shall be chosen as follows: The Chair shall appoint a committee of three, who in turn shall select a committee of five, which committee shall nominate to the General Conference members of said General Correlation Committee, provided that the clerical and lay members shall not be members of any General Board, including the Woman's Missionary Council, and the following ex-officio members who shall have all privileges except that of voting—namely, the General Secretary of each of the General Boards involved, and the President of the Woman's Missionary Council. The committee shall be authorized to fill any vacancies which might occur during the quadrennium.

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¶587. *Organization.* The General Correlation Committee shall meet as soon after the adjournment of the General Conference as practicable, and organize by electing a President, Vice President, and Secretary, and constitute such committees as the committee itself may determine.

¶588. *Meetings.* The General Correlation Committee shall meet annually, and may meet in special session at any time upon the call of five of its members. Six shall constitute a quorum.

¶589. *Publicity.* The General Correlation Committee shall publish annually a condensed record of all its proceedings in the general organ of the Church.

¶590. *Expenses.* The expenses of this General Correlation Committee shall be paid out of the General Conference expense fund.

J. J. STOWE,
S. P. WIGGINS,
A. L. GUNTER,
A. W. TANNING.

S. H. Babcock, clerical delegate from the West Oklahoma Conference, and R. J. Yoak, clerical delegate from the Western Virginia Conference, spoke to the question. W. P. King, clerical delegate from the North Georgia Conference, moved that we postpone further action until the minority report either be published in the *Daily Advocate* of to-morrow or printed and distributed to the delegates for their study. The motion was lost by a vote of 168 to 257. Alfred F. Smith, clerical delegate from the St. Louis Conference, moved the previous question. The previous question was ordered. The minority report was lost by a vote of 114 to 231. R. E. Goodrich, clerical delegate from the Louisiana Conference, W. F. Quillian, clerical delegate from the South Georgia Conference, and W. A. Newell, clerical delegate from the Western North Carolina Conference, spoke to the pending question, that of adopting Section IV, as amended, as a whole. R. R. Ellison, clerical delegate from the Alabama Conference, moved the

Minority re-
port lost

previous question. A motion to extend the time to take the vote under the previous question was made. The Chair ruled the motion out of order, as the hour of adjournment had been reached and passed, the Conference thereby being automatically adjourned.

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Announcements were made, the Doxology was sung, Bishop Candler pronounced the benediction, and the Conference stood adjourned.

Adjournment

TWELFTH DAY, TUESDAY, MAY 20

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TWELFTH DAY

Bishop Hay called the Conference to order at 9 A.M. and conducted the devotional services. Hymn 382, "Soldiers of Christ, arise," was sung, the Creed recited in concert, and H. M. Bruce, clerical delegate from the Arizona Conference, led in prayer. Psalm 84 was read responsively, Hymn 677, "Saviour, like a shepherd lead us," was sung, and Z. T. Kaung, clerical delegate from the China Conference, led in prayer. The closing hymn of the devotions, No. 334, "My faith looks up to thee," was heartily sung by the Conference.

Devotional
service

The Report of the Committee on Minutes was adopted, as follows:

Report of
Committee
on Minutes

We have carefully examined the minutes of yesterday morning's session and have found them correct.

Bishop Hay resigned the chair to Bishop Boaz.

The call was made for resolutions, memorials, etc. None were presented.

The roll of the Standing Committees was called and the following reports went to the Calendar: Reports Nos. 4, 5, 6, 7, 8, 9, and 10, Committee on Episcopacy; Nos. 17, 19, and 20, Committee on Education; Nos. 20 and 21, Committee on Missions; Nos. 15, 17, and 19, Committee on Conference Claimants, Finance, and Boundaries; No. 3,

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Committee on Temperance and Social Service;
No. 7, Committee on Epworth Leagues.

The following reports went to the Nonconcurrent Calendar: No. 18, Committee on Education; No. 19, Committee on Missions; No. 16, Committee on Conference Claimants, Finance, and Boundaries.

Report No. 18
on Conference
Claimants, etc.,
adopted

J. W. Barton, Chairman of the Committee on Conference Claimants, Finance, and Boundaries, asked that the rules be suspended in order that Report No. 18 of that committee might be put upon immediate passage. The rules were suspended and the report was adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 18

Your committee has had before it the quadrennial report of the Board of Trustees. Certain recommendations were made in the report and those recommendations have been carefully considered by this committee. We concur in their requests and make requests as follows:

1. Instruct the Board to retain in their hands the proceeds of the B. L. Clardy bequest, amounting to \$5,105.77, to be used as a revolving expense fund, such sums as are used in securing possession of devises and bequests being paid back to the B. L. Clardy fund from the proceeds secured.

2. We recommend that the Board of Trustees give careful attention to the Edmund Findley bequest, that the property may not be diverted from the sacred uses to which it was directed by the testators.

3. We recommend that the government bonds bequeathed to the Board of Trustees for the benefit of Morris Harvey College be turned over to the Treasurer of the College, to be administered according to the bequest of the late Belton McDonald.

4. We commend the faithfulness and efficiency of the Board of Trustees in their painstaking care to the duties assigned them, and the efficient management of each and every detail.

We recommend concurrence.

JOHN W. BARTON, *Chairman*;
B. RHETT TURNIPSEED, *Secretary*.

The following substitution of alternates for principals was made:

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NORTH TEXAS CONFERENCE.—*Clerical*: F. M. Richardson for S. A. Barnes.

Alternates
seated

NORTHWEST TEXAS CONFERENCE.—*Lay*: C. B. Breedlove for P. W. Horn.

SOUTHWEST MISSOURI CONFERENCE.—*Lay*: Mrs. F. A. Lamb for W. R. Eckle.

TEXAS CONFERENCE.—*Lay*: Mrs. L. L. Lloyd for J. T. Kemp.

A. C. Millar, clerical delegate from the Little Rock Conference, moved a suspension of the rules in order that the report of the Committee on Temperance and Social Service, referred to yesterday but not published in the Calendar of today's *Daily Advocate*, might have its allotted place in the Calendar as No. 93. The motion prevailed.

A. J. Lamar, one of the Treasurers of the Conference Expense Fund, made an important announcement concerning the per diem of the delegates.

J. M. Williams, lay delegate from the North Arkansas Conference, presented the following privileged resolution, which was adopted by a rising vote:

Resolution on
retirement
of Dr. E. B.
Chappell

ON THE RETIREMENT OF DR. E. B. CHAPPELL

A quarter of a century in one of the major fields of service for the Church, if time only is considered, is unusual. But when so long a time is joined with the power to bring to the task labor fundamentally constructive and the power to keep it so, it is a matter to hearten the Church and give it stronger faith for things ahead. For almost this length of time Dr. E. B. Chappell has served the Southern Methodist Church as editor of its Sunday school literature.

What we have to-day he and his colaborers have created—not copied. Keeping to the fore in his own thinking, and taking advantage of sane, directive studies in the field of religious psychology, Dr. Chappell has brought

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Resolution on
retirement
of Dr. E. B.
Chappell

to childhood, youth, and maturity studies in our Bible that have made it even the more a "lamp unto our feet and a light unto our pathway."

The demands on his time and strength, on his mental and spiritual resources, have been most exacting. Each week through the long years the grist has had to be found for the mill and be ground to bring bread to the multitudes. The heart of the story is found in Dr. Chappell's own simple statement: "For almost a quarter of a century, praying daily for grace and strength and wisdom, I have sought faithfully and diligently to meet these demands."

Thank God they have been met and all the way we have had as a leader one who declares: "The fundamental task of our Sunday school is to win the pupils of all ages to a vital faith in Christ as Lord and Saviour, and to seek to lead them into an ever-deepening experience of fellowship with Christ." The great Sunday school organization with its literature, its training of teachers, its reach for the home and the child to establish the kingdom in the heart of youth, is its own reward for these years of patient, faithful toil.

And now, Dr. Chappell, we bring to you the benediction of our whole Church, saying to you, "Well done, thou good and faithful servant," and praying that He who has watched and guided all the way may keep that which you have committed to him even to the end.

Dr. Chappell
speaks

Dr. Chappell spoke feelingly to the Conference and Bishop Boaz responded appropriately.

Bishop John M. Moore presented to the Conference Dr. H. L. Bowlby, Secretary of the Lord's Day Alliance of the United States.

Report No. 3
on Episco-
pacy goes to
record

F. P. Culver asked that as a privileged matter Report No. 3 of the Committee on Episcopacy be presented and that it go to record. The report was received, read, and placed on record, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 3

Your committee has reviewed the work and administration of the College of Bishops, called their names, passed their characters, and continued them effective, as follows: Warren A. Candler, Collins Denny, Edwin D. Mouzon,

John M. Moore, William F. McMurry, U. V. W. Darlington, Horace M. Du Bose, W. N. Ainsworth, James Cannon, Jr., William B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

F. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

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F. P. Culver, for the Committee on Episcopacy, as a privileged matter presented the following statement from the committee, which was read and went on record, as follows:

Statement
from Com-
mittee on
Episcopacy

STATEMENT FROM THE COMMITTEE ON EPISCOPACY

We, your Committee on Episcopacy, for several days have had under consideration specific complaints against the ministerial character of Bishop James Cannon, Jr., touching his alleged speculations in the stock market. These complaints were presented to us in thoroughness of detail and supported by accompanying exhibits. The bishop was given all the time he desired to make a full statement to the committee with reference to the accusations against him.

After hearing the statements of the bishop, the committee voted to cite the bishop to the General Conference for trial, and a subcommittee was appointed to draft the charges and report its findings. When this subcommittee reported its findings a communication from Bishop Cannon was received, as follows:

"I have made oral statement to the Committee on Episcopacy in reply to charges filed against me, and replied to questions by members of the committee. In order that my attitude may be clearly understood, I am sending this written statement to the committee.

"With reference to my transactions with Kable & Company, of New York, on which said transactions the complaint is based, permit me to say at the time same transpired I thought them to be legitimate business transactions, and in no way contrary to the standards of propriety under our Church rules.

"In looking back over the situation, I now realize that in such transactions, as I now understand them, I made a mistake, which shall never occur again and which I deeply deplore.

"While my motives are not subject to the construction

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Statement
from Com-
mittee on
Episcopacy

placed upon them in said complaint, I now realize the impropriety of such transactions, and am sorely grieved that my actions have in any way brought pain and embarrassment to any part of the ministry and membership of my beloved Church to which I have given my life.

"Yours sincerely,

JAMES CANNON, JR."

After receiving the bishop's letter, the report of the subcommittee was held for further consideration. After a full discussion of what should be the attitude of your committee after the written communication from the bishop, your committee decided that, if by a trial of the case the bishop's "improper conduct" could be established, such a finding would be tempered by his avowal that his actions were committed without the consciousness that he was doing something unworthy of ministerial character and hurtful to his Church; that his expressed contrition of spirit and regret that his actions had brought pain and embarrassment upon the Church would not be ignored by Christian believers; and that his definite statement of purpose never again to engage in such practices would not be disregarded in Christian judgment. Therefore your committee agreed that the development of this case in our hands as stated together with the publicity here given would accomplish in fact as much in defense of the Church's position in such matters as would in the premises be accomplished by a trial committee.

Therefore your Committee on Episcopacy deeply deploring the hurt which has come upon the Church by this affair, and in consideration of a deliverance from our committee to be presented later covering the whole field of speculative stock transactions, rescinded its action citing Bishop Cannon for trial, dismissed the charges, and passed the character of Bishop Cannon.

F. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

Bishop Can-
non reads
personal
statement

Bishop Cannon was recognized and read a personal statement which went on record, as follows:

Mr. President and Brethren: First of all, I wish to state that I make this statement entirely upon my own motion.

On the first day of the General Conference I sent a communication to the Committee on Episcopacy asking

for a full investigation of all charges which might be brought against me, and I stated: "I shall be glad to meet with the committee at such time as might suit its convenience and give to it any informaton which I may have concerning these charges."

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Bishop Cannon reads personal statement

I did meet with the committee, and later, that there might be no possible mistake as to my attitude, I wrote the committee a letter stating my position. I desire now to express my high appreciation of the action of the Committee on Episcopacy in passing my character and continuing me as one of the effective bishops of the Methodist Episcopal Church, South.

I desire furthermore, however, in the presence of the members of this body in whose deliberations I have participated for thirty years, to reiterate face to face the statements made in my letter to the committee. I did make a mistake in the transaction in question; I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved Church to which I have given my life.

JAMES CANNON, JR.

G. T. Fitzhugh, lay delegate from the Memphis Conference, was recognized and gave formal notice that for himself and others there would be presented and filed for record a formal protest against the final action of the Committee on Episcopacy in the report just submitted. The Chair stated that the right of protest, of course, is allowed to any member of this Conference.

Notice of protest

J. W. Barton, lay delegate from the Tennessee Conference, made the point of order that we should proceed to the election of bishops, as ordered by a resolution passed yesterday. The Chair stated that we were under the order of unfinished business and that it would require a two-thirds vote to order the election. F. P. Culver, clerical delegate from the Central Texas Conference, moved that we proceed with the first ballot for bishops, and the motion prevailed.

Ballot for bishops or-

The bishop called attention to the solemnity of the occasion. Hymn 393, "Am I a soldier of

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the cross?" was sung and Bishop Mouzon led in prayer.

Tellers

The Chair announced the following to act as tellers: W. H. Wiseman, A. L. Brooke, D. R. Anderson, J. P. Womack, J. H. Therrell, R. N. Havens, J. E. Crawford, M. C. Magers, W. N. Duncan, W. A. Newell, W. M. Curtis. Alternates: F. C. Tucker, J. W. Crichlow, J. T. Ellison, O. A. Park.

Bishop Boaz gave instructions as to the number of names to be placed on each ballot. The ballots were distributed, the roll of the Conferences was called, and the ballots were collected. The tellers, with the Secretary of Ballots, J. W. Barton, retired to count the ballots. The tellers were instructed by the Chair to seal the ballot if the session adjourned before they were ready to report.

Alfred F. Smith, clerical delegate from the St. Louis Conference, raised the point of order that we were in the midst of taking a vote when we adjourned yesterday. The Secretary gave the parliamentary status, stating that the question before the house was the motion of R. G. Mood, clerical delegate from the North Texas Conference, to adopt Section IV, as amended, as a whole. The motion prevailed.

Report of
Educational
Commission
considered
paragraph
by para-
graph

Section I, "The General Board of Christian Education," subhead A, "General Organization," was then taken up. Paragraph 1, "Authorization," was read and adopted.

Paragraph 2, "Composition of the General Board," was read. P. B. Kern, clerical delegate from the West Texas Conference, offered a substitute for the paragraph. M. A. Childers, lay delegate from the West Texas Conference, offered an amendment to the Kern substitute. V. C. Curtis, clerical delegate from the North Mississippi

Conference, asked a pertinent question and Dr. Kern explained the matter. L. H. Estes, clerical delegate from the Memphis Conference, spoke to the question. W. G. Henry, clerical member from the North Alabama Conference, proposed a substitute for all that is before the house. On motion of R. G. Mood, clerical delegate from the North Texas Conference, the Henry substitute was laid upon the table by a vote of 203 to 177. The amendment of M. A. Childers prevailed. The paragraph as amended was adopted, as follows:

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I move that paragraph 2 of Section I, A, of the Committee of Eighteen be stricken out and that the following paragraph be inserted in lieu thereof:

2. *Composition of the General Board.* The General Board of Christian Education shall be composed of five effective bishops, eighteen traveling elders, and twenty lay members (half of whom shall be women), who shall be elected by the General Conference on nomination of the Committee on Christian Education and the General Secretary; provided that the thirty-eight members, including the eighteen traveling elders and twenty lay members, be so selected that each Annual Conference in the United States shall have one representative upon said Board; and provided, further, that the removal of any member of this Board from the Conference of which he is a representative shall automatically vacate his seat on said Board. The Board shall have the authority to fill all vacancies in its membership.

Paragraph 3, Section 1 was read. By the action just taken on paragraph 2, the words "the five additional members hereinbefore provided for and" were automatically stricken from this section in lines 10 and 11. The section was adopted.

Section 2 of the third paragraph was read. W. P. King, clerical delegate from the North Georgia Conference, moved to amend by striking out the words "three Department Secretaries" in lines 7 and 8, and placing their election in the

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hands of the General Conference. S. C. Hatcher, clerical delegate from the Virginia Conference, offered a substitute to a paragraph already adopted. G. C. French, clerical delegate from the North Texas Conference, made the point of order that the Hatcher motion was out of order. The point was sustained by the Chair. P. B. Kern spoke to the King amendment. The King amendment was lost by a vote of 149 to 197. The section was adopted. The paragraph was then adopted as a whole.

Paragraphs 4, "Duties of General Officers," 5, "Domicile of General Board," and 6, "Authority of the General Board," were read separately and adopted.

Paragraph 7, "Meetings," was read. J. M. Outler, clerical delegate from the South Georgia Conference, moved to amend by substituting "fifteen" for "ten" in line three. The motion prevailed. P. B. Kern, for the Commission, asked and was granted permission to insert the words "the written" after the word "Upon" in line two. The paragraph as amended was adopted.

Paragraphs 8, "Executive Committee," and 9, "The General Secretary," were read separately and adopted.

Paragraph 10, "Training," was read. F. N. Parker, clerical delegate from the Louisiana Conference, H. N. Snyder, lay delegate from the Upper South Carolina Conference, C. C. Selecman, clerical delegate from the North Texas Conference, E. B. Chappell, clerical delegate from the Tennessee Conference, and W. G. Cram, clerical delegate from the Kentucky Conference, spoke to the paragraph and offered various suggestions and amendments. W. F. Quillian, clerical delegate from the South Georgia Conference, offered a substitute for all amendments before the house

as follows: Add to the paragraph, "as these relate to the religious training of the Church. It is understood that this does not apply to institutions operating under their own charters nor to those operated under the Board of Missions." This was accepted by Dr. Kern. The paragraph as amended was adopted.

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Paragraph 11, "Program," was read. C. A. Spragins, clerical delegate from the North Texas Conference, offered an amendment by adding at the close of the fifth line the words, "under authority of the General Conference." This was accepted by Dr. Kern. Dr. Kern asked permission to make two corrections in the printed report in this paragraph and the request was granted. The corrections are: strike out "and" in line five, and add after "Pastors' Schools" the words "and Epworth League Institutes and Conferences." Further amend by adding "and Conferences" after "in these schools" in the seventh line. The paragraph as amended was adopted.

Paragraphs 12, "Coöperation," 13, "Departments," and 14, "Department Committees," were read separately and adopted.

Paragraph 15, "Department Secretaries," was read. Dr. Kern called attention to a correction in the sentence at the bottom of the page. By common consent this was done, as follows: "In line 11 strike out the words "Church School" and substitute therefor "Local Church"; insert after "Local Church" the words "and of," in the twelfth line; in the same line strike out the words "and Leadership Training."

G. C. French, clerical delegate from the North Texas Conference, moved to strike out item (3) of this paragraph and substitute therefor the following: "The Secretary of the Editorial Department shall be elected by the General Conference

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in the same manner as other connectional officers are elected." R. J. Yoak, clerical delegate from the Western Virginia Conference, offered a substitute for the paragraph. S. P. Cresap, lay delegate from the Missouri Conference, made the point of order that the Yoak substitute had been before the body in another form and had been tabled. The Chair ruled that the Yoak substitute was slightly different from the one referred to and that it was before the house. Clem Baker, clerical delegate from the Little Rock Conference, moved to table the Yoak substitute. The motion prevailed by a vote of 173 to 137. The substitute of Dr. French for item (3) was adopted. The paragraph as amended was adopted.

P. B. Kern yielded the floor to Walter Anthony, clerical delegate from the South Georgia Conference. Dr. Anthony moved that when we adjourn it be to meet this afternoon at 3 P.M. G. W. Barcus, lay delegate from the Central Texas Conference, offered an amendment providing for afternoon sessions daily. The amendment was accepted by Dr. Anthony and by vote of the Conference the matter was referred to the Committee on Rules with instructions to report as soon as possible. T. D. Ellis, Chairman of the Committee on Rules, asked that the committee be excused to take action on the matter just referred to it. The committee was excused.

E. B. Chappell, clerical delegate from the Tennessee Conference, called attention to the fact that the action taken in regard to paragraph 15 would necessitate a change in paragraph 3 by striking out the word "three" in line 7 of the second section of the paragraph, and substituting therefor the word "two." By common consent this was done.

F. P. Culver, Chairman of the Committee on

Episcopacy, moved that at 11 A.M. to-morrow we hold a Memorial Service for our departed Bishops and the Secretary of the last several General Conferences. The motion prevailed.

Consideration of the report of the Committee of Eighteen was resumed. Paragraphs 16, "Executive Staff," and 17, "Committee on Curriculum," were read separately and adopted.

Paragraph 18, "Committee on Coöperation in Training and Life Service," was read. Dr. Kern asked permission to correct typographical errors and the request was granted, as follows: In lines 5 and 10 substitute the words "Local Church" for the words "Church School." In line 11 strike out commas after "colleges" and "in life service" and add the word "and" after the word "service." In line 12 strike out the comma after "Correspondence Schools." The paragraph as thus corrected was adopted.

Paragraph 19, "Other Committees," was read and amended by substituting the word "them" for "it" in the third line. The paragraph as amended was adopted.

Paragraph 20, "Cultivation Periods," was read and adopted.

E. B. Chappell, clerical delegate from the Tennessee Conference, called attention to the wording of paragraph 15 at the top of page 11, and after stating his reasons moved that the words "and upon the recommendation of the Board," in lines 5 and 6, be stricken out. The motion prevailed.

W. A. Myers, clerical delegate from the Florida Conference, moved that hereafter the captions of the paragraphs be read for action. The motion was lost.

P. B. Kern, clerical delegate from the West

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Motion to
postpone

First ballot
for bishops

Texas Conference, moved that Section I, A, be adopted, as amended, as a whole.

W. F. Bryan, clerical delegate from the West Texas Conference, moved to postpone the whole matter indefinitely. J. W. Bergin, clerical delegate from the Central Texas Conference, spoke against postponing.

The tellers entering the room, a motion prevailed that we suspend the pending business to hear their report. The report is as follows:

FIRST BALLOT FOR BISHOPS

Ballots cast, 451; necessary to a choice, 266. One vote each for T. W. Adams, E. P. Anderson, W. L. Barr, J. A. Baylor, J. W. Bergin, Cullom H. Booth, E. Nash Broyles, J. A. Burrow, H. T. Carley, E. B. Chappell, D. B. Doak, W. E. Doss, H. E. Draper, G. C. French, Smith Hardin, R. N. Havens, E. B. Hawk, W. W. Holmes, I. C. Jenkins, W. P. King, A. J. Lamar, J. T. Leggett, E. K. McLarty, Walter H. Moore, R. F. Morris, H. M. North, J. M. Ormand, W. Roy Phillips, R. B. Platt, Jr., F. J. Prettyman, H. H. Sherman, W. J. Sims, T. A. Smoot, Peter Stokes, James Thomas, C. W. Webdell, W. T. Webb, W. R. Hendrix, H. H. Jones, G. W. Hummel, C. C. Grimes, Casper S. Wright, W. A. Lambeth, C. W. Tadlock, R. E. L. Morgan, J. N. R. Score, C. A. Lehmberg, C. D. Bulla, W. H. Ellis, R. L. Russell, and J. T. Ellis; 2 votes each for G. M. Davenport, J. W. Hunt, James Kilgore, M. E. Lazenby, A. D. Porter, W. A. Stanbury, R. A. Meek, C. C. Herbert, E. F. Dempsey, J. A. B. Fry, C. C. Jarrell, and C. R. Jenkins; 3 votes each for J. G. Akin, O. T. Cooper, J. E. Crawford, W. V. Jarratt, A. R. Kasey, W. B. Taylor, R. Rhett Turnipseed, and C. C. Gregory; 4 votes each for N. B. Harmon, Jr., F. N. Parker, and W. F. Quillian; 5 votes each for J. R. T. Majors, H. C. Pfeiffer, C. C. Weaver, and Ivan Lee Holt; 6 votes each for H. M. Andrews, Alfred F. Smith, R. P. Shuler, and S. C. H. Burgin; 7 votes for Walter Anthony; 8 votes for R. E. Goodrich; R. T. Webb, 10; D. M. McLeod and J. C. Roper, 11 each; F. P. Culver and W. G. Henry, 12 each; O. E. Goddard, 13; J. W. Mills, 14; G. E. Booker and J. W. Johnson, 17 each; J. L. Decell, 22; L. E. Todd, 23; J. C. Hawk, 25; W. G. Cram, 28; F. S. Onderdonk, 30; J. S. French, 34; J. W. Perry, 42; G. T. Rowe, 70;

A. Frank Smith, 80; W. A. Shelton, 90; Forney Hutchinson, 96; C. C. Selecman, 98; T. D. Ellis, 126; Paul B. Kern, 129; Arthur J. Moore, 163. There is no election.

JOHN W. BARTON, *Secretary*.

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No election

The second ballot for bishops was taken and the tellers retired to count the votes.

The Committee on Rules reported through T. D. Ellis, Chairman, and the report was adopted, as follows:

Afternoon
sessions
ordered

We recommend that, in addition to the morning session, the General Conference shall meet each afternoon at 3 P.M., and adjourn at will until otherwise ordered, and that the Standing Committees meet at 2 P.M.

T. D. ELLIS, *Chairman*;
I. P. MARTIN, *Secretary*.

S. P. Wiggins, clerical delegate from the North Georgia Conference, spoke for the Bryan motion. P. B. Kern, clerical delegate from the West Texas Conference, moved that the time be extended in order that we may vote on the pending question. The motion did not prevail.

Announcements were made, the doxology was sung, and the Conference adjourned with the benediction pronounced by Bishop Dobbs.

Adjournment

AFTERNOON SESSION

Conference convened at 3 P.M., Bishop Boaz in the chair. Hymn 317, "More love to thee, O Christ," was sung and Bishop Ainsworth led in prayer.

Devotional
service

Owing to the illness of Dr. Parker, one of the Journal Secretaries, the Committee on Minutes stated that their report would be presented in the morning.

Bishop Boaz resigned the chair to Bishop Cannon.

The tellers reported the second ballot for bishops, as follows:

Second ballot
for bishops

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SECOND BALLOT FOR BISHOPS

Second ballot
for bishops

Ballots cast, 446; defective, 5; necessary to a choice, 221. R. W. Adams, J. A. Baylor, L. C. Branscomb, E. Nash Broyles, J. A. Burrow, V. C. Curtis, R. N. Havens, C. C. Jarrell, A. J. Lamar, F. S. Love, D. M. McLeod, F. N. Parker, R. B. Platt, Jr., Clare Purcell, Wallace Rogers, T. A. Smoot, H. M. Stevenson, J. H. Wells, J. A. Smith, O. F. Williams, G. F. Thomas, E. F. Dempsey, C. V. Hawks, W. T. Webb, and C. M. Tindale received 1 vote each; W. A. Lambeth, F. P. Culver, W. G. Henry, A. R. Kasey, James Kilgore, H. M. North, W. F. Quillian, R. P. Shuler, and Alfred F. Smith received 2 votes each; Walter Anthony, 4; J. C. Roper and L. E. Todd, 5 each; O. E. Goddard and J. W. Johnson, 6 each; J. W. Mills, 7; G. E. Booker and W. G. Cram, 11 each; J. L. Decell, 15; J. C. Hawk, 16; F. S. Onderdonk, 22; J. W. Perry, 27; J. S. French, 32; G. T. Rowe, 90; C. C. Selecman, 91; W. A. Shelton, 107; A. Frank Smith, 117; Forney Hutchinson, 134; T. D. Ellis, 175; P. B. Kern, 191; Arthur J. Moore, 209. There is no election.

No election

J. W. BARTON, *Secretary*.

The third ballot for bishops was taken and the tellers retired to count the vote.

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The consideration of the report of the Educational Commission was resumed, the pending question being the motion of W. F. Bryan, clerical delegate from the West Texas Conference, to postpone indefinitely. J. J. Stowe, clerical delegate from the Little Rock Conference and a signer of the minority report, was recognized, but yielded the floor to Mrs. E. A. Kitchell, lay delegate from the St. Louis Conference, who spoke in favor of the pending motion. L. M. Broyles, clerical delegate from the Florida Conference, moved to table the motion to postpone. The motion to table did not prevail. W. F. Quillian, clerical delegate from the South Georgia Conference, W. D. Agnew, clerical delegate from the Alabama Conference, and Mrs. W. L. Barr, lay delegate from the West Texas Conference, spoke

against the motion. J. B. Winn, clerical delegate from the Virginia Conference, spoke for the motion. Nath B. Thompson, clerical delegate from the North Georgia Conference, moved the previous question. The previous question was ordered. P. D. Kern, Chairman of the Commission, closed the debate for the committee. The motion to postpone did not prevail. Section I, A, was then adopted, as amended, as a whole.

Section I, B, "The Department of the Local Church," was next taken up. Paragraphs 1, "Function," and 2, "Training Courses," were read separately and adopted.

Dr. Kern stated that substitutes had been prepared for paragraphs 3, 4, 5, and 6. The substitute for paragraph 3 was read and adopted, as follows:

In lieu of paragraph 3, Section I, B, of the Commission's report, substitute the following:

"3. *Sunday School Extension.* To the end that Sunday schools may be made available for all those for whom the Methodist Episcopal Church, South, is responsible, the Board, through the Department of the Local Church, shall be authorized to project and promote plans for Sunday school extension throughout the Church, and contribute to the support of Sunday schools requiring assistance in mission territory."

The substitute for paragraph 4 was read and adopted, as follows:

In lieu of paragraph 4, Section I, B, substitute the following:

"4. *Specials in the Sunday School and Epworth League.* In the discharge of its responsibility for supervising missionary education in the Sunday school, and as a part of the total educational program for the local Church, the Board shall provide, in coöperation with the Board of Missions, ■ joint missionary special to be known as the Home and Foreign Missionary Enterprise; and it shall provide a plan for the voluntary assumption by Sunday schools; and departments and classes of the Sunday school,

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and by Epworth Leagues, of shares in this Home and Foreign Missionary Enterprise, and in such other specials in home and foreign missions as are reserved for this purpose by the Board of Missions after consultation with the General Board of Christian Education; and other specials that may be selected by the General Board of Christian Education in its own field of work. The proceeds from these specials shall be used in harmony with Section I, F, paragraph 2.

The substitute for paragraph 5 was read and adopted, as follows:

Amend paragraph 5, Section I, B, to read as follows:

"5. *Annual Conference Extension Secretaries.* The General Board of Christian Education, in the discharge of its responsibility for Sunday school extension throughout the territory of the Church, shall have authority to enter into agreements with the Annual Conference Board of Christian Education to carry out a program of Sunday school extension in accordance with the policies of the General Board of Christian Education and to employ an Extension Secretary for this work. It shall be a part of this agreement that the Conference Board of Christian Education shall make an annual budget for the Conference extension program and shall submit the budget, together with quarterly reports on the distribution of funds herein provided for, to the General Secretary of the General Board of Christian Education, who shall transmit the same to the Joint Committee, as provided for in Section I, E, paragraph 5.

The substitute for paragraph 6 was read and adopted, as follows:

Substitute for paragraph 6, Section I, B, the following:

"6. *Missionary Education and Coöperation.* The Board shall be charged with providing for education in missions in all our Churches and coöperation with the Board of Missions in promoting and supervising Church school work in our foreign mission fields and in Sunday school work in connection with the work that is under the administration of the Board of Missions in the homeland."

Paragraph 7, "Educational Meetings," was read and adopted.

The tellers reported the result of the third ballot for bishops, as follows:

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Third ballot
for bishops

THIRD BALLOT FOR BISHOPS

Ballots cast, 441; defective, 8; necessary to elect, 217. A. J. Smith, E. F. Dempsey, W. A. Lambeth, R. W. Adams, J. G. Akin, J. A. Burrow, F. P. Culver, R. N. Havens, C. R. Jenkins, J. S. Jenkins, A. J. Lamar, M. C. Magers, E. K. McLarty, W. H. Moore, W. F. Quillian, Wallace Rogers, H. M. Stevenson, B. T. Waites, R. T. Webb, and Alfred F. Smith, 1 vote each; Walter Anthony and W. A. Stanbury, 2 votes each; O. E. Goddard and L. E. Todd, 3 each; I. P. Martin, 4; J. W. Johnson and J. W. Mills, 5 each; G. E. Booker and W. G. Cram, 7 each; J. C. Hawk, 9; F. S. Onderdonk, 14; J. L. Decell, 18; J. S. French and J. W. Perry, 20 each; G. T. Rowe, 61; C. C. Selecman, 66; W. A. Shelton, 108; A. Frank Smith, 132; Forney Hutchinson, 149; T. D. Ellis, 175; P. B. Kern, 227; Arthur J. Moore, 233. Arthur J. Moore and Paul B. Kern have received a majority of the votes cast.

J. W. BARTON, *Secretary*.

The Chair announced that Arthur J. Moore and Paul B. Kern, each having received a majority of the votes cast, are hereby declared elected bishops of the Methodist Episcopal Church, South.

Arthur J.
Moore and
Paul B.
Kern, elected
bishops

The Chair requested Bishops Mouzon and McMurry to escort Bishop Elect Arthur J. Moore, and Bishops John M. Moore and Boaz to escort Bishop Elect Paul B. Kern to the platform. The Bishops Elect were presented to the Conference, which stood in great applause.

I. F. Hawkins, clerical alternate from the North Alabama Conference, was seated in place of Bishop Elect Moore, and S. L. Batchelor, clerical alternate from the West Texas Conference, in place of Bishop Elect Kern.

Alternates
seated

A fourth ballot for bishops was taken and the tellers retired to count the votes. R. G. Mood, clerical delegate from the North Texas Conference, moved that we remain in session until this

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Question of
privilege

ballot is announced, and if necessary until another can be taken. The motion prevailed.

M. A. Childers, lay delegate from the West Texas Conference, rose to a matter of privilege and stated that Bishops Mouzon and John M. Moore were former pastors of Travis Park Church, San Antonio, and that the two new Bishops elect were the last pastors of the same Church.

L. M. Spivey, clerical delegate from the Florida Conference, moved that in order to expedite matters we request Bishop Elect Kern to explain the remaining paragraphs of the report and that we take action, paragraph by paragraph, after his explanation. R. J. Yoak, clerical delegate from the Western Virginia Conference, offered a substitute, that we consider the report, item by item, without reading. The substitute was ruled out of order and the Spivey motion prevailed.

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Paragraph 8, "Young People's Organizations," was explained and adopted. Section I, subsection B, as amended was then adopted as a whole.

Subsection C of Section I, "The Department of Schools and Colleges," was then taken up. Paragraphs 1, "Function," 2, "Authority," 3, "Educational Coöperation," 4, "Religious Work in Schools and Colleges," 5, "Educational Conferences," 6, "Coöperation with Other Agencies," 7, "Protection of Property Interests," 8, "Teachers' Agency," and 9, "Ministerial Training," were presented separately and adopted. Paragraph 10, "Commission on Courses of Study," was fully explained by P. B. Kern. J. L. Decell, clerical delegate from the Mississippi Conference, moved to strike out paragraph 10. A. C. Millar, clerical delegate from the Little Rock Conference, opposed the motion. The motion to strike out did not pre-

vail. The paragraph was adopted as explained and read.

Paragraphs 11, "Basis for Classification," 12, "Methods and Agencies," and 13, "Rights of Annual Conferences," were considered separately and adopted. Subsection C of Section I was then adopted as a whole.

Subsection D of Section I, "The Editorial Department," was then taken up. Paragraphs 1, "Function," 2, "Duties of Secretary," 3, "Financial Responsibility," 4, "Joint Committee on Publication," 5, "Duties of Joint Committee," with subheads (1), (2), (3) amended by adding the words "and Epworth League," after the word "school" in line 2; 6, "Final Authority of Book Committee," 7, "Recommendations," 8 and 9 were presented separately and adopted. Subsection D as amended was then adopted as a whole.

The tellers reported the result of the fourth ballot for bishops, as follows:

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Fourth ballot
for bishops

FOURTH BALLOT FOR BISHOPS

Ballots cast, 443; defective, 1; necessary to elect, 222. J. S. French, 1; F. S. Onderdonk, J. C. Hawk, G. E. Booker, 2 each; J. W. Perry, 3; C. C. Selecman, 8; G. T. Rowe, 31; W. A. Shelton, 44; A. Frank Smith, 84; Forney Hutchinson, 120; T. D. Ellis, 154. There is no election.

J. W. BARTON, *Secretary*.

No election

J. W. Barton, lay delegate from the Tennessee Conference, moved that we remain in session until we hear the result of the fifth ballot, and if there be no election that we take another ballot. The motion prevailed. The ballots were distributed, collected, and the tellers retired to count the votes.

Subsection E of Section I, "Relations with Other Agencies," was then taken up. Paragraphs 1, "Relations with Conference Boards," 2, "Aid to Conference Boards," 3, "Relations with Book

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Committee," and 4, "Relations with Other General Boards and Agencies," were presented separately and adopted.

Paragraph 5, "Joint Committee of Coöperation and Counsel with the Board of Missions," was presented. W. G. Cram, clerical delegate from the Kentucky Conference and Secretary of the General Board of Missions, offered a substitute for the preliminary statement of paragraph 5. The amendment was adopted, as follows:

Change paragraph 5, Section I, E, to read as follows:

"5. *Joint Committee of Coöperation and Counsel with the Board of Missions.* For the purpose of promoting effective coöperation by the General Board of Christian Education, the General Board of Missions, and the Woman's Missionary Council in matters in which the work of these agencies is closely related, there shall be a Committee of Coöperation composed of the Executive Staff of the Board of Christian Education and three other members who shall be appointed by the Board, and an equal number representing the missionary interests, who shall be the General Secretary of the Board of Missions, two members of the Woman's Missionary Council, one of whom shall be its President, and four other members who shall be appointed by the Board of Missions. This committee shall be known as the Joint Committee of Coöperation and Counsel. It shall meet at least once yearly and shall take definite recommendations to the two Boards on the following items:

Item (a) of this paragraph was presented and adopted. W. G. Cram offered the following substitute for item (b) and it was adopted, as follows:

Change Section I, E, 5 (b) to read as follows:

"(b) The Home and Foreign Missionary Enterprise and those special objects to be agreed upon by the two Boards, as elsewhere provided, and plans by which these specials shall be placed and cultivated."

Items (c), (d), and (e) were presented separately and adopted. A new item, to be known

as (f), was presented by W. G. Cram and adopted, as follows:

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In the same paragraph, Section I, E, 5, insert as a new item (f) the following:

"(f) Sunday School Extension and the Work of the Rural Church."

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Paragraph 6, "Joint Committee on Architecture," was presented. J. A. Baylor, clerical delegate from the Holston Conference, offered the following amendment: "Amend Section I, subsection E, paragraph 6, by adding these words: 'The Joint Committee shall meet at least once annually, and at such other times as its work may require.'" The amendment was accepted by the Commission and the paragraph, as amended, was adopted.

Paragraph 7, "Joint Committee on Coöperation with the Board of Lay Activities," was presented. W. G. Cram called attention to the omission by the printer of the first sentence of this paragraph. By common consent this sentence was inserted at its proper place, as follows: "There shall be a Joint Committee of Coöperation between the General Board of Christian Education and the General Board of Lay Activities, consisting of the Executive Staff of the General Board of Christian Education and an equal number of representatives from the General Board of Lay Activities, including the General Secretary, and such Associate Secretaries as that Board shall designate." The paragraph was adopted as corrected. Paragraph 8, "Coöperation with Extra-Denominational Agencies," was presented and adopted. Subsection E of Section I was then adopted, as amended, as a whole.

Subsection F, "Finance," was taken up. Paragraph 1, "Budget and Assessment," was presented and adopted. Paragraph 2, "Funds Raised

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for Missions and Educational Extension," was presented. W. G. Cram, clerical delegate from the Kentucky Conference and Secretary of the General Board of Missions, offered a substitute for this entire paragraph, with the exception of item (4), which item was adopted as printed. The substitute of Dr. Cram was adopted, as follows:

For I, F, paragraph 2, substitute the following:

"2. *Funds Raised for Missions and Sunday School Extension.* The proceeds from all Mission Board specials taken in the Sunday schools and Epworth Leagues other than on account of the Home and Foreign Missionary Enterprise shall be forwarded by the local Church to the Treasurer of the Board of Missions. Ten per cent of this shall be forwarded to the Treasurer of the General Board of Christian Education for missionary education and Sunday school extension.

"The proceeds from all Board of Christian Education specials taken in Sunday schools and Epworth Leagues shall be forwarded by the local Church to the Treasurer of the General Board of Christian Education to be used for the purpose specified in the special.

"All money raised in the Sunday schools and Epworth Leagues on account of the Home and Foreign Missionary Enterprise shall be remitted monthly through the Annual Conference Treasurer of these funds to the Treasurer of the General Board of Christian Education, who shall keep a record by Conferences of the same. Proceeds from the Home and Foreign Missionary Enterprise shall be used as hereinafter indicated, and shall be distributed by the Treasurer of the General Board of Christian Education as follows:

"(1) Ten per cent shall be set aside for the use of the General Board of Christian Education in missionary education and in Sunday school extension.

"(2) One-half of the net proceeds shall then be used in foreign mission work. The first claim upon this half shall be for financing the budget of Sunday school work in foreign fields as jointly agreed upon by the General Board of Christian Education and the Board of Missions. The remainder of this half shall then be devoted to missionary work in foreign fields for those objects that shall be agreed upon between the Board of Missions and the General Board of Christian Education.

"(3) The other half of the net proceeds of the Home and Foreign Missionary Enterprise shall be devoted to Sunday school extension in the territory of the Annual Conferences in the United States, as follows:

"(a) One-tenth of this amount shall be directly administered by the General Board of Christian Education in extension work in the weaker Conferences, or in special areas where the Annual Conference is unable to provide for the work.

"(b) The remainder shall be used by the Board of Christian Education of the Annual Conference in which the money was raised for Sunday school extension in its own territory wherever the Annual Conference Board enters into an agreement with the General Board of Christian Education to carry out a program of Sunday school extension in harmony with the policies of the General Board of Education, and to employ a Secretary for this purpose. Wherever such an agreement is not entered into the remainder of this fund shall be retained by the General Board of Christian Education for use in its Sunday school extension work."

The paragraph as amended was then adopted. Paragraphs 3, "Authority to Administer Funds," and 4, "Financing of Editorial Department," were presented separately and adopted.

Section I, as amended, was then adopted as a whole.

The tellers reported the results of the fifth ballot for bishops, as follows:

MAY 20
TWELFTH
DAY
Report of
Educational
Commission
considered
paragraph
by para-
graph

Fifth ballot
for bishops

FIFTH BALLOT FOR BISHOPS

Ballots cast, 440; necessary to elect, 221. L. B. Elrod and J. S. French, 1 each; C. C. Seecman, 3; G. T. Rowe, 22; W. A. Shelton, 30; A. Frank Smith, 58; Forney Hutchinson, 152; T. D. Ellis, 173. There is no election.
J. W. BARTON, *Secretary*.

No election

The sixth ballot for bishops was taken, upon motion of J. W. Barton, the ballots were ordered sealed and given into the hands of the Secretary of the Conference, to be counted by the tellers in the morning in time for the first hour of business.

MAY 20
TWELFTH
DAY
Adjournment

Motion prevailed that we do now adjourn. Announcements were made, the doxology was sung, and the Conference adjourned with the benediction pronounced by Bishop Cannon.

MAY 21
THIRTEENTH
DAY
Devotional
service

THIRTEENTH DAY, WEDNESDAY, MAY 21

Bishop Cannon called the Conference to order at 9 A.M. and announced Hymn 19, "Come, thou Fount of every blessings." The Creed was recited in unison and Smith Hardin, clerical delegate from the Florida Conference, led the Conference in prayer, concluding with the Lord's Prayer. The Bishop announced and the Conference joined in singing Hymn 355, "Love divine, all loves excelling," after which Psalm 139 was read responsively. The closing hymn of the morning's devotions, No. 388, "A charge to keep I have," was sung.

Report of
Committee
on Minutes

The report of the Committee on Minutes was adopted, as follows:

We, your Committee on Minutes, have carefully examined the minutes of yesterday mornings and afternoon's session, separately, and have found them correct.

Bishop Cannon resigned the chair to Bishop Candler.

Report No. 21
on Publish-
ing Interests
adopted

S. H. Blan, lay delegate from the Alabama Conference and Secretary of the Committee on Publishing Interests, asked common consent, which was granted, to present Report No. 21, naming the Book Committee for the ensuing quadrennium. The report was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 21

The Committee on Publishing Interests submits to the General Conference the following nominations for mem-

bership on the Book Committee: C. A. Craig, Nashville, Tenn.; Walter Keith, Nashville, Tenn.; W. Louis Davis, Nashville, Tenn.; John W. Barton, Nashville, Tenn.; E. P. Anderson, Springfield, Tenn.; W. R. Odell, Concord, N. C.; L. C. Branscomb, Birmingham, Ala.; S. P. Wiggins, Atlanta, Ga.; R. E. L. Morgan, Ardmore, Okla.; J. D. Randolph, Mexico, Mo.; J. Lee Davis, Richmond, Va.; R. H. Shuttles, Dallas, Tex.; N. B. Harmon, Jr., Baltimore, Md.

We recommend the election of the above named gentlemen as members of the Book Committee.

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

MAY 21
THIRTEENTH
DAY

Report No. 21
on Publish-
ing Interests
adopted

Forney Hutchinson, clerical delegate from the West Oklahoma Conference, was recognized and read the following privileged statement:

Forney Hutch-
inson makes
privileged
statement

Mr. Chairman and Brethren and Sisters of the General Conference: In the interest of economy of both time and money, I desire to make a brief statement by way of personal privilege. I am just a little embarrassed because I do not know the result of the last ballot taken in our effort to elect a bishop. My statement must therefore cover either of two possibilities. After much prayer and consideration, I must request, in the event there is no election, that those who have been voting for me (I do not say my friends, for you all are my friends) do so no more. If, on the other hand, I have been elected, I must respectfully decline to accept.

I do this primarily for two reasons:

In the first place, I am not temperamentally fitted for the task which this office imposes. I love the pulpit and the pastorate, and the close-touch with the simple-hearted, devout laity of our Methodism. Administrative work has always been burdensome to me and the duties of a bishop are primarily administrative. I have great misgivings lest I should be very unhappy in such a task and lest I should find myself disqualified for the highest type of usefulness in this particular field.

In the second place, I cannot bring myself to believe that it is wise for me, at least, to be elected to this office and ordained for life. I have no way of knowing whether I would fit this position, or whether it would be at all congenial to me or not. If I could be elected as a general superintendent of my Church for four years, set

MAY 21
THIRTEENTH
DAY

Forney Hutch-
inson makes
privileged
statement

apart to that work by a simple service of consecration, with the possibility of a quadrennial reëlection, provided the Church found my services desirable and I found it possible to continue to serve the Church in that capacity, I would be very happy to undertake it, but I cannot find it in my heart to accept for life a position for which I am by no means sure I am fitted.

With these words of explanation, I wish now to assure my friends of my very deep appreciation of their loyalty, and to assure this General Conference of my unfailing love for my Church. I ask, therefore, that there be no further balloting on my name.

Sincerely,

FORNEY HUTCHINSON.

The call was made for resolutions, memorials, etc. There were none.

The roll call of Standing Committees was called and the following reports went to the Calendar: Reports Nos. 11 and 12, Committee on Episcopacy; Nos. 17, 18, and 19, Committee on Itinerancy; Nos. 15, 16, 17, and 18, Committee on Revisals; Nos. 3, 4, 5, 6, and 7, Committee on Church Relations and Bible Cause; Nos. 5 and 6, Committee on Hospitals.

The following reports went to the Nonconcurrent Calendar: No. 13, Committee on Episcopacy; No. 7, Committee on Hospitals.

R. P. Shuler, clerical delegate from the Pacific Conference, was noted as being present. S. A. Barnes, clerical delegate from the North Texas Conference, resumed his seat. W. B. Hamilton, lay delegate from the North Texas Conference, was noted as present.

The following substitutions of alternates for principal delegates were made:

NEW MEXICO CONFERENCE.—*Lay*: Mrs. I. J. Ayers for J. E. Robertson.

FLORIDA CONFERENCE.—*Clerical*: W. F. Dunkle for L. M. Spivey.

ST. LOUIS CONFERENCE.—*Lay*: C. M. Hay for Orville Zimmerman.

Presence of
delegates
noted

Alternates
seated

F. P. Culver, Chairman of the Committee on Episcopacy, requested that as a privileged matter Report No. 10 of the Committee be presented. By common consent this was done, and the report was adopted as follows:

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THIRTEENTH
DAY

Report No. 10
on Episco-
pacy adopt-
ed

COMMITTEE ON EPISCOPACY, REPORT NO. 10

Your committee respectfully requests the General Conference to divide the Church into the following Episcopal Districts for the ensuing quadrennium:

- District No. 1: Baltimore, Virginia.
- District No. 2: North Carolina, Western North Carolina, Cuba, and Latin work in Florida.
- District No. 3: South Carolina, Upper South Carolina.
- District No. 4: North Georgia, South Georgia, Florida.
- District No. 5: Alabama, North Alabama.
- District No. 6: Louisiana, Mississippi, North Mississippi.
- District No. 7: Holston, Tennessee, Memphis.
- District No. 8: West Virginia, Kentucky, Louisville.
- District No. 9: Missouri, St. Louis, Southwest, Missouri, Oklahoma, Indian Mission.
- District No. 10: North Arkansas, Little Rock, Illinois.
- District No. 11: Africa, Brazil.
- District No. 12: Belgium, Czechoslovakia, Polish Mission.
- District No. 13: China, Korea, Japan, Siberian Mission.
- District No. 14: Northwest, Pacific, Arizona, Western Mexican, Oriental Mission.
- District No. 15: West Texas, Central Texas, New Mexico, Texas-Mexican, Mexico.
- District No. 16: North Texas, Texas, Northwest Texas.

Your committee recommends that no changes be made in the districts by the bishops, except such as may be necessary to care for the bishops needing light work.

Respectfully submitted, J. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

F. P. Culver, Chairman of the Committee on Episcopacy, requested common consent to present Report No. 9 of the Committee. The privilege was granted and the report went to record, as follows:

Report No. 9
on Episco-
pacy re-
ceived

MAY 21
THIRTEENTH
DAY

Report No. 9
on Episco-
pacy re-
ceived

COMMITTEE ON EPISCOPACY, REPORT NO. 9

Your Committee on Episcopacy has fixed the salary of the bishops at \$6,000 per year for active bishops, with a maximum allowance of \$1,500 per year for house rent and clerical help and \$500 per year for traveling expenses. The bishop who serves the district along the Pacific Coast shall be allowed an extra \$500 for traveling expenses.

Allowance for widows of bishops, \$1,200 per year, with \$300 per year for each dependent child under eighteen years of age. Miss Nina Wilson is allowed \$1,200 and \$800 for the care of her sister.

The salary of the retired bishops shall be \$3,000 per year.

Respectfully submitted, F. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

Sixth ballot
for bishops

The tellers reported the result of the sixth ballot for bishops, as follows:

SIXTH BALLOT FOR BISHOPS

Ballots cast, 418; necessary to elect, 210. J. S. French received 1 vote; C. C. Selecman, 3; G. T. Rowe and W. A. Shelton, 9 each; A. Frank Smith, 20; T. D. Ellis, 177; Forney Hutchinson, 199. There is no election.

No election

J. W. BARTON, *Secretary*.

Tellers

The seventh ballot for bishops was taken and the tellers retired to count the votes. C. M. Pickens was substituted for W. A. Newell and Carl Hollis for J. P. Womack among the tellers.

Bishop Candler stated that the hour had arrived for considering the report of the Special Committee on the Financial System of the Church. Clem Baker, clerical delegate from the Little Rock Conference, moved that the special order be set aside and that we continue consideration of the report of the General Conference Educational Commission. The motion prevailed.

S. P. Wiggins, clerical delegate from the North Georgia Conference, stated that he would at the proper time move a reconsideration of the pre-

vious action of the Conference in regard to the name of the "Church School." The Chair stated that he would have to rule this out of order as the time for serving such notice had passed.

The pending question, the consideration of the report of the General Conference Educational Commission, was resumed. Section II, "The Annual Conference Board of Christian Education," was taken up. Bishop Elect Kern stated that the section could be adopted as a whole without handling each paragraph separately, unless there should be an amendment or substitution for some paragraph. W. G. Cram, clerical delegate from the Kentucky Conference and Secretary of the General Board of Missions, offered an amendment, which was agreed to by Dr. Kern, and it was adopted, as follows:

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THIRTEENTH
DAY

Report of
Educational
Commission
considered
paragraph
by para-
graph

In Section II insert after paragraph 13 a new paragraph to be numbered 14:

"14. *Committee on Coöperation.* The Executive Secretary of the Annual Conference Board of Christian Education and two other persons to be elected by the Annual Conference Board of Christian Education, together with the Conference Missionary Secretary and two other persons to be selected by the Conference Board of Missions, shall constitute a Joint Committee for the purpose of considering the work of Church school extension and the rural Church, and arriving at common understandings and agreements and making recommendations to the two Boards regarding the same."

W. L. Clarke, clerical delegate from the Kentucky Conference, moved that in paragraph 8, line 2, the word "shall" be stricken out and the word "may" be inserted. The motion prevailed. The entire Section II, as added to and amended, and now consisting of fourteen paragraphs, was adopted as a whole.

Section III, "Schools and Colleges," was taken up. Bishop-Elect Kern explained the five para-

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DAY

Report of
Educational
Commission
considered
paragraph
by para-
graph

graphs of the section and it was adopted as a whole. The Chair stated that the entire report, as amended, was now before the body. W. G. Cram offered two amendments, agreed to by the Commission, as follows:

In Section IV, 2c, item (7), substitute the following:

Change item (7) of Section IV, 2c, by eliminating the first three lines, so that the item as revised shall read:

"(7) To provide for the assumption of responsibility for the support of ministerial students, the furtherance of Christian education in our schools and colleges and the support of leadership training schools, assemblies, and other enterprises of the Church: provided, that all such 'specials' shall be in accordance with the policies of the General Board of Christian Education, and that the primary consideration in the assignment of such specials shall be their educational value."

The amendment was adopted.

In Section IV, 2c, add a new item to be known as (8). It was adopted, as follows:

Insert under Section IV, 2c, a new item (8) as follows:

"(8) To see that one Sunday in each month, preferably the fourth, is observed as Missionary Day in all our Church schools, and that an offering is taken on this day for the Home and Foreign Missionary Enterprise, or for a special for missions, jointly approved by the General Board of Missions and the General Board of Christian Education; or a special for the promotion of Church school work as the local Church Board of Christian Education may elect in advance, and that this offering is forwarded at once as designated in Section I, F, 2."

Mrs. W. J. Piggott, lay delegate from the Louisville Conference, moved to amend Section IV, paragraph 7, "Children's Division," by adding the following: "In coöperation with the Board of Christian Education and the Sunday School Council, the Woman's Missionary Society may organ-

ize groups in this division for specific missionary education and training." F. J. Prettyman, clerical delegate from the Baltimore Conference, offered an amendment to the amendment, by adding "with the consent of the pastor." Mrs. Pig-gott accepted this and the paragraph, as amended, was adopted. S. P. Wiggins, clerical delegate from the North Georgia Conference, moved to amend Section IV, paragraph 4, by substituting the words "Sunday school" for "Church school" and also throughout the entire report where the term "Church school" is used. The motion prevailed by a vote of 186 to 144.

Clem Baker, clerical delegate from the Little Rock Conference, offered the following amendment to Section II, paragraph 8, "Salaried Workers": "After the word "Secretary" in line 3, insert the words "who shall be Conference Secretary of Christian Education," the remainder of item unchanged. The amendment was accepted and the paragraph was adopted as amended.

The tellers reported the result of the seventh ballot for bishops, as follows:

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THIRTEENTH
DAY

Report of
Educational
Commission
considered
paragraph
by para-
graph

Seventh bal-
lot for
bishops

SEVENTH BALLOT FOR BISHOPS

Ballots cast, 441; defective, 1; necessary to elect, 221; J. W. Perry, J. W. Mills, W. G. Cram, F. S. Onderdonk, W. H. Moore, 1 each; Alfred F. Smith and J. W. Johnson, 2 each; J. C. Hawk, 5; O. E. Goddard, 6; J. S. French, 9; C. C. Selecman, 14; G. T. Rowe, 47; W. A. Shelton, 48; A. Frank Smith, 112; T. D. Ellis, 190. There is no election.

J. W. BARTON, *Secretary*.

No election

The eighth ballot for bishops was taken and the tellers retired to count the votes.

The majority report of the Special Committee of Eighteen, together with the revised report of the General Conference Educational Commission, with its amendments, was adopted as a whole. (For report, see Appendix VI.)

Report of
Educational
Commission
adopted as
a whole

MAY 21
THIRTEENTH
DAY

Vote of thanks

J. W. Bergin, clerical delegate from the Central Texas Conference, moved the following vote of thanks, which was adopted:

Be it resolved, That it is the sense of this General Conference that a vote of thanks be given Bishop Elect Paul B. Kern and the Commission for this splendid Plan for our Educational Agencies.

"Suggested
Procedure"
adopted

P. B. Kern presented the plan of "Suggested Procedure." G. C. French, clerical delegate from the North Texas Conference, moved that it be considered item by item. The motion did not prevail. The plan was adopted as a whole. (See end of Report of General Conference Educational Commission in Appendix VI.)

Concerning
expenses
of
alternates

A. J. Lamar, clerical delegate from the Alabama Conference and one of the Treasurers of the General Conference Expense Fund, asked for instructions concerning the payment of delegate's expenses when an alternate takes a principal's seat. L. C. Branscomb, clerical delegate from the North Alabama Conference, moved that the expenses of the alternates taking the places of the Bishops Elect be paid. J. L. Decell, clerical delegate from the Mississippi Conference, offered an amendment to include all alternates. C. M. Hay, lay delegate from the St. Louis Conference, M. E. Lawson, lay delegate from the Missouri Conference, and W. P. King, clerical delegate from the North Georgia Conference, spoke to the question. Nath B. Thompson, clerical delegate from the North Georgia Conference, moved that the Decell amendment be laid on the table. The motion prevailed. The motion of L. C. Branscomb did not prevail. W. A. Myres, clerical delegate of the Florida Conference, moved that we follow the rule of the last General Conference that acted on this question. The following action, taken at Hot Springs, Ark., May 8, 1922, was adopted:

We recommend that the Treasurer pay traveling expenses of only one representative where an alternate takes the place of a principal, but that the delegate and alternate divide the expenses equitably, and in case of any disagreement of settlement that their delegation decide the question at issue.

MAY 21
THIRTEENTH
DAY

The tellers reported the result of the eighth ballot for bishops, as follows:

Eighth ballot
for bishops

EIGHTH BALLOT FOR BISHOPS

Ballots cast, 441; necessary to elect, 222. J. C. Hawk, J. W. Johnson, R. W. Adams, J. W. Mills, W. H. Moore, F. S. Onderdonk, J. C. Roper, and D. P. Nelson, 1 each; J. W. Perry, 2; Alfred F. Smith, 3; J. S. French, 5; C. C. Selecman, 13; W. A. Shelton, 36; G. T. Rowe, 41; A. Frank Smith, 161; T. D. Ellis, 172. There is no election. No election
J. W. BARTON, *Secretary*.

The Chair called attention to the fact that the special order of the day was near at hand. Motion of W. F. Bryan, clerical delegate from the West Texas Conference, prevailed that we take another ballot before taking up the special order. The ninth ballot for bishops was taken and the tellers retired to count the votes.

The order of the day, the Memorial Service for our deceased Bishops and the Secretary of the last several General Conferences, having arrived, the Bishop announced and the Conference joined in singing Hymn 592,

Memorial
service

"What though the arm of conquering death
Does God's own house invade?"
What though the prophet and the priest
Be numbered with the dead?"

G. T. Rowe, clerical delegate from the Western North Carolina Conference, led in prayer.

The memoir of Bishop Eugene Russell Hendrix was read by Bishop William Fletcher McMurry.

Memoirs read

The memoir of Bishop James Edward Dickey,

MAY 21
THIRTEENTH
DAY

Memoirs read

written by Bishop Warren Akin Candler, was, at Bishop Candler's request, read by Bishop William Newman Ainsworth.

The memoir of Dr. Alexander Farrar Watkins, written by Bishop Horace Mellard Du Bose, was at Bishop Du Bose's request, read by Secretary L. H. Estes.

The report of the Committee on Memoirs was unanimously adopted by a rising vote. The Conference remained standing and sang stanzas 1, 2, and 4 of Hymn 611, "Come, let us join our friends above."

Ninth ballot
for bishops

The tellers reported the result of the ninth ballot for bishop, as follows:

NINTH BALLOT FOR BISHOP

Ballots cast, 440; necessary to elect, 221. O. E. Goddard and J. S. French received 2 votes each; C. C. Selcman, 11; W. A. Shelton, 19; G. T. Rowe, 37; T. D. Ellis, 129; A. Frank Smith, 240. A. Frank Smith has received a majority of the votes cast.

A. Frank
Smith elect-
ed bishop

J. W. BARTON, *Secretary*.

The Chair announced that A. Frank Smith, having received a majority of the votes cast, is elected a bishop of the Methodist Episcopal Church, South. Bishops Darlington and Hay, at the request of the Chair, conducted Bishop Elect A. Frank Smith to the platform and presented him to the Conference amid great applause.

Adjournment

H. C. Pfeiffer, clerical delegate from the Virginia Conference, moved that we do now adjourn. The motion prevailed. Announcements were made, a stanza of "Come, ye that love the Lord" was sung, and the Conference adjourned with the benediction pronounced by Bishop Hay.

AFTERNOON SESSION

Devotional
service

Bishop Candler called the Conference to order at 3 P.M. and announced Hymn 354, "O for a

heart to praise my God," which the Conference joined heartily in singing, after which J. W. Perry, clerical delegate from the Holston Conference, led in prayer.

The Secretary announced that the Committee on Minutes would report in the morning.

Bishop Candler resigned the chair to Bishop Denny.

F. J. Prettyman, clerical delegate from the Baltimore Conference, rose to a privileged matter and offered a resolution calling for a Sifting Committee for the Calendar. W. Erskine Williams, lay delegate from the Central Texas Conference, offered an amendment designating the Chairman of the Standing Committees as the Sifting Committee. The amendment was accepted by Dr. Prettyman and the motion was passed, as follows:

Resolved, That a committee composed of the Chairmen of the Standing Committees of this body be and it is hereby set up for the purpose of "sifting" the Calendar so as to bring forward in order those matters which are most important and which should be given prior attention by the General Conference.

J. W. Barton, lay delegate from the Tennessee Conference and Secretary of Elections, offered as a privileged matter a motion that the General Secretary of the General Board of Christian Education and the Secretary of the Editorial Department of the General Board of Christian Education be elected in the order named immediately after the election of the Editor of the *Christian Advocate*. The motion prevailed.

F. P. Culver, Chairman of the Committee on Episcopacy, asked unanimous consent to take Report No. 11 of the committee from the Calendar. Unanimous consent was not given.

MAY 21
THIRTEENTH
DAY

Sifting Com-
mittee pro-
vided for

Order of
elections

MAY 21
THIRTEENTH
DAY

The list of the Standing Committees was called and Report No. 22 of the Committee on Missions went to the Nonconcurrent Calendar.

Motion of R. G. Mood, clerical delegate from the North Texas Conference, prevailed that the Chairman of the Committee on Episcopacy be the Chairman of the Sifting Committee just provided for.

Alternates
seated

The following substitutions of alternates for principals were made:

EAST OKLAHOMA CONFERENCE.—*Lay*: Burton Kidd for S. S. Orwig.

NORTH MISSISSIPPI CONFERENCE.—*Clerical*: E. H. Cunningham for T. H. Dorsey.

NORTH TEXAS CONFERENCE.—*Clerical*: F. M. Richardson for E. V. Cole. *Lay*: J. C. DeShong for Jess Morris.

TEXAS CONFERENCE.—*Clerical*: L. L. Lloyd for A. Frank Smith.

ST. LOUIS CONFERENCE.—*Lay*: Mrs. Elmer Peck for W. A. Ruggles.

WEST TEXAS CONFERENCE.—*Clerical*: J. Fisher Simpson for S. L. Batchelor.

Report No. 11
on Episco-
pacy pre-
sented

F. P. Culver, Chairman of the Committee on Episcopacy and clerical delegate from the Central Texas Conference, moved a suspension of the rules that Report No. 11 of the Committee on Episcopacy might be put upon immediate passage. The motion prevailed. George S. Jones, lay delegate from the South Georgia Conference, spoke against the report. F. J. Prettyman, clerical delegate from the Baltimore Conference, spoke against the report. During Dr. Prettyman's discussion, F. P. Culver rose to a point of order that Dr. Prettyman was not discussing the subject before the house. The Chair ruled that the point of order was not well taken. Dr. Culver appealed from the ruling of the Chair. The

Chair was sustained by a vote of 162 to 156. Dr. Prettyman continued his speech. C. M. Hay, lay delegate from the St. Louis Conference, Nath B. Thompson, clerical delegate from the Georgia Conference, and A. R. Kasey, clerical delegate from the Louisville Conference, spoke for the report. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved the previous question. The previous question was ordered. A. W. Plyler, clerical delegate from the Western North Carolina Conference, asked for a rereading of the report, and the request was complied with.

Bishop Candler rose to a question of privilege and stated that he was speaking for the bishops on the platform, as follows:

MAY 21
THIRTEENTH
DAY

Bishop Candler rises to a question of privilege

In view of the general statements of that paper, the majority of the bishops sitting here request me, as senior bishop, to say that we do not buy stocks and bonds, and I add my statement to that, the only stock I ever had was a cow and a pony, and he is dead. We do not like any implication that we have been engaged in gambling in stocks and bonds.

F. P. Culver, Chairman, closed the debate for the committee. The report was adopted, as follows:

Report No. 11
on Episcopacy adopted

COMMITTEE ON EPISCOPACY, REPORT NO. 11

The Committee on Episcopacy respectfully requests the General Conference to pass the following resolution:

Be it resolved by the General Conference of the Methodist Episcopal Church, South, in session at Dallas, Tex., That we reaffirm the action of the General Conference held at Hot Springs, Ark., in May, 1922, as follows:

"Whereas gambling is a vice and is so recognized, not only by the laws of our Church, but by the Constitution of many States; and whereas race track gambling is an especially prevalent and seductive form of this vice; therefore be it

"Resolved, That this General Conference denounces all forms of gambling, and particularly race-track gambling

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THIRTEENTH
DAY

Report No. 11
on Episco-
pacy adopt-
ed

and betting attendant thereon, and urges all lawmakers and citizens to support the passage and enforcement of laws for the suppression of this great evil."

While this resolution was confined to one specific evil, it stated the opposition of our Church and of our Methodism to every form of gambling. Gambling is one of the most degrading sins of our day. From this evil no division of society is exempt. By this practice men and women are degraded and the nobler qualities of character are endangered and destroyed.

To continue to gamble is to weaken the best qualities of the individual, no matter what the form of the gambling may be, whether on the race track, in the popular sports of the day, at the card table, or on the stock market.

Since our entire country has in recent months been overwhelmed by widespread propaganda in the interest of transactions in stocks, this General Conference warns all Methodists—bishops, preachers, and laymen alike—against stock gambling, which has proven so destructive to the economic, social, and religious life of those participating therein. We do well to remember that to remove a stock transaction from the evil known as gambling, it must be a *bona fide* transaction. It must be an actual purchase or sale, not a temporary hazard on the possible rise or fall in the price of a stock. The best evidence of such a *bona fide* transaction is that the certificate of stock is actually purchased and issued in the name of the purchaser and actually delivered to him or to his representative.

It is of the utmost importance that the moral standards of our Church be maintained, not only as high as those of the Christian state, but even higher. The courts of our country, both State and Federal, have held that gambling contracts are against public policy and unenforceable at law. The Church approves of these decisions of our civil tribunals and with greater emphasis condemns speculative contracts with reference to stocks as well as all other such gambling dealings.

We have a right to expect and we do expect that those who associate themselves in our Church—bishops, preachers, and laymen—shall keep themselves from every appearance of evil and by word and example keep themselves free from even the appearance of gambling.

Respectfully submitted, F. P. CULVER, *Chairman*;
J. H. THERRELL, *Secretary*.

J. W. Barton, lay delegate from the Tennessee Conference and Secretary of Ballots, made the point of order that we were under a continuing order, that of elections. The point was sustained and a ballot was taken for Book Editor and Editor of the *Review*, and the tellers retired to count the votes.

MAY 21
THIRTEENTH
DAY

Ballot for
Book Editor

The Chair stated that the next item of business was the consideration of the report of the Special Committee on the Financial System of the Church, to be followed by Report No. 4 of the Committee on Conference Claimants, Boundaries, and Finance.

J. W. Bergin, clerical delegate from the Central Texas Conference, rose to a question of privilege, which was granted, and presented a resolution setting apart Sunday, May 25, as the time for the consecration of the bishops elect. A. D. Porter, clerical delegate from the Central Texas Conference, moved to amend by substituting Thursday night at eight o'clock. A. J. Lamar, clerical delegate from the Alabama Conference, spoke against the amendment. M. E. Lawson, lay delegate from the Missouri Conference, asked if the Conference must be in session. The Chair ruled that it should be. R. G. Mood, clerical delegate from the North Texas Conference, moved to lay the resolution on the table subject to call. The motion was lost by a vote of 139 to 168. The Porter amendment prevailed by a vote of 178 to 158. The resolution was adopted, fixing Thursday, May 22, 1930, at 8 P.M., and the First Methodist Church, South, Dallas, Tex., as the time and place for the ordination of the bishops elect.

Time of con-
secrating
bishops
fixed

The tellers reported the result of the ballot for Book Editor and Editor of the *Review*, as follows:

MAY 21
THIRTEENTH
DAY

W. P. King
elected Book
Editor

BALLOT FOR BOOK EDITOR AND EDITOR OF REVIEW

Ballots cast, 421; necessary to elect, 211. Curtis B. Haley, Ed F. Cook, L. M. Twiggs received 1 vote each; J. C. Roper and W. R. McPherson, 2 each; F. J. Prettyman, 3; A. C. Millar, 14; N. B. Harmon, Jr., 18; J. W. Frazer, 29; W. P. King, 350. W. P. King has received a majority of the votes cast. JOHN W. BARTON, *Secretary*.

The Chair declared that W. P. King, having received a majority of the votes cast, is elected Book Editor and Editor of the *Review*. A ballot was taken for the Editor of the *Christian Advocate* and the tellers retired to count the votes.

R. G. Mood, clerical delegate from the North Texas Conference, moved that when we adjourn to-morrow afternoon, it be to meet at 8 P.M. in regular session for the consecration of the bishops elect. The motion prevailed.

H. C. Pfeiffer, clerical delegate from the Virginia Conference, moved that we do now adjourn. The motion was lost.

Report of
Special Com-
mittee on
Financial
System pre-
sented

J. N. Hillman, lay delegate from the Holston Conference and Chairman of the Special Committee on Financial System, presented the report of that committee. J. E. Crawford, clerical delegate from the Central Texas Conference and Secretary of the committee, spoke to the report, his time being extended five minutes on motion of F. P. Culver, clerical delegate from the Central Texas Conference.

Ballot for
Editor of
*Christian
Advocate*

The tellers reported the result of the ballot for Editor of the *Christian Advocate*, as follows:

BALLOT FOR EDITOR OF CHRISTIAN ADVOCATE

Ballots cast, 414; necessary to elect, 208. Ed F. Cook, D. M. McLeod, J. S. French, G. T. Rowe, C. A. Spragins, and J. F. Smith received 1 vote each; A. J. Weeks and King Vivion, 2 each; A. C. Millar and Cleanth Brooks, 4 each; N. B. Harmon, Jr., 5; W. H. Nelson, 7; M. E. Lazenby, 9; J. M. Rowland, 18; A. W. Plyler, 22; Alfred

F. Smith, 333. Alfred F. Smith has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

MAY 21
THIRTEENTH
DAY

The Chair declared that Alfred F. Smith, having received a majority of the votes cast, is elected Editor of the *Christian Advocate*.

Alfred F.
Smith
elected Edi-
tor of
*Christian
Advocate*

A ballot was taken for the General Secretary of the new General Board of Christian Education and the tellers retired to count the votes.

R. J. Yoak, clerical delegate from the Western Virginia Conference, moved that we do now adjourn. The motion did not prevail.

G. T. Fitzhugh, lay delegate from the Memphis Conference, as a matter of privilege, for himself and others presented a written protest on the action of the Committee on Episcopacy relative to the Bishop Cannon case, and moved that it go to record. Bishop Denny read from precedents as to protests and ruled that the protest was in order. Nathan Newby, lay delegate from the Pacific Conference, objected to the protest being presented on the grounds that the report of the Committee on Episcopacy is final. The Chair ruled that the Newby objection was out of order. Judge Newby appealed from the ruling of the Chair, and stated the grounds of his appeal. The Chair stated the grounds for his ruling. J. W. Moore, clerical delegate from the Virginia Conference, inquired, "Is a protest against the Court of the Church permissible?" The Chair ruled that he thought it was. The decision of the Chair was sustained by a vote of 166 to 158. G. C. French, clerical delegate from the North Texas Conference, asked if the decision just rendered did not suspend Rule 8 of our Standing Rules? The Chair said that it did not.

G. T. Fitzhugh
presents
protest

Points of
order

The tellers reported the result of the first ballot for Secretary of the General Board of Christian Education, as follows:

First ballot
for Secre-
tary of Gen-
eral Board
of Christian
Education

MAY 21
THIRTEENTH
DAYFIRST BALLOT FOR SECRETARY OF GENERAL
BOARD OF CHRISTIAN EDUCATION

Ballots cast, 427; necessary to elect, 214. C. A. Bowen, J. L. Cuninggim, W. M. McLeod, and Clarence Dannelly received 1 vote each; J. O. Haymes, O. T. Cooper, J. Q. Schisler, and R. H. Bennett, 2 each; C. T. Talley, 6; J. S. French, 13; H. H. Sherman, 14; J. W. Shackford, 40; W. G. Henry, 52; W. M. Alexander, 76; W. A. Shelton, 106; W. F. Quillian, 109. There is no election.

No election

JOHN W. BARTON, *Secretary*.

Motion of John W. Barton, Secretary of Ballots, prevailed that another ballot be taken, sealed, and delivered to the Secretary of the Conference, and that the votes be counted in the morning.

James Thomas, clerical delegate from the Little Rock Conference, moved that we adjourn when we complete this ballot. The Chair ruled the motion out of order on the grounds that we were proceeding with the order of the Conference, which is voting for the General Secretary of the General Board of Christian Education.

✓
Reading of
protest
called for

G. T. Fitzhugh, lay delegate from the Memphis Conference, called for the reading of the protest and moved that it go to record. Nathan Newby, lay delegate from the Pacific Conference, moved that the Secretary of this Conference return this paper to its signers and that it be denied the records of this Conference. The Chair ruled the motion out of order. Judge Newby appealed from the decision of the Chair and stated the grounds of his appeal. The Chair stated the grounds of his ruling. The ruling of the Chair that the motion was out of order was not sustained by a vote of 131 to 171.

Protest or-
dered re-
turned

L. M. Twiggs, clerical delegate from the North Georgia Conference, moved that when we adjourn it be to meet at eight o'clock tonight. The motion was lost.

The motion of Nathan Newby to return the

X paper to its signers prevailed by a vote of 197 to 104.

MAY 21
THIRTEENTH
DAY

Announcements were made, a stanza of Hymn 547, "Children of the heavenly King," was sung, and the Conference adjourned with the benediction pronounced by Bishop Elect Arthur J. Moore.

Adjournment

FOURTEENTH DAY, THURSDAY, MAY 22

MAY 22
FOURTEENTH
DAY

Bishop Denny called the Conference to order at 9 A.M., and asked F. J. Prettyman, clerical delegate from the Baltimore Conference, to conduct the devotions. Hymn 207, "The Church's one foundation," was sung and Dr. Prettyman led in prayer. The Conference was led in the responsive reading of the fifty-first Psalm by Bishop Denny. Hymn 309, "Amazing grace! how sweet the sound," was announced and sung.

Devotional
service

The report of the Committee on Minutes was adopted, as follows:

Report of
Committee
on Minutes

We have carefully examined the minutes of Wednesday morning's and afternoon's sessions, separately, and have found both correct.

Bishop Denny resigned the chair to Bishop Mouzon.

W. G. Henry, clerical delegate from the North Alabama Conference, gave notice that at the proper time he would move a reconsideration of the action of yesterday in adopting Report No. 11 of the Committee on Episcopacy.

L. H. Estes, clerical delegate from the Memphis Conference, gave notice that he would move to reconsider the action of yesterday, setting to-night as the time for consecration of bishops elect.

The roll of the Standing Committees was called and Report No. 5 of the Committee on Sunday Schools went to the Calendar. Report No. 19

MAY 22
FOURTEENTH
DAY

from the Committee on Revisals went to the Non-concurrent Calendar.

Reports were called for from Special Committees. There were no reports.

Second ballot
for Secretary of
Board of
Christian
Education

The tellers reported the result of the second ballot for General Secretary of the General Board of Christian Education, as follows:

SECOND BALLOT FOR SECRETARY OF GENERAL BOARD OF CHRISTIAN EDUCATION

No election

Ballots cast, 395; necessary to elect, 198. C. A. Bowen and C. T. Talley received 1 vote each; J. S. French, 3; J. W. Shackford, 11; W. G. Henry, 38; W. M. Alexander, 71; W. A. Shelton, 109; W. F. Quillian, 161. There is no election.
JOHN W. BARTON, *Secretary*.

S. M. Harris, lay delegate from the Louisville Conference, was appointed to take the place of J. H. Dickey as one of the tellers. The third ballot for Secretary of the General Board of Christian Education was taken and the tellers retired to count the votes.

Delegates
seated

The following principals resumed their seats at this session:

NORTH MISSISSIPPI CONFERENCE.—*Clerical*: T. H. Dorsey.

NORTH TEXAS CONFERENCE.—*Clerical*: E. V. Cole.

WEST TEXAS CONFERENCE.—*Clerical*: S. L. Batchelor.

Alternates
seated

The following substitutions of alternates for principals were made:

CENTRAL TEXAS CONFERENCE.—*Lay*: W. A. Tarver for W. J. Baker.

NORTHWEST CONFERENCE.—*Clerical*: E. J. Harper for J. B. Needham.

TEXAS CONFERENCE.—*Clerical*: G. H. Wilson for I. F. Key. *Lay*: J. T. Kemp for J. T. Scott.

WEST TEXAS CONFERENCE.—*Lay*: S. G. Sample for M. A. Childers.

R. J. Yoak, clerical delegate from the Western Virginia Conference, asked for leave of absence for R. T. Webb, clerical delegate from the same Conference. The request was granted.

The following communication went to record, the request being granted:

MAY 22
FOURTEENTH
DAY

Leave of ab-
sence
granted

We, the undersigned clerical and lay delegates of the Mexico Annual Conference, beg to request that we be granted permanent leave of absence from this General Conference, on account of pressing duties.

At the same time we want to express to this General Conference our profound gratitude for what has been done on behalf of the Methodist Church in Mexico.

JUAN N. PASCOE,

MRS. ARGENTINA S. DE VARGAS.

The report of the Sifting Committee was presented and adopted, as follows:

Report No. 1
of Sifting
Committee
adopted

SIFTING COMMITTEE, REPORT NO. 1

After the special order of the day dealing with the unified financial system now under discussion and Report No. 4 of the Committee on Conference Claimants, Finance, and Boundaries, we recommend the following as the Calendar, ordering the number as shown on the Calendar first, the committee from whence it came second, and the committee report last: Calendar Nos. 101, 100, Episcopacy; No. 52, Itnerancy (Report No. 8); No. 75, Revisals (Report No. 12); No. 61, Publishing Interests (Report No. 12); No. 56, Education (Report No. 7); No. 59, Missions (Report No. 14); Nos. 64, 65, Conference Claimants, Finance, and Boundaries (Reports Nos. 10 and 11); No. 93, Temperance and Social Service; No. 94, Church Relations and Bible Cause; No. 60, Lay Activities; No. 70, Hospitals; No. 73, Special Committee on Assemblies; No. 97, Episcopacy; No. 118, Itinerancy (Report No. 19); No. 90, Revisals (Report No. 19); No. 92, Publishing Interests (Report No. 14); Nos. 76, 77, Education (Reports Nos. 9 and 10); No. 85, Missions (Report No. 15); No. 109, Conference Claimants, Finance, and Boundaries; No. 112, Temperance and Social Service; No. 123, Church Relations and Bible Cause (Report No. 3); No. 129, Hospitals (Report No. 6); Nos. 98, 102,

MAY 22
FOURTEENTH
DAY

Report No. 1
of Sifting
Committee
adopted

Episcopacy; No. 116, Itinerancy; No. 53, Revisals (Report No. 9); No. 91, Publishing Interests; No. 80, Education (Report No. 13); No. 108, Missions (Report No. 21); No. 66, Conference Claimants, Finance, and Boundaries (Report No. 12); No. 124, Church Relations (Report No. 4); Hospitals (Report No. 7, to be reported to Conference this morning); No. 54, Revisals (Report No. 10).

It is further recommended that all nominations for Boards, Commissions, and Committees for the ensuing quadrennium be considered as matters of privilege upon request of any committee charged with nominating such Boards, Commissions, or Committees.

It is further recommended that if the above order is completed before further report of the Sifting Committee, the regular Calendar then remaining be taken up in order of original presentation.

F. P. CULVER, *Chairman*;
JOHN W. BARTON, *Secretary*.

F. P. Culver, Chairman of the Committee on Episcopacy, as a matter of privilege, moved that the Indian Mission be taken out of Episcopal District No. 10 and placed in Episcopal District No. 9. The motion to reconsider prevailed, the change was made by common consent, and the report on Episcopal Districts was adopted as amended.

S. H. Babcock, clerical delegate from the West Oklahoma Conference, presented a resolution regarding the General Board of Christian Education. The Conference voted that this was not a privileged matter at this time.

Motion to
change time
of conse-
crating
bishops

L. H. Estes, clerical delegate from the Memphis Conference, moved a reconsideration of the action of the Conference on yesterday in setting to-night as the time for the consecration of the bishops elect. The motion was seconded. A. D. Porter, clerical delegate from the Central Texas Conference, and James Kilgore, clerical delegate from the Texas Conference, spoke against reconsidering. A. J. Lamar, clerical delegate from the Alabama Conference, and Dr. C. C. Gregory,

pastor of First Church, Dallas, by permission of the body, spoke in favor of reconsidering. G. C. French, clerical delegate from the North Texas Conference, moved to lay the motion on the table. The motion to table did not prevail. The motion to reconsider was lost by a vote of 157 to 172.

MAY 22
FOURTEENTH
DAY

Motion lost

The tellers reported the result of the third ballot for General Secretary of the General Board of Christian Education, as follows:

Third ballot
for Secretary
of
Board of
Christian
Education

THIRD BALLOT FOR SECRETARY OF GENERAL BOARD OF CHRISTIAN EDUCATION

Ballots cast, 384; necessary to elect, 193. J. S. French, received 1 vote; W. G. Henry, 4; W. M. Alexander, 38; W. A. Shelton, 89; W. F. Quillian, 252. W. F. Quillian has received a majority of the votes cast.

W. F. Quillian elected

JOHN W. BARTON, *Secretary*.

The Chair announced that W. F. Quillian, having received a majority of the votes cast, is elected General Secretary of the General Board of Christian Education.

Harwell Wilson, lay delegate from the Florida Conference, was appointed to serve as teller in place of J. H. Therrell, from the same Conference.

E. B. Chappell, clerical delegate from the Tennessee Conference, moved that in this next election, which is for the Secretary of the Editorial Department of the General Board of Christian Education, the person elected also serve as Sunday School Editor of the retiring Sunday School Board, until said Sunday School Board is taken over by the new General Board of Christian Education. The motion prevailed.

The ballot for Secretary of the Editorial Department of the General Board of Christian Education was taken and the tellers retired to count the votes.

MAY 22
FOURTEENTH
DAY

Report No. 19
on Confer-
ence Claim-
ants, etc.,
adopted

J. W. Barton, lay delegate from the Tennessee Conference, rose to a privileged matter and presented Report No. 19 of the Committee on Conference Claimants, Finance, and Boundaries, and requested a suspension of the rules for its immediate passage. The rules were suspended and the report was adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT NO. 19

Your committee had before it the recommendations of the Board of Trustees. We recommend concurrence in the reelection of the following trustees whose terms have expired: James A. Burrow, J. T. Leggett, P. C. Fletcher, R. L. Kennedy, and J. H. Garner (of Texas).

JOHN W. BARTON, *Chairman*;
B. RHETT TURNIPSEED, *Secretary*.

R. G. Henry, clerical delegate from the North Alabama Conference, was recognized and moved that we reconsider the action of yesterday in adopting the report of the Committee on Episcopacy relative to gambling, that he might offer an amendment striking out the phrase "bishops, preachers, and laymen alike," and substituting a new paragraph. The motion to reconsider did not prevail.

Report No. 19
on Educa-
tion adopt-
ed

Under a suspension of the rules, R. G. Mood, clerical delegate from the North Texas Conference, moved the adoption of Report No. 19 of the Committee on Education. The report was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 19

The committee to nominate the subcommittee of the Committee on Education appointed to nominate the Board of Education for the incoming quadrennium reported as follows, and the report was adopted, and the Committee on Education submits these names to the General Conference for their consideration: Bishop E. D. Mouzon, Bishop John M. Moore, Bishop H. M. Dobbs, S. H. Babcock, R. E. Blackwell, Cullom Booth, W. E. Doss, L. M.

Spivey, R. R. Ellison, Glenn Flinn, R. L. Flowers, R. J. Yoak, Alfred F. Smith, H. N. Snyder, F. C. Tucker, John S. Candler, J. L. Clark, J. R. Countiss, J. S. French, W. G. Henry, R. G. Mood, W. F. Quillian, J. H. Reynolds, R. E. Womack, Hubert Sydenstricker, H. H. White.

H. N. SNYDER, *Chairman*;
R. G. MOOD, *Secretary*.

MAY 22
FOURTEENTH
DAY

Under a suspension of the rules, Clem Baker, clerical delegate from the Little Rock Conference, moved the adoption of Report No. 5 of the Committee on Sunday Schools. The report was adopted, as follows:

Report No. 5
on Sunday
Schools
adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO. 5

Your Committee on Sunday School submits the following nominations for the General Sunday School Board: Bishops: W. B. Beauchamp, Paul B. Kern, A. Frank Smith. Clerical: H. M. Barton, H. M. Canter, W. N. Duncan, J. E. Ford, W. W. Holmes, I. C. Jenkins, W. E. Morris, J. M. Outler, W. M. Pearce, C. O. Tuttle, C. C. Weaver, R. T. Webb. Lay: Mrs. W. M. Alexander, A. E. Bonnell, A. L. Brooke, F. A. Carter, J. T. Ellison, W. P. Few, C. E. Hayes, E. D. Jennings, Mrs. H. E. Jackson, John R. Pepper, Mrs. J. H. Spillman, W. H. Wiseman.

W. P. FEW, *Chairman*;
CLEM BAKER, *Secretary*.

L. H. Estes, clerical delegate from the Memphis Conference, moved a suspension of the rules for the immediate passage of Report No. 8 of the Committee on Epworth League. The motion prevailed and the report was adopted, as follows:

Report No. 8
on Ep-
worth
Leagues
adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 8

Your Committee on Epworth Leagues present the names of the following to be elected members of the General Epworth League Board for the ensuing quadrennium: L. H. Estes, Memphis Conference; V. G. Clifford, Mississippi Conference; J. N. R. Score, Texas Conference; H. U. Campbell, Southwest Missouri Conference; P. E. Riley, Central Texas Conference; W. Angie Smith, New Mexico Conference; J. M. Rowland, Virginia

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DAY

Conference; Orville Zimmerman, St. Louis Conference; C. C. Fraser, Florida Conference; W. E. Brock, Jr., Holston Conference; Charles Stuck, North Arkansas Conference; J. T. Cooper, North Alabama Conference; J. C. Smith, Upper South Carolina Conference; L. E. Heath, South Georgia Conference.

JAMES A. BURROW, *Chairman*;

WILLIAM E. BROWN, *Secretary*.

Report No. 4
on Temper-
ance and
Social Serv-
ice pre-
sented

A. C. Millar, clerical delegate from the Little Rock Conference, moved a privileged matter, that of presenting Report No. 4 of the Committee on Temperance and Social Service, naming the Board for the ensuing quadrennium. The report was read. A. C. Millar moved the previous question. The previous question was not ordered. W. A. Newell, clerical delegate from the Western North Carolina Conference, moved that the name of Bishop Elect A. Frank Smith be substituted for that of Bishop James Cannon, Jr., as Chairman of the Board. The motion was seconded. R. P. Shuler, clerical delegate from the Pacific Conference, spoke against the amendment. W. A. Newell, spoke to a question of personal privilege. F. J. Prettyman, clerical delegate from the Baltimore Conference, spoke to the report. W. F. Bryan, clerical delegate from the West Texas Conference, moved the previous question. C. M. Hay, lay delegate from the St. Louis Conference, spoke on a question of personal privilege. The previous question was ordered. A. C. Millar closed the debate for the committee, having been requested by the committee to do so. Josephus Daniels, lay delegate from the North Carolina Conference, spoke to a question of personal privilege. F. J. Prettyman, clerical delegate from the Baltimore Conference, moved that a yea and nay vote be taken. The yea and nay vote was ordered by a vote of 281 to 80. J. B. Winn, clerical delegate

from the Virginia Conference, spoke to a question of personal privilege.

The roll of the Conference was called, and the vote was 134 yeas and 259 nays, as follows:

Yeas, Clerical: W. M. Alexander, E. P. Anderson, Walter Anthony, T. M. Bradley, J. C. G. Brooks, W. E. Brown, E. Nash Broyles, H. M. Canter, H. T. Carley, S. A. Cotton, V. C. Curtis, G. M. Davenport, J. L. Decell, J. P. Dell, T. H. Dorsey, W. E. Doss, W. N. Duncan, John Durrett, G. E. Edwards, L. H. Estes, E. C. Few, A. L. Gunter, W. A. Hays, F. R. Hill, Jr., R. C. Holliday, G. W. Hummel, C. R. Jenkins, J. Mack Jenkins, John S. Jenkins, A. R. Kasey, Z. T. Kaung, A. J. Lamar, M. E. Lazenby, J. T. Leggett, B. F. Lipscomb, F. S. Love, M. C. Magers, J. R. T. Major, W. F. Maxedon, D. M. McLeod, B. W. Napier, W. A. Newell, T. J. O'Neil, J. M. Outler, F. H. Peeples, W. Roy Phillips, A. M. Pierce, R. B. Platt, Jr., F. J. Prettyman, J. D. Randolph, G. T. Rowe, J. M. Rowland, C. E. Ruyle, J. Q. Schisler, H. C. Smith, T. A. Smoot, A. L. Stanford, H. M. Stevenson, Peter Stokes, B. L. Sutherland, F. C. Tucker, B. Rhett Turnipseed, H. Lynn Wade, C. C. Weaver, R. T. Webb, J. B. Winn, P. D. Woo. Total, 67.

Yeas, Lay.—D. C. Baldwin, John W. Barton, W. O. Batts, G. W. Bright, J. F. Bruton, F. H. Craddock, W. A. Cravens, R. B. Carr, R. F. Carr, C. E. Castle, John T. Cooper, Josephus Daniels, J. Lee Davis, W. T. Doosing, H. A. Dunham, Charlton DuRant, J. T. Ellison, G. T. Fitzhugh, W. W. Fondren, J. C. Guilds, G. L. Hackney, D. H. Hall, O. V. Hanger, C. F. Harvey, Sr., Mrs. J. P. Harvill, C. M. Hay, L. E. Heath, E. P. Hodges, T. W. Holloman, W. A. Holloway, A. E. Huddleston, C. H. Ireland, George S. Jones, J. A. Jones, G. A. Lambert, George F. Maynard, Bruce Mc-

MAY 22
FOURTEENTH
DAY

Yea and nay
vote on
Temperance
and Social
Service re-
port

MAY 22
FOURTEENTH
DAY

Yea and nay
vote on
Temperance
and Social
Service re-
port

Donald, D. F. McGough, W. A. McKennon, R. A. Meek, N. L. Miller, W. O. Mims, B. Hart Moss, J. I. Murray, W. R. Odell, G. N. Reed, B. S. Richardson, J. M. Rogers, D. C. Roper, N. M. Rowe, T. D. Samford, M. M. Satterfield, S. H. Short, R. H. Shuttles, J. C. Smith, W. A. Tarver, W. Y. Sung, Mrs. F. K. Tsao, M. L. Walton, Jr., Mrs. C. C. Weaver, C. Whitehurst, W. H. Wiseman, J. C. Woods, James P. Woods, O. V. Woosley, J. A. Wylie, H. C. Yang. Total, 67.

Nays, Clerical.—R. W. Adams, W. D. Agnew, J. E. Alexander, J. A. Anderson, H. M. Andrews, S. H. Babcock, Clem Baker, S. A. Barnes, W. L. Barr, K. P. Barton, L. S. Barton, S. L. Batchelor, J. A. Baylor, J. L. Becker, J. W. Bergin, A. D. Betts, W. R. Bickerstaff, C. A. Bickley, J. W. Blackard, R. T. Blackburn, G. E. Booker, Cullom H. Booth, J. Y. Bowman, L. C. Branscomb, L. M. Broyles, H. M. Bruce, W. F. Bryan, J. A. Burrow, M. L. Butler, H. U. Campbell, J. D. Canaday, W. J. Carpenter, J. L. Clark, W. L. Clark, E. V. Cole, W. H. Coleman, O. T. Cooper, J. C. Copenhaver, J. R. Countiss, R. M. Courtney, W. G. Cram, J. E. Crawford, J. W. Crichlow, W. M. Crutchfield, F. P. Culver, W. M. Curtis, P. H. Davis, D. B. Doak, H. E. Draper, W. F. Dunkle, H. L. Edmundson, R. C. Edwards, T. D. Ellis, R. R. Ellison, L. B. Elrod, G. C. Emmons, Glenn Flinn, O. H. Free, G. C. French, J. S. French, H. A. Gatlin, W. M. Given, O. E. Goddard, R. E. Goodrich, Robin Gould, T. McM. Grant, F. R. Hamilton, Smith Hardin, N. B. Harmon, Jr., E. J. Harper, S. C. Hatcher, R. N. Havens, E. B. Hawk, J. C. Hawk, I. F. Hawkins, J. O. Haymes, J. A. Henderson, W. G. Henry, C. C. Hightower, W. W. Holmes, J. W. Hunt, Forney Hutchinson, W. V. Jarratt, C. C. Jarrell, I. C. Jenkins, J. W. Johnson, G. W. Jones, Ira Key, James Kilgore,

I. Y. Kim, Jesse Lee, D. W. Lim, N. L. Linebaugh, L. L. Lloyd, A. M. Martin, I. P. Martin, W. S. Maxwell, A. C. Millar, J. W. Mills, R. G. Mood, J. W. Moore (Virginia Conference), J. W. Moore (Western North Carolina Conference), W. H. Moore, R. F. Morris, W. E. Morris, W. A. Myers, J. M. Ormond, F. N. Parker, G. D. Parker, W. M. Pearce, C. E. Peele, J. W. Perry, H. C. Pfeiffer, C. M. Pickens, A. W. Plyler, A. D. Porter, Clare Purcell, W. F. Quillian, H. M. Ratliff, G. W. Read, P. E. Riley, Wallace Rogers, J. C. Roper, J. D. Salter, H. W. Seay, C. C. Selecman, W. A. Shelton, H. H. Sherman, R. P. Shuler, W. J. Sims, C. A. Spragins, H. C. Sprinkle, W. A. Stanbury, J. J. Stowe, Hubert Sydenstricker, W. B. Taylor, Nath B. Thompson, L. E. Todd, C. O. Tuttle, L. M. Twiggs, R. T. Tyler, Vaclav Vancura, R. W. Vaughan, King Vivion, B. T. Waites, S. R. Walker, R. T. Waterfield, C. Wesley Webdell, O. S. Welch, J. H. Wells, E. E. White, W. T. Whiteside, S. P. Wiggins, C. K. Wingo, C. R. Wright, R. J. Yoak. Total, 156.

Nays, Lay.—C. W. Aitkin, D. R. Anderson, W. C. Anderson, Mrs. I. J. Ayers, H. F. Banker, Mrs. T. C. Banks, E. Chase Bare, Mrs. W. L. Barr, H. A. Barrow, H. S. Black, Mrs. S. M. Black, J. W. Blanton, C. B. Breedlove, Mrs. Lee Britt, J. P. Browder, Mrs. R. T. Brown, Mrs. T. A. Brown, James T. Cannon, E. A. Cole, J. R. Cole, Jr., H. W. Cox, S. P. Cresap, J. H. Dickey, C. E. Earnest, C. F. Elza, J. T. Feaster, W. P. Few, R. L. Flowers, G. W. Follin, E. J. Garrison, Mrs. O. E. Goddard, Mrs. J. C. Handy, T. W. Harbin, S. M. Harris, J. N. Hillman, Carl Hollis, B. L. Ingram, I. S. Ingram, H. E. Jackson, E. D. Jennings, Smith L. Johnston, Burton Kidd, Mrs. E. A. Kitchell, W. L. Knight, Mrs. F. A. Lamb, Y. S. Koo, C. H. Lee,

MAY 22
FOURTEENTH
DAY

Yea and nay
vote on
Temperance
and Social
Service re-
port

MAY 22
FOURTEENTH
DAY

Yea and nay
vote on
Temperance
and Social
Service re-
port

Mrs. L. L. Lloyd, M. E. Lawson, E. R. Malone, A. M. Mayo, M. M. McCall, Mrs. J. E. McDonald, Carl McFall, B. M. McKeown, S. M. McReynolds, Mrs. J. W. Mills, A. H. Moore, Jess Morris, B. F. Neal, Francisco F. Netto, Nathan Newby, C. H. Ohme, C. L. O'Neal, G. W. Pardee, Mrs. Walter Patten, D. T. Peel, J. R. Pepper, H. N. Peters, Mrs. W. J. Piggott, J. F. Rawls, M. C. Redwine, Otto Reif, Cleveland Rippey, C. C. Robertson, Mrs. Nat G. Rollins, Mrs. Elmer Peck, M. J. Russell, S. G. Sample, H. C. Shropshire, H. H. Simmons, N. G. Slaughter, Mrs. Miguel Soto, Mrs. J. H. Spillman, W. H. Stansell, A. R. Steele, C. C. Stephenson, Mrs. J. H. Stewart, W. R. Stuck, C. W. Taylor, J. H. Therrell, Mrs. L. A. Tynes, E. C. Watson, J. H. Wharton, Mrs. F. M. Williams, J. M. Williams, W. Erskine Williams, Harwell Wilson, W. B. Wilson, W. C. Windham, W. H. Worth, F. B. Yielding, D. P. Yoder. Total, 103.

The Newell amendment did not prevail. A. C. Millar, speaking for the committee, stated that J. S. Peters, of the Virginia Conference, had been nominated for membership on the Board of Temperance and Social Service, but desired his name withdrawn; that the committee accepted this and would, by common consent, substitute the name of S. C. Hatcher, of the Virginia Conference, in place of J. S. Peters. This was done and the report was adopted, as follows:

Report No. 4
on Temper-
ance and
Social
Service
adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 4

We, your Committee on Temperance and Social Service, submit the following nominations for the new Board of Temperance and Social Service:

Bishop James Cannon, Jr.

Clerical: A. C. Millar, M. E. Lazenby, S. C. Hatcher, W. A. Myers, A. D. Porter.

Lay: J. N. Hillman, Mrs. Mary Harris Armour, A. R. Steele, W. W. Smoak, Levin Smith.

JOSEPHUS DANIELS, *Chairman*;

ALBERT D. BETTS, *Secretary*.

MAY 22
FOURTEENTH
DAY

The tellers reported the ballot for the Secretary of the Editorial Department of the General Board of Christian Education and Sunday School Editor *pro tempore*, as follows:

Ballot for Editorial Secretary of Board of Christian Education

BALLOT FOR EDITORIAL SECRETARY OF BOARD OF CHRISTIAN EDUCATION

Ballots cast, 422; necessary to elect, 212. King Vivion and C. A. Moore received 1 vote each; J. Q. Schisler, 2; J. W. Shackford, 3; C. J. Harrell, 5; B. W. Napier, 7; C. D. Bulla, 130; C. A. Bowen, 273. C. A. Bowen has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

The Chair announced that C. A. Bowen, having received a majority of the votes cast, is elected Secretary of the Editorial Department of the General Board of Christian Education and Sunday School Editor *pro tempore*.

C. A. Bowen
elected Editorial Secretary

A ballot was taken for Secretary of the General Board of Missions and the tellers retired to count the votes.

Report No. 18 of the Committee on Itinerancy was presented as a privileged matter and adopted, as follows:

Report No. 18
on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 18

We, your committee, submit the following as our nominations for the Committee of Appeals:

Clerical: W. W. Peele, W. E. Arnold, C. A. Spragins, I. P. Martin.

Lay: E. R. Malone, D. C. Roper, M. E. Lawson.

The bishop on this committee is to be elected by the College of Bishops, "having regard to the accessibility of the bishop of that year."

FORNEY HUTCHINSON, *Chairman*;

MARK C. MAGERS, *Secretary*.

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DAY

G. C. Emmons, clerical delegate from the Pacific Conference, offered a paper relative to the time of final adjournment. G. W. Barcus, lay delegate from the Central Texas Conference, made the point of order that the resolution was out of order, because not on the sifted Calendar. The point of order was sustained.

Report No. 5
on Hospitals
adopted

J. L. Decell, Chairman of the Committee on Hospitals, as a privileged matter, presented Report No. 5 of the Committee on Hospitals. The report was adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 5

Your committee had before it for consideration the matter of nominations for membership on the General Hospital Board, and we submit the following names as members of said Board for the ensuing quadrennium:

Bishop Warren A. Candler.

Clerical: C. C. Jarrell, J. L. Decell, R. H. Harper, G. W. Read, S. H. C. Burgin, W. C. Martin, H. C. Pfeiffer, J. C. McPheeters, T. W. Lewis.

Lay: R. J. Guinn, H. N. Peters, J. B. Ivey, H. L. Ott, M. M. McCall, G. A. Neuffer, W. W. Fondren, Lynn P. Talley, Louis Boeger.

J. L. DECELL, *Chairman*;
J. F. RAWLS, *Secretary*.

Report No. 16
on Revisals
adopted

The Committee on Revisals, as a privileged matter, presented Report No. 16 and it was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 16

We had before us for consideration a report from the Committee on Blanks, memorializing the General Conference to provide for the creation of a similar commission for the ensuing quadrennium, and refer to them all papers in your hands touching the blanks used in the Church in all lines of work, but especially in the Annual Conference.

The committee recommends concurrence.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

The Conference resumed the consideration of

the report of the Special Committee on Financial System. W. B. Taylor, clerical delegate from the Tennessee Conference, moved an amendment to item 2 (b) of the report. C. C. Jarrell, clerical delegate from the North Georgia Conference, and T. D. Ellis, clerical delegate from the South Georgia Conference, spoke against the amendment. C. H. Booth, clerical delegate from the Central Texas Conference, offered a substitute for the whole. The Chair ruled that there is no such parliamentary procedure as a "substitute for the whole." J. A. Baylor, clerical delegate from the Holston Conference, under a question of personal privilege, asked that his name be stricken from the Taylor amendment, as he had signed it under a misapprehension. This was done. J. M. Outler, clerical delegate from the South Georgia Conference, and J. F. Rawls, lay delegate from the Tennessee Conference, opposed the Taylor amendment. W. J. Carpenter, clerical delegate from the Florida Conference, moved the previous question. J. W. Perry, clerical delegate from the Holston Conference, moved the pending question. The pending question was ordered. The amendment of W. B. Taylor did not prevail.

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FOURTEENTH
DAY

Consideration
of Financial
report re-
sumed

The tellers reported the result of the ballot for Secretary of the General Board of Missions, as follows:

Ballot for
Secretary of
Board of
Missions

BALLOT FOR SECRETARY OF BOARD OF MISSIONS

Ballots cast, 421; necessary to elect, 211. J. J. Stowe, J. L. Decell, J. S. French, J. W. Bergin, R. L. Russell, L. H. Estes, O. T. Cooper, B. W. Napier, J. W. Mills, and G. W. Reed received 1 vote each; W. A. Shelton, E. H. Rawlings, and F. K. Gamble, 3 each; F. S. Love, 10; W. M. Alexander, 24; O. E. Goddard, 35; J. W. Perry, 66; W. G. Cram, 267. W. G. Cram has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

MAY 22
FOURTEENTH
DAY

The Chair stated that W. G. Cram has received a majority of the votes cast and is elected Secretary of the General Board of Missions.

W. G. Cram
elected Sec-
retary of
Board of
Missions

A ballot was taken for Secretary of the General Sunday School Board and the tellers retired to count the votes.

Cullom H. Booth, clerical delegate from the Central Texas Conference, offered a substitute for the report of the Committee on Financial System, to recommit the report with instructions. T. D. Ellis, clerical delegate from the South Georgia Conference, moved to amend by committing the report to the General Conference Commission on Budget. C. H. Booth accepted the amendment. Glenn Finn, clerical delegate from the Texas Conference, proposed an amendment to the substitute. Dr. Booth accepted the Flinn amendment. L. S. Barton, clerical delegate from the East Oklahoma Conference, spoke for the report of the committee.

Adjournment

The Chair stated that the hour of adjournment had arrived and that announcements were in order. Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Mouzon.

Devotional
service

AFTERNOON SESSION

Pursuant to adjournment, the Conference convened at 3 P.M., Bishop Mouzon in the chair. The Chair announced Hymn 315, "Nearer, my God, to thee." This was sung and the Conference was led in prayer by W. Asbury Christian, of the Virginia Conference.

The Committee on Minutes stated that they would report on both of to-day's sessions in the morning.

Committee on
Statistical
Blanks

Bishop Mouzon announced the following to constitute the Committee on Blanks, ordered at

yesterday afternoon's session: W. E. Morris, J. A. Burrow, B. R. Turnipseed, Sterling Fisher, and B. F. Lipscomb.

Bishop Mouzon resigned the chair to Bishop John M. Moore.

The tellers reported the result of the ballot for Secretary of the General Sunday School Board, as follows:

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DAY

Ballot for
Secretary of
Sunday
School
Board

BALLOT FOR SECRETARY OF SUNDAY SCHOOL BOARD

Ballots cast, 395; necessary to elect, 198. F. P. Turner, L. M. Broyles, J. Q. Schisler, R. L. Russell, S. A. Barnes, and J. P. Dell received 1 vote each; J. W. Mills, 2; W. A. Shelton, 3; F. S. Parker, 4; J. S. French, 5; W. M. Pearce, 9; C. D. Bulla, 12; W. G. Henry, 71; J. W. Shackford, 283. J. W. Shackford has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

Bishop Moore announced that J. W. Shackford, having received a majority of the votes cast, is elected Secretary of the General Sunday School Board.

J. W. Shack-
ford elected

A ballot was taken for Secretary of the General Board of Church Extension and the tellers retired to count the votes.

The following resumed their seats:

Delegates and
alternates
seated

NORTHWEST CONFERENCE.—*Clerical*: J. B. Needham.

TEXAS CONFERENCE.—*Clerical*: Ira F. Key.

J. T. Redmon, clerical alternate, took the place of N. L. Linebaugh, principal, of the New Mexico Conference.

W. Erskine Williams, Chairman of the Committee on Missions, presented as a privileged matter Report No. 23 of that committee, which was adopted, as follows:

Report No. 23
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 23

We, your Committee on Missions, nominate the following persons as officers and members of the General Board of Missions:

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Report No. 1
on Church
Extension
adopted

W. B. Beauchamp, President.

P. D. Maddin, Vice President.

Members: Alabama, O. S. Welch; Arizona, Mrs. M. E. Mackey; Baltimore, R. G. Mowbray; Central Texas, W. Erskine Williams; Florida, Mrs. T. C. Banks; Holston; L. M. Thomas; Illinois, W. L. Demaree; Kentucky, David Davies; Little Rock, J. D. Hammons; Louisiana, J. G. Snelling; Louisville, Mrs. W. J. Piggott; Memphis, Mrs. S. Homer Tatum; Mississippi, W. D. Hawkins; Missouri, Robin Gould; New Mexico, Mrs. J. H. Walker; North Alabama, Ira F. Hawkins; North Arkansas, H. C. Johnston; North Carolina, F. S. Love; North Georgia, R. L. Russell; North Mississippi, J. W. Kyle; North Texas, S. M. Black; Northwest, Mrs. E. J. Harper; Northwest Texas, Mrs. Nat G. Rollins; Oklahoma, Forney Hutchinson; Pacific, Nathan Newby; St. Louis, Mrs. E. A. Kitchell; South Carolina, A. J. Cauthen; South Georgia, C. L. Shepherd; Southwest Missouri, Mrs. Fred A. Lamb; Tennessee, Mrs. J. P. Harvill; Texas, Mrs. J. W. Mills; Upper South Carolina, J. B. Humbert; Virginia, Mrs. Lee Britt; West Texas, M. A. Childers; Western North Carolina, R. M. Courtney; Western Virginia, C. A. Slaughter.

W. ERSKINE WILLIAMS, *Chairman*;

F. S. LOVE, *Secretary*.

Report No. 1
on Church
Extension
adopted

J. A. Baylor, Chairman of the Committee on Church Extension, presented, as a privileged matter, Report No. 1 of that committee. It was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 1

Your standing committee on Church Extension has carefully considered the work of the Board of Church Extension during the last quadrennium. A very clear and comprehensive report covering this period was submitted to us, together with explanatory remarks by the General Secretary, Dr. T. D. Ellis.

This information reveals a very gratifying degree of progress. The loan fund, for instance, has been increased by the amount of \$404,894.24, the total now being \$3,043,008.96. The total receipts for the quadrennium from all sources amount to \$5,028,637.97. It is interesting to note that the total receipts from the beginning (1882) to March 31, 1930, were \$22,425,691.77. Of this amount,

\$15,759,040.54 is invested in churches and parsonages, and \$6,666,651.23 in cash, stocks, notes, bonds, and real estate.

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During the quadrennium your Board has aided by donations and loans 2,018 churches and 535 parsonages, making a total investment in churches and parsonages for the quadrennium amounting to \$2,986,750.68.

Report No. 1
on Church
Extension
adopted

Since its organization, the Board has aided in the erection of 12,039 churches and 3,715 parsonages, making a total investment in both churches and parsonages amounting to \$15,759,040.54.

The Board reports that it has "been able to pay all appropriations made to both churches and parsonages as the churches become ready to receive the money, and at the same time meet all the expenses of the operation of the Board without incurring any debt except interest on annuities.

The conduct of the office of the Board has been eminently satisfactory, evidence of which is seen in the fact that no memorial from any source has been presented to your committee embodying the complaint, or suggesting changes in policy.

This reflects great credit upon the Secretary and the department heads and assistants in the work of the Board, and your committee does highly commend the ability and faithful service of Dr. T. D. Ellis, General Secretary, and his assistants.

We submit herewith our nominations for officers and members of the Board of Church Extension for the next quadrennium: President, J. W. Johnson; Vice President, W. F. Boggess; Secretary and Treasurer, J. Adger Stewart. Managers: James Thomas, J. A. Baylor, J. Howard Wells, J. R. T. Major, R. N. Allen, E. B. Hawk, W. J. Sims, Keith P. Snyder, E. Frank Story, C. M. Dannelly, J. A. Jones, T. W. Harbin, Smith Hardin, W. M. Curtis, E. Nash Broyles, C. W. Webdell, L. S. Barton, J. W. Blackard, T. H. Flannery, O. F. Williams.

J. A. BAYLOR, *Chairman*;
E. NASH BROYLES, *Secretary*.

C. D. Bulla, editor of the *Daily Advocate*, was recognized for a privileged matter and introduced the charming young ladies who had so efficiently served the Conference as pages during its sessions. They were introduced in the fol-

C. D. Bulla
introduces
the pages

MAY 22
FOURTEENTH
DAYCollection for
pagesBallot for Sec-
retary of
Board of
Church Ex-
tension

lowing order: Mrs. Joe Booth, Mrs. Conrad Hamff, Miss Katherine McCelland, Mrs. Thomas B. Rhymer, Mrs. James H. Groseclose, Jr., Mrs. O. E. Conley, Miss Evelyn Holyfield, Mrs. William Naylor, Mrs. H. R. Strickland, Miss De Eta Dishman, Miss Willodean Thompson, Mrs. Ray Stinnette, Mrs. Shannon Miller, and Mrs. R. Q. Seale. A freewill offering of \$329 was given as a small token of appreciation, to be divided among the pages.

The tellers reported the result of the ballot for Secretary of the General Board of Church Extension, as follows:

BALLOT FOR SECRETARY OF BOARD OF CHURCH EXTENSION

Ballots cast, 381; necessary to elect, 191. L. M. Twiggs, G. M. Davenport, W. V. Jarratt, H. H. Sherman, J. W. Johnson, G. W. Reed, J. M. Ormond, and J. Mack Jenkins received 1 vote each; R. J. Yoak, H. A. Gatling, J. M. Rowland, and R. L. Russell; 2 each; H. M. Stevenson, 3; Briscoe Carter, J. S. French, and J. R. T. Major, 4 each; J. L. Decell and J. W. Hunt, 5 each; F. P. Culver, 7; J. W. Mills, 9; W. B. Taylor, 11; O. T. Cooper, 13; T. D. Ellis, 291. T. D. Ellis has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

T. D. Ellis
elected Sec-
retary of
Church Ex-
tension

Bishop Moore announced that T. D. Ellis, having received a majority of the votes cast, is elected Secretary of the General Board of Church Extension.

A ballot was taken for Secretary of the General Epworth League Board and the tellers retired to count the votes.

Consideration of the question of a Financial System was resumed. L. S. Barton, clerical delegate from the East Oklahoma Conference, spoke for the report of the Special Committee. J. A. Anderson, clerical delegate from the North Arkansas Conference, proposed an amendment to

the Booth substitute. Dr. Booth accepted the Anderson amendment. J. J. Stowe, clerical delegate from the Little Rock Conference, spoke against the report.

The tellers reported the result of the ballot for Secretary of the General Epworth League Board, as follows:

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Ballot for Secretary of Epworth League Board

BALLOT FOR SECRETARY OF EPWORTH LEAGUE BOARD

Ballots cast, 392; necessary to elect, 197. L. L. Lloyd, K. L. Rudolph, G. M. Davenport, S. W. Walker, J. M. Culbreth, J. W. Mills, R. Dwight Ware, W. A. Shelton, and J. A. Burrow received 1 vote each; J. S. French and J. M. Dannelly, 2 each; W. M. Alexander, 3; W. G. Henry, 7; L. H. Estes, 9; W. G. Echols, 10; Ralph E. Nollner, 30; F. S. Parker, 319. F. S. Parker has received a majority of the votes cast.

JOHN W. BARTON, *Secretary*.

Bishop Moore announced that F. S. Parker, having received a majority of the votes cast, is declared elected Secretary of the General Epworth League Board.

F. S. Parker
elected Epworth
League
Secretary

A ballot was taken for the Secretary of the General Board of Education and the tellers retired to count the votes.

W. G. Cram offered the following as a privileged motion, and it was adopted:

Resolved, That the committee appointed to edit the 1930 Discipline be instructed to substitute for "the General Secretary of the Sunday School Board and the General Secretary of the Epworth League Board," *ex-officio* members of the Board of Missions, the following: "The General Secretary of the General Board of Christian Education."

The pending question was resumed. J. N. Hillman, Chairman of the Special Committee on Financial System, offered an amendment to the proposed substitute of C. H. Booth, making pro-

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DAY

vision for Commissions on Benevolences. Dr. Booth accepted the amendment offered by Dr. Hillman. James Thomas, clerical delegate from the Little Rock Conference, and Forney Hutchinson, clerical delegate from the West Oklahoma Conference, spoke against the report. A. D. Betts, clerical delegate from the South Carolina Conference, spoke for a modification of the report.

Ballot for
Secretary of
Board of
Education

The tellers reported the result of the ballot for Secretary of the General Board of Education, as follows:

BALLOT FOR SECRETARY OF BOARD OF EDUCATION

Ballots cast, 389; necessary to elect, 195. W. J. Carpenter, I. P. Martin, G. E. Edwards, J. M. Culbreth, and Hubert Sydenstricker, 1 vote each; R. P. Shuler and H. N. Snyder, 2 each; G. W. Read, L. C. Branscomb, C. R. Wright, and E. P. Anderson, 3 each; J. N. Hillman and E. E. White, 4 each; J. S. French, 7; W. A. Shelton, 9; W. M. Alexander and W. G. Henry, 12 each; H. H. Sherman, 320. H. H. Sherman has received a majority of the votes cast. JOHN W. BARTON, *Secretary*.

H. H. Sherman elected
Secretary of
Education

Bishop Moore announced that H. H. Sherman, having received a majority of the votes cast, is elected Secretary of the General Board of Education.

Curtis B. Haley appointed
Secretary of
Ballots

On nomination of the Secretary, Curtis B. Haley was requested to serve as Secretary of Ballots, in place of John W. Barton, who had been called home.

A ballot was taken for the Secretary of the General Board of Finance and the tellers retired to count the votes.

C. C. Jarrell, clerical delegate from the North Georgia Conference, offered a resolution concerning the pending question. W. M. Alexander, clerical delegate from the Missouri Conference, and

F. R. Hamilton, clerical delegate from the North Arkansas Conference, spoke to the question. W. G. Cram, clerical delegate from the Kentucky Conference, moved that the Jarrell resolution be laid on the table. The motion prevailed. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the pending question. The pending question was ordered. The substitute of Dr. Booth, as amended, was adopted, as follows:

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DAY

Amended sub-
stitute on
Financial
System
adopted

RESOLUTION CONCERNING FINANCIAL SYSTEM

Resolved, That while it is the sense of this General Conference that the principle of voluntary acceptance of apportionments is a most desirable ideal toward which we should strive, nevertheless we feel that too sudden and radical a change in the financial methods to which our preachers and people have so long been accustomed would be fraught with serious dangers to many sacred causes. We feel that the safe way to make the transition would be for at least one quadrennium to combine the assessment plan with the voluntary acceptance plan. Therefore we commit this matter to the General Conference Commission on Budget with the following instructions:

1. That for the next quadrennium the Budget Committee levy assessments upon the Church for a total amount not larger than the total for the past quadrennium.

2. That the Commission on Budget, after consultation with the heads of the various connectional Boards, work out and submit to the General Conference a plan for raising such additional sums as may be needed in one united effort on the voluntary acceptance plan. All the various additional sums needed for missions, hospitals, education, and all other connectional purposes shall be included in one annual offering to be known as the Voluntary Kingdom Extension Offering, which shall follow a proper period of cultivation.

3. Provided, that any church or charge so desiring may combine its General Conference assessment with such an amount as it may determine to raise for the General Conference special fund into one budget, collections for the same to be taken at the close of the cultural period and the results of this collection divided between the two items proportionately; on condition that the same

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procedure shall be applied to both General and Annual Conference assessments.

4. That we instruct the Commission on Budget that it is the sense of this General Conference that in any plan presented on Financial System the collections included in the budget must have priority over specials.

5. That in order to conduct an effective and harmonious cultivation program which will cover all the interests included in the unified budget, both General and Conference, we recommend that the following be incorporated in the Discipline:

Provision for
Commission
on Benevo-
lences

COMMISSION ON BENEVOLENCES

SECTION I—GENERAL COMMISSION ON BENEVOLENCES

Par. There shall be a General Commission on Benevolences, composed of the General Secretaries and Treasurers of the several General Boards, one bishop selected by the College of Bishops, the Stewardship Secretary of the Board of Lay Activities, the Sunday School Editor, and the Chairman of the Commission on Budget.

Par. All the needs for General and Conference Work, except those items expressly provided for otherwise, shall be combined in a unified budget, and a united appeal to the local Churches shall be made for the aggregate amount. It shall be the duty of this Commission to initiate, supervise, and direct educational processes to inform the children, youth, and adult members of the Church concerning all our connectional interests, and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February (or such other time as the Annual Conferences may direct) of each year a period of cultivation in behalf of the causes included in the unified askings for General and Conference work. The Commission, in coöperation with the bishops, presiding elders, and pastors, shall utilize the lay organization to the fullest extent in the work of cultivation and promotion for the unified budget.

Par. The Commission shall employ no staff, but shall utilize the staffs of the participating Boards and the regular agencies of the Church. The expenses of the Commission shall be paid by the several participating Boards and interests in proportion to the amount each receives from the budget.

Par. The Commission shall conduct a careful and thorough investigation of the best methods of Church finance and make such recommendations as it deems advisable to the next General Conference.

SECTION II—CONFERENCE COMMISSION ON BENEVOLENCES

Par. There shall be in each Annual Conference a Conference Commission on Benevolences composed of the bishop in charge, the presiding elders, district lay lead-

ers, and the chairmen of the several Conference Boards. Its duties shall be to coöperate with the General Commission on Benevolences in the work of cultivation and promotion in the Annual Conference in behalf of the General and Conference causes included in the budget.

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Leave of absence was asked for and granted J. H. Dickey, lay delegate from the Louisville Conference, and M. M. McCall, lay delegate from the Alabama Conference.

Leave of
absence

W. M. Alexander, as a privileged matter for the General Commission on Budget, requested permission to withdraw from the Calendar Report No. 1 of the Commission on Budget. Permission was unanimously granted.

The tellers report the result of the ballot for Secretary of the General Board of Finance, as follows:

Ballot for Sec-
retary of
Board of
Finance

BALLOT FOR SECRETARY OF BOARD OF FINANCE

Ballots cast, 382; necessary to elect, 192. J. S. French, King Vivion, M. C. Magers, W. G. Henry, R. P. Shuler, Clovis G. Chappell, S. O. Kimbro, G. L. Morelock, H. N. Peters received 1 vote each; J. C. Roper, J. W. Mills, O. T. Cooper, F. H. Craddock, Clare Purcell, 2 each; J. G. Akin and N. B. Thompson, 3 each; John Durrett, 5; H. E. Draper, 8; Luther E. Todd, 342. Luther E. Todd has received a majority of the votes cast.

CURTIS B. HALEY, *Secretary*.

The Bishop announced that L. E. Todd, having received a majority of the votes cast, is elected Secretary of the General Board of Finance.

L. E. Todd
elected Sec-
retary of
Board of
Finance

A ballot was taken for Secretary of the General Hospital Board and the tellers retired to count the votes.

J. W. Barton, Chairman of the Committee on Conference Claimants, Finance, and Boundaries, as a privileged matter, presented Report No. 20 of the committee. The report was adopted, as follows:

Report No. 20
on Confer-
ence Claim-
ants, etc.,
adopted

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COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 20

Your committee beg leave to nominate the following as a Board of Finance for the ensuing quadrennium:

Officers: Bishop W. F. McMurry, President; X. P. Wilfley, Vice President; John W. Fristoe, Treasurer; Luther E. Todd, Secretary.

Bishops: W. N. Ainsworth, U. V. W. Darlington, S. R. Hay.

Clerical: C. W. Tadlock, St. Louis Conference; W. L. Clark, Kentucky Conference; T. A. Smoot, Virginia Conference; B. R. Turnipseed, Upper South Carolina Conference; J. W. Mills, Texas Conference; J. C. Glenn, Little Rock Conference; O. T. Cooper, North Texas Conference; H. E. Draper, West Texas Conference; Clare Purcell, North Alabama Conference.

Lay: Will Stackhouse, South Carolina Conference; W. G. Hardy, Baltimore Conference; D. H. Hall, North Mississippi Conference; James E. Lambeth, Western North Carolina Conference; J. C. Wood, Mississippi Conference; T. L. James, Louisiana Conference, J. R. Dominick, Southwest Missouri Conference; G. W. Bright, Western Virginia Conference; S. P. Cresap, Missouri Conference.

JOHN W. BARTON *Chairman*;

B. RHETT TURNIPSEED, *Secretary*.

Report No. 4
on Conference
Claimants, etc.,
adopted

John W. Barton, Chairman, as a privileged matter, presented Report No. 4 of the Committee on Conference Claimants, Finance, and Boundaries. The report was adopted item by item, and then adopted as a whole, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT NO. 4

Your committee, having had before us memorials from the Board of Finance, and from the Memphis, South Carolina, Upper South Carolina, Tennessee, North Texas, South Georgia, Louisville, Arizona, and Southwest Missouri Conferences, relating to a continuance of the Special Effort for Superannuate Endowment during the ensuing quadrennium, report as follows:

Whereas, when the Board of Finance was created in 1918 the total Superannuate Endowment transferred to

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Report No. 4
on Conference Claim-
ants, etc.,
adopted

it (General Fund and Conference Funds) amounted to \$446,080.25, as compared with \$5,928,186.01 now in the hands of the Board for these Funds; the annual per capita amount from all sources then paid the claimants for their support was \$186 for superannuates and \$97 for widows of preachers, which averages have now increased to \$433 and \$254, respectively; the Annual Conferences in 1918 owned 107 superannuate homes valued at \$207,665, as compared with 183 such homes now owned by them and valued at \$758,072; and the Annual Conferences in 1920 had a total of \$669,952 Conference Superannuate Endowment in the keeping of local trustees, as compared with a total of \$1,897,866 such Endowment now handled by said trustees; and whereas Superannuate Endowment has given such a splendid account of itself as evidenced by the Board of Finance during the twelve years of its existence, having distributed to the Church's claimants for their support a total of \$1,593,251.66, which, added to \$94,651.35 distributed for their support by the Board of Trustees before the Board of Finance was created, makes a grand total of \$1,687,902.81 that the claimants have received notwithstanding but approximately \$6,000,000 of the total endowment sought has been raised; and whereas in 1924 the Quarterly Conferences of 6,400 charges approved quotas aggregating a total of \$10,500,000 for Superannuate Endowment, of which total only \$4,321,254.34 has been paid, leaving an unpaid balance of \$6,268,745.66; and whereas many charges having paid their original quotas in full, have assumed additional quotas for this purpose, to be paid during the next four years; and it appears that a considerable sum of this prospective money can be collected for this cause if the Board of Finance can have authority to continue its effort for this purpose; therefore

The Board of Finance respectfully and urgently requests the General Conference of the Methodist Episcopal Church, South, assembled at Dallas, Tex., in May, 1930, to authorize the continuation of the effort for Superannuate Endowment throughout the quadrennium of 1930-1934, in accordance with the following specifications:

I. SPECIAL FEATURES OF THE CONTINUED EFFORT

It is urged that the movement be continued throughout the quadrennium of 1930-1934 with emphasis upon the following stipulations:

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ence Claim-
ants, etc.,
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1. *Leadership of the Movement.*—The Board of Finance to be charged with the general directorship of the continued effort and to have power to project such plans as are necessary for the carry-on, under the authority given by the General Conference; and the bishops, presiding elders, and pastors to be charged with the responsibility of coöperation with the plans of the Board in their respective fields of labor. If in the wisdom of the General Board of Finance it be decided to use Superannuate Endowment directors in the continuation of the effort, the bishops shall be asked to appoint when, and as nominated by the General Board of Finance, such directors who shall serve in this capacity as arranged for by the General Board of Finance.

2. *No High-Pressure Methods.*—The continuation of the effort to be of a character similar to what the movement has been previously; that is, without exacting from the Church such attention as will disrupt her regular program. It is expected, however, that every charge having an unpaid quota balance for this cause will make a real effort to pay its adjusted quota each year of the quadrennium, until the obligation is fully met.

3. *Adjustment of Quotas.* The first Quarterly Conferences of the ensuing quadrennium (Conference year 1930-31) to take up the matter of adjusting the quotas of the charges. If any charge cannot possibly pay its unpaid quota balance, as it is at that time, its Quarterly Conference may reduce said balance to an amount it can and will pay within four years (at least one-fourth annually), and these adjustments to be reported to the Board of Finance, St. Louis, Mo., on forms furnished by the Board. Also, at the first Quarterly Conferences of the Conference year 1930-31, to give an opportunity to the charges that have paid in full or overpaid their original quotas, to approve additional quotas for payment during the ensuing quadrennium.

4. *Budgeting the Charge's Quota.*—Those charges having unpaid quota balances (as adjusted) or charges which voluntarily assume new quotas, and which use the budget system in their local financing, shall be urged to include in their annual budgets, throughout the quadrennium, part of the amount they have to raise for Superannuate Endowment, looking to raise the whole amount by May, 1934.

5. *Yearly Period of Special Endeavor.*—Each Annual Conference to be urged to designate a "Superannuate

Endowment Month" or months for each Conference year throughout the quadrennium of 1930-34, in which special endeavor will be made by the charges to raise their adjusted Superannuate Endowment quotas; and the bishop, presiding elders, and pastors of each Annual Conference to be requested to regard the month so designated as inviolate for this purpose.

6. *Gifts on Annuity Plan to Apply on Quotas.*—Any pastor so desiring to have the privilege of applying, on his charge's quota balance (as adjusted) or his charge's voluntarily assumed new quota, any contribution which he may secure for Superannuate Endowment on the annuity plan.

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on Confer-
ence Claim-
ants, etc.,
adopted

II. SPECIFIC REQUESTS TO THE BISHOPS, PRESIDING ELDERS, AND PASTORS

Touching the coöperation of these leaders in the proposed continued effort for Superannuate Endowment during the quadrennium of 1930-34, the General Conference is memorialized to make specific requests, as follows:

1. *To the Bishops.*—That the bishops, in their conferences with the presiding elders for outlining the year's work, be requested to include among the aims decided upon a worthy effort for Superannuate Endowment; and, when receiving the presiding elders' reports at the Annual Conferences on results of the year's work in the various districts and the pastors' reports at the Annual Conferences on results of the year's work in the various charges, to require that these reports include what has been accomplished during the year for Superannuate Endowment.

2. *To the Presiding Elders.*—That the presiding elders, in the district stewards' meetings, in the Quarterly Conferences, in the District Conferences, and in the designated period for raising the adjusted quotas of the charges, be requested to call emphatic attention to the continued effort for Superannuate Endowment and to urge the pastors and lay members to give it their faithful support; and, when making their reports to the Annual Conferences on results of the year's work, to include what has been accomplished in their respective districts during the year for Superannuate Endowment.

3. *To the Pastors.*—That the pastors be requested to coöperate with the presiding elders in adjusting the charges' Superannuate Endowment quotas at the First

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on Conference
Claims, etc.,
adopted

Quarterly Conferences of the Conference year 1930-31, to budget the adjusted quotas yearly throughout the ensuing quadrennium in the charges using the budget system, to make diligent use yearly of the designated period for raising the adjusted quotas in the charges which do not use the budget system, and in every possible way to give earnest direction to the continued effort for the cause in accordance with the action of the General Conference on the subject; also, when making their verbal reports to the Annual Conferences on results achieved in various activities to state what was accomplished during the year in their respective charges for Superannuate Endowment.

III. ADDITIONAL REQUIREMENTS OF THE MOVEMENT

In order effectively to promote the continued effort for Superannuate Endowment, the General Conference is asked to give sanction to the following:

1. *Changes in the Discipline—First Quarterly Conference Questions.*—That paragraph 106, page 58, questions 5 and 6, 1926 Discipline, now reading,

“5. What is the minimum amount to raise in five years in this charge for Superannuate Endowment? Amount paid to date? Amount yet to be raised?”

“6. Who are appointed as the Superannuate Endowment Committee? (This committee to be named the first year of the Special Effort as authorized by the General Conference, and appointed annually thereafter. The Quarterly Conference shall determine the number of members for the committee.)”

be changed so that the paragraph with reference to these questions, when changed, will read as follows:

“5. What amount does this charge agree to raise during the current Conference year for Superannuate Endowment? (The purpose being to have the charge raise annually, during the quadrennium of 1930-34, a part of its unpaid quota balance as adjusted, looking to pay the entire quota balance as adjusted within the quadrennium, and also to give charges that have previously paid their quotas in full an opportunity to pay an additional sum yearly, if they will.)

“6. Who are appointed a special committee of this charge to have in hand, together with the pastor, the raising of money during the current year to apply on the charge's Superannuate Endowment obligation as stated in the next preceding paragraph?”

2. *Superannuate Endowment Column in Statistical Table III.*—That the column in Statistical Table III, cap-

tioned "For Superannuate Endowment," be continued for the ensuing quadrennium, and that the Secretaries of the Annual Conferences be directed to have entered in this column the amounts reported by the pastors as paid by their respective charges during the year for Superannuate Endowment.

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3. *Statistical Table IV.*—That the publication in the Annual Conference Journals of Statistical Table IV, which set forth the standing of the charges with reference to payments on their respective quotas for Superannuate Endowment, be continued yearly throughout the quadrennium of 1930-34, and that the copy for this publication shall be prepared by the General Board of Finance and delivered to the Secretaries of the respective Annual Conferences within one week after the yearly adjournment of these Conferences.

Report No. 4
on Conference
Claims, etc.,
adopted

4. *Pastors' Annual Conference Report Blanks.*—That the pastors' report blanks, touching Statistical Table III and for use by the pastors in making their yearly reports to the Annual Conferences during the ensuing quadrennium, be changed so that the line now reading "For Superannuate Endowment (from Table IV) \$" will read when changed as follows:
"For Superannuate Endowment \$....."

JOHN W. BARTON, *Chairman.*

B. RHETT TURNIPSEED, *Secretary.*

O. E. Goddard, Chairman, as a privileged matter, presented the report of the Special Committee on Assemblies. It was read and adopted, as follows:

Report of
Special
Committee
on Assemblies
adopted

REPORT OF SPECIAL COMMITTEE ON LAKE JUNALUSKA AND WESTERN METHODIST ASSEMBLIES

We, your special committee, to whom the memorial concerning Lake Junaluska and the Western Methodist Assemblies was referred, beg to report.

We recognize that such assemblies have become necessary for certain educational, spiritual, social, and recreational activities; that these two assemblies are already strategically established and located, that they are the property of the Methodist Episcopal Church, South; and that they are in some measure doing the work desired. But they will be unable to continue to function usefully

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Report of Special Committee on Assemblies adopted

without additional financial aid. Therefore we recommend the adoption of the following resolution:

Resolved, That the General Conference of the Methodist Episcopal Church, South, recognizes the splendid spiritual and educational work that is being done at Lake Junaluska and the Western Methodist Assembly, and we commend them and their work to the patronage of our people; and in furtherance of these assemblies and their meritorious activities, the Committee on Budget is directed to provide a reasonably adequate amount in the general budget to take care of this pressing need: provided, however, that any Annual Conference shall have the right to decline to accept its pro rata of such asking or assessment or any part thereof; provided, further, that all contributions and responses to this cause from Conferences east of the Mississippi River shall be for the Lake Junaluska Assembly and remitted accordingly; and all such contributions and responses west of the Mississippi River shall be for the Western Methodist Assembly and remitted accordingly.

O. E. GODDARD, *Chairman*;

R. C. HOLLIDAY, *Secretary*.

Adjournment

W. G. Henry, clerical delegate from the North Alabama Conference, moved that we do now adjourn. The motion prevailed. Various announcements were made and the Conference adjourned with the benediction pronounced by A. J. Lamar, clerical delegate from the Alabama Conference.

CONSECRATION SERVICE

Consecration service

Pursuant to adjournment the Conference convened at 8 P.M., Thursday, May 22, 1930, in special consecration session, with Bishop Candler in the chair. Bishop Ainsworth announced and the Conference sang Hymn 223, "Let Zion's watchmen all awake.

Sermon by Bishop Denny

Bishop Darlington led in prayer. At the request of the College of Bishops, Bishop Denny delivered the sermon of the hour, using as his text the words of Paul found in the twenty-

sixth chapter and nineteenth verse of the Acts of the Apostles, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

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At the close of the sermon the Conference stood while Bishop McMurry read the Collect. The Conference being seated, Dr. B. F. Lipscomb, of the Virginia Conference, read the Epistle as found in Acts 20: 17-35, and Dr. F. N. Parker, of the Louisiana Conference, read the gospel as found in John 21: 15-17.

The bishops elect were presented for consecration, as follows:

Presentation
of bishops
elect

Arthur James Moore by W. E. Morris, of the North Alabama Conference, and C. Wesley Webdell, of the St. Louis Conference.

Paul Bentley Kern by J. Marvin Culbreth and J. M. Ormond, both of the North Carolina Conference.

Angie Frank Smith by W. Angie Smith, of the New Mexico Conference, and J. R. Allen, of the North Texas Conference.

Bishop Candler moved the congregation to pray and Bishop Du Bose led in prayer.

Bishop Candler asked the Disciplinary questions of the bishops elect, after which he invoked the blessing of the Heavenly Father upon them.

Bishop Dobbs led in the "Veni, Creator, Spiritus."

Bishop Hay led in prayer.

Bishop Candler led in the imposition of hands upon Bishop Elect Moore, assisted by Bishops McMurry, Ainsworth, Dobbs, and Darlington, and the presenting elders.

Imposition of
hands

Bishop Candler led in the imposition of hands upon Bishop Elect Kern, assisted by Bishops Beauchamp, John M. Moore, Denny, and Boaz and the presenting elders.

Bishop Candler led in the imposition of hands

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upon Bishop Elect Smith, assisted by Bishops Mouzon, Du Bose, Cannon, and Hay, and the presenting elders.

Scriptures and
parchments
presented

Bishop Mouzon gave the exhortation and presented a copy of the Holy Scriptures to each of newly consecrated bishops.

Bishop John M. Moore, Secretary of the College of Bishops, presented to each of the newly consecrated bishops his ordination parchment.

Bishop Boaz led in prayer.

Adjournment

"Praise God, from whom all blessings flow" was sung and the Conference adjourned with the benediction pronounced by Bishop Beauchamp.

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DAY

FIFTEENTH DAY, FRIDAY, MAY 23

Devotional
service

The Conference convened at 9 A.M., Bishop John M. Moore in the chair. Hymn 193, "Holy Spirit, faithful Guide," was sung, after which D. E. Hawk, of the North Texas Conference, led in prayer. The Bishop read as the Scripture lesson for the morning the 121st and 122d Psalms. Hymn 9, "Let all on earth their voices raise," was sung as the closing hymn of the morning's devotions.

Report of
Committee
on Minutes

The Committee on Minutes reported as follows:

We, your Committee on Minutes, have carefully examined the minutes of yesterday's sessions, morning, afternoon, and night, separately, and have found them correct.

The report was adopted.

Bishop Moore resigned the chair to Bishop McMurry.

The call was made for reports from Standing Committees and the following report was presented and went to the Calendar: Report No. 7, Committee on Hospitals.

The tellers reported the result of the ballot for Secretary of the General Hospital Board, as follows:

MAY 23:
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DAY

BALLOT FOR SECRETARY OF GENERAL HOSPITAL BOARD

Ballot for
Secretary of
Hospital
Board

Ballots cast, 362; necessary to elect, 182. I. F. Hawkins, G. W. Read, H. W. Seay, R. L. Russell, E. L. Crawford, R. F. Bryant, and J. C. Smith received 1 vote each; H. N. Peters, 2; C. W. Webdell, 3; W. E. Doss, 4; N. M. Rowe, 5; C. C. Jarrell, 341. C. C. Jarrell has received a majority of the votes cast.

CURTIS B. HALEY, *Secretary*.

The Bishop announced that C. C. Jarrell, having received a majority of the votes cast, is elected Secretary of the General Hospital Board.

C. C. Jarrell
elected Sec-
retary of
Hospital
Board

A ballot was taken for the Secretary of the General Board of Lay Activities and the tellers retired to count the votes.

On motion of Walter Anthony, clerical delegate from the South Georgia Conference, the rules were suspended and Report No. 2 of the Committee on Church Relations and Bible Cause was presented and adopted, as follows:

Report No. 2
on Church
Relations
adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 2

Your Committee on Church Relations and Bible Cause has had before it the Episcopal Address to our General Conference, the report of the Committee of Research and Investigation in regard to unification, appointed by the last General Conference, and various memorials from Annual Conferences, some urging that immediate action looking toward the union of our own and the Methodist Episcopal Church be taken, and one urging that no such steps be undertaken at this time.

Your committee has considered, with appreciation, the Episcopal Address expressing the faith that the recent failure of plans looking toward unification "was only temporary," and cherishing "the hope that at some fu-

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DAY

Report No. 2
 on Church
 Relations
 adopted

ture time we shall be wise enough to find a way whereby a united Methodism may, with undivided energies and unwasted resources, deliver her full strength upon the common task of reforming the continent and spreading Scriptural holiness over these lands." We have weighed also the conviction of the Committee of Research and Investigation in regard to unification, to the effect that "while a satisfactory scheme of unification with the Methodist Episcopal Church may ultimately be legally adopted and carried out, yet it would not be wise at this time to attempt to outline the legal steps necessary to be taken to effecuate a plan of unification as a fact."

In order to cultivate fraternal relations more effectively and to establish a representative agency by which unseemly waste and competition may be lessened and afford an instrumentality that may, in the providence of God, lead to a closer unity of spirit as well as of organization, we recommend as follows:

1. That the General Conference of the Methodist Episcopal Church, South, create a commission composed of fifteen members, to be known and designated as the Commission on Interdenominational Relations, with power to fill vacancies occurring between sessions of the General Conference resulting from death, removal, or from any other cause.

2. That said Commission on Interdenominational Relations shall be and is hereby authorized, empowered, and directed to represent the Methodist Episcopal Church, South, in all questions of fraternity with other Christian denominations, associations, or groups in the United States of America; and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great branches of Episcopal Methodism and the answer of Christ's prayer that all of his disciples "may be one."

Said Commission shall receive and consider all approaches from any Christian denomination, association, or group seeking closer fellowship and the avoidance of competitive evangelization.

3. Pending the realization of the hope expressed in the Episcopal Address delivered to this General Conference, that at some future time Methodism may be united, said Commission shall be and is hereby authorized and empowered to effect an exchange of territory from time to time, and to make such other adjustments as may be necessary or proper "in order that needless waste and

competition may be eliminated and that American Methodism, to the best advantage and under the most favorable conditions, may occupy and cultivate the whole field."

In order to accomplish exchange of territory, said Commission is authorized and empowered to formulate such policies and to make such rules and regulations as may seem wise and proper; provided, however, that no exchange of territory or property shall be authorized by said Commission unless found to be legal and practicable, and is approved by the Quarterly Conference or Conferences of the local Churches affected and the Annual Conference or Conferences of the local Churches affected and the Annual Conference or Conferences within whose bounds the said property is located.

4. That the College of Bishops is hereby requested forthwith to nominate the members of the said Commission on Interdenominational Relations for election by the General Conference.

5. Upon the adoption of these recommendations, the duties of the Commission on Exchange of Territory shall terminate and said duties shall hereafter be performed by the Commission on Interdenominational Relations.

6. The necessary expenses incurred by said commission, in the performance of its duties, shall be a charge upon the General Conference Expense Fund.

J. M. ROGERS, *Chairman*;

W. W. HOLMES, *Secretary*.

A. D. Betts, clerical delegate from the South Carolina Conference, requested as a matter of privilege that the Conference consider the hour of final adjournment. The rules were suspended to consider this matter. G. C. French, clerical delegate from the North Texas Conference, moved that the hour of final adjournment be set for noon, Monday, May 26, 1930. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved an amendment that the hour be fixed at Saturday noon, May 24. Clem Baker, clerical delegate from the Little Rock Conference, moved as a substitute that we adjourn *sine die* to-night. The substitute did not prevail. The amendment of C. C. Jarrell prevailed by a vote

MAY 11
FIFTEENTH
DAY

Report No. 2
on Church
Relations
adopted

Time for final
adjournment
set

MAY 23
FIFTEENTH
DAY

Report No. 12
on Publish-
ing Interests
adopted

of 206 to 62, and the hour of final adjournment was fixed at noon, Saturday, May 24, 1930.

A. J. Lamar, clerical delegate from the Alabama Conference, moved a suspension of the rules that Report No. 12 of the Committee on Publishing Interests might be put upon its immediate passage. The motion prevailed and the report was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 12

Your committee has carefully considered memorials from the Pacific Annual Conference and the Northwest Annual Conference regarding continuation of the publication of the *Pacific Methodist Advocate*, and we recommend concurrence in the memorial of the Pacific Annual Conference, which reads as follows:

"The Pacific Annual Conference, in session duly assembled at Modesto, Calif., September 19-22, 1929, Bishop Sam R. Hay presiding, respectfully memorializes the General Conference to continue for the coming quadrennium, 1930-34, the publication of the *Pacific Methodist Advocate* at San Francisco, as a weekly publication of sixteen pages, and to make adequate provision for same. The Conference also memorializes the General Conference to continue the operation of the branch Publishing House at San Francisco.

"We further recommend that an appropriation of five thousand dollars, or as much thereof as may be necessary, be made annually by the Publishing House to aid in the publication of the *Pacific Methodist Advocate*."

We recommend concurrence.

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

Ballot for
Secretary of
Board of
Lay Activi-
ties

The tellers reported the result of the ballot for Secretary of the General Board of Lay Activities, as follows:

BALLOT FOR SECRETARY OF GENERAL BOARD OF LAY ACTIVITIES

Ballots cast, 325; necessary to elect, 163. J. H. Dickey, E. J. Garrison, H. H. Simmons, J. C. Guilds, J. E.

Crawford, J. N. Hillman, and T. E. Acker received 1 vote each; S. H. Blan and W. M. Given, 2 each; N. M. Rowe, 4; B. M. McKeown, 6; Fred Barnett, A. C. Summers, C. H. Ohme, and J. M. Way, 7 each; G. W. Follin, 8; G. L. Morelock, 267. G. L. Morelock has received a majority of the votes cast.

MAY 23
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DAY

CURTIS B. HALEY, *Secretary*.

Bishop McMurry announced that G. L. Morelock, having received a majority of the votes cast, is elected Secretary of the General Board of Lay Activities.

G. L. Morelock elected Secretary of Lay Activities

A ballot for Secretary of the General Board of Temperance and Social Service was taken and the tellers retired to count the votes.

A. J. Lamar, clerical delegate from the Alabama Conference, moved a suspension of the rules that Report No. 20 of the Committee on Publishing Interests might be put upon immediate passage. The motion prevailed and the report was read. A. J. Lamar, clerical delegate from the Alabama Conference and the Senior Publishing Agent, W. P. King, clerical delegate from the Georgia Conference and Editor of the *Methodist Review*, and A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the report. The report was adopted, as follows:

Report No. 10 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 20

We, your Committee on Publishing Interests, having had before us a report of the Commission on Connectional and Conference Periodicals, and certain other memorials, find in each suggestions of value, but are unable to accept any of the propositions without some modification, hence we have woven into our proposals the workable features of each, and hereby submit the following:

1. While recognizing the painstaking labors of Rev. W. B. Taylor, we recommend noncurrence of the Taylor Plan because it does not accommodate itself to the other features which we recommend.

MAY 23
FIFTEENTH
DAY

Report No. 10
on Publish-
ing Interests
adopted

2. We concur in the recommendation of the Commission on Connectional and Conference Periodicals and of the Book Committee, that the *Methodist Quarterly Review* be discontinued with the close of the current volume. However, we recommend that the Book Committee and the Publishing Agents be requested to provide the Church with the essential features of this highly creditable *Review* by arrangement to use the *Christian Advocate* or a publication of one or more of our universities, or by such other methods as they may devise.

3. We recommend that the Book Committee and Publishing Agents, and the editor of the *Christian Advocate*, who shall be editor of such periodical as may take its place, shall have authority to continue to publish the *Christian Advocate*, or to change its form and name and determine whether it should be published weekly or less frequently, and to make all necessary adjustments in connection with these changes; and further authorize the Book Committee to confer with different Boards and interests of the Church with the purpose of consolidating some of the publications. It is our opinion that in magazine form, at a popular price, as an exponent of religious thought, a review of world-wide subjects, and as an illustrated journal of devotional and family life, it would avoid conflict with any other periodical of our Church, present our Methodism more adequately to our own people, have a Church-wide circulation, and even reach other groups outside of our Church. Such a periodical is needed to counteract the frequent misrepresentations of secular journals. This would leave the field clear for the Conference organs, avoid duplication of news matter, make possible attractive clubbing arrangements with other papers, and greatly increase the value of the advertising.

4. To bring the Discipline into harmony with this plan, we recommend the following changes:

(1) Change paragraph 614 of the Discipline, which now reads, "The General Conference shall elect an Editor of the *Christian Advocate*, a weekly journal which shall be published by the Publishing House," so that it shall read: "The General Conference shall elect an Editor of the *Christian Advocate* which shall be published by the Publishing Agents."

(2) Change paragraph 615, which now reads: "The General Conference shall elect a Book Editor and Editor of the *Review*, who shall edit the *Methodist Quarterly*

Review and all the books of our publication, except Sunday school books," so that it shall read: "The General Conference shall elect a Book Editor, who shall edit all the books of our publication except Sunday school books, and perform such other editorial duties as may be required by the Book Committee."

(3) Change the first sentence of paragraph 608 of the Discipline, which now reads, "The Book Committee shall fix the salaries of the following officers: The Publishing Agents, the Book Editor, Editor of the *Review*, the Editor of the *Christian Advocate*, the Sunday School Editor, the General Secretary and Editor of the Epworth League, the Assistant Secretary and Assistant Editor of the Epworth League Board," so that it shall read, when amended: "The Book Committee shall fix the salaries of the following officers: The Publishing Agents, the Book Editor, the Editor of the *Christian Advocate*, the Sunday School Editor, the General Secretary and Editor of the Epworth League, the Assistant Secretary and Assistant Editor of the Epworth League Board"; and the remainder of that paragraph shall be unchanged.

5. If the above recommendations are adopted, change paragraph 618 to read: "The Book Committee and Publishing Agents shall have authority by concurrent action, during the intervals of General Conferences, to furnish necessary assistance to the Editor of the *Christian Advocate*, to the Book Editor, and to the Editor of the *Epworth Era*."

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

C. C. Selecman, clerical delegate from the North Texas Conference and President of Southern Methodist University, under a privileged matter, submitted the following paper, which was adopted:

Whereas the charter of Southern Methodist University provides for the election of twelve trustees at large by the General Conference of the Methodist Episcopal Church, South; therefore be it

Resolved, That Bishop H. A. Boaz, W. D. Bradfield, E. Gordon Perry, W. W. Fondren, Lynn P. Talley, T. M. Cul-lum, F. L. McNeny, H. C. Couch, W. B. Head, M. K. Graham, H. A. Barnard, and J. J. Perkins be, and they are hereby, elected trustees of Southern Methodist University for the ensuing quadrennium.

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DAY

Report No. 10
on Publish-
ing Interests
adopted

Trustees of
Southern
Methodist
University

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Members of
Board of
Christian
Education

L. H. Estes, clerical delegate from the Memphis Conference, as a privileged matter, presented the following report, which was adopted as read:

GENERAL BOARD OF CHRISTIAN EDUCATION

We, your Committee appointed to name the members of the General Board of Christian Education, submit for your approval the following: Bishop Edwin D. Mouzon, Bishop John M. Moore, Bishop Horace M. Du Bose, Bishop Hoyt M. Dobbs, Bishop Paul B. Kern; Alabama Conference, R. R. Ellison; Arizona Conference, C. Frank York; Baltimore Conference, Mrs. W. H. Ballengee; Central Texas Conference, Cullom H. Booth; Florida Conference, L. M. Spivey; Holston Conference, J. S. French; Illinois Conference, Mrs. W. T. Mathis; Kentucky Conference, Mrs. J. H. Spillman; Little Rock Conference, Clem Baker; Louisiana Conference, T. W. Holloman; Louisville Conference, J. C. Harmon; Memphis Conference, Ludwell H. Estes; Mississippi Conference, J. L. Decell; Missouri Conference, W. M. Alexander; New Mexico Conference, R. C. Edwards; North Alabama Conference, Mrs. Frank H. Craddock; North Arkansas Conference, J. H. Reynolds; North Carolina Conference, W. P. Few; North Georgia Conference, Mrs. J. H. McEachern; North Mississippi Conference, J. W. Kyle; North Texas Conference, C. A. Nichols; Northwest Conference, Mrs. H. S. Shangle; Northwest Texas Conference, E. E. White; Oklahoma Conference, M. A. Beeson; Pacific Conference, A. H. Moore; St. Louis Conference, Mrs. Elmer Peck; South Carolina Conference, D. M. McLeod; South Georgia Conference, Walter Anthony; Southwest Missouri Conference, C. E. Ruyle; Tennessee Conference, Miss Mabel K. Howell; Texas Conference, J. N. R. Score; Texas Mexican Conference, F. S. Onderdonk; Upper South Carolina Conference, H. N. Snyder; Virginia Conference, D. R. Anderson; West Texas Conference, Mrs. H. E. Jackson; Western North Carolina Conference, Mrs. W. A. Newell; Western Mexican Conference, Laurence Reynolds; Western Virginia Conference, W. M. Given.

H. N. SNYDER, *Chairman*; W. M. ALEXANDER,
L. H. ESTES, *Secretary*; J. T. ELLISON.
W. P. FEW,

W. F. Quillian, newly elected Secretary of the General Board of Christian Education, was recognized and read the following statement:

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DAY

W. F. Quillian
reads state-
ment

STATEMENT OF W. F. QUILLIAN

Dear Fathers and Brethren: When I came to the Conference, I had no thought that I would be considered in connection with the new Board of Christian Education. The members of the Commission had fixed upon the clear-headed, warm-hearted, deeply spiritual Chairman of the Commission as the one man who should lead the Church in this unified program of education. In our earnest desire that he should do this we did not allow ourselves to think that he would be called to the highest office in the gift of his Church. We believe, however, that the Church has shown the greatest wisdom in the election of Paul B. Kern to the episcopacy.

It is needless for me to say that I have had no personal interest in the secretaryship of this new Board. This work would tax the resources of the strongest and most capable man among us. I know that I am not that man. However, from the day that I gave myself to this ministry, I have never failed to answer the call of the Church and do my best to meet every responsibility and obligation. My Church has always honored me far beyond my deserts and I appreciate the confidence of this body in my election to this new position.

Leaving Wesleyan College is like the breaking of heart-strings; for myself and family to sunder these ties made strong by ten years of joyous, royal service, and fellowship is not easy.

I am first, last, and always ■ Methodist preacher and shall go into this new field with simple faith in God and great confidence in the future of our beloved Church.

I have touched the life of our Church at almost every point—as junior college president, as pastor, editor, and school president for four years in Old Mexico, in charge of the training of missionaries and Christian workers in Nashville, as pastor where I placed the greatest emphasis upon the League, the Sunday school, the educational and missionary interests of the Church, and now since 1910 as president of one of our standard colleges.

For many years I have preached more often than the average pastor. I expect to continue to preach as often

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W. F. Quillian
reads state-
ment

as possible and occasionally to have a part in special evangelistic services.

I shall be fully mindful of the high educational standards which have been set by my predecessors. I shall seek to continue their splendid work and to contribute what I can to make of this Board a great spiritual agency of the Church which will conserve and emphasize the highest and best educational values and ideals.

My brethren, do not expect immediate results. By the order of your General Conference it will require several months to effect the merging of these great boards and to set in operation the unified program of the Church. Please give me the benefit of your sympathetic coöperation, your constructive criticism, and your earnest prayers. This is a new field. As your servant, I pledge to you a faithful, economical, sympathetic administration of this most important work.

We have had an eventful quadrennium and a very trying session of the General Conference. "Let us forget the things behind. Let us adopt the principle of our Chinese Conference, agree to differ but resolve to love." Let us expect and believe that for our Church the hour has struck, that in answer to prayer God will pour upon us his blessed Holy Spirit and that the great Captain of our salvation will lead us into the greatest quadrennium in the history of our beloved Church. W. F. QUILLIAN.

Ballot for
Secretary of
Board of
Temperance
and Social
Service

The tellers reported the result of the ballot for Secretary of the General Board of Temperance and Social Service, as follows:

BALLOT FOR SECRETARY OF BOARD OF TEMPERANCE AND SOCIAL SERVICE

Ballots cast, 341; necessary to elect, 171. R. E. Noller, J. Coke Summers, F. J. Prettyman, G. T. Fitzhugh, G. C. Emmons, H. M. Canter, J. E. Crawford, H. C. Sprinkle, W. M. Alexander, R. L. Russell, A. F. Smith, F. H. Craddock, B. L. Wilford, R. W. Vaughn, and Josephus Daniels received 1 vote each; W. G. Henry, L. C. Branscomb, Noah W. Cooper, 2 each; S. C. Hatcher, 3; H. W. Stansell, 5; J. S. Jenkins and W. L. Maxwell, 5 each; Walter Anthony, 10; A. C. Millar, 12; W. E. Brown, 13; W. A. Newell, 19; E. L. Crawford, 248. E. L. Crawford has received a majority of the votes cast.

CURTIS B. HALEY, *Secretary*.

Bishop McMurry announced that E. L. Crawford, having received a majority of the votes cast, is elected Secretary of the General Board of Temperance and Social Service.

J. L. Decell, Chairman of the Committee on Hospitals, asked that as a privileged matter Report No. 6 of the Committee on Hospitals be presented. Permission being given, the report was adopted, as follows:

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E. L. Crawford elected
Secretary of
Temperance
and Social
Service

Report No. 6
on Hospitals
adopted

COMMITTEE ON HOSPITALS, REPORT NO. 6

Your committee has under consideration the nomination of names for membership on the General Conference Commission on the Southern Methodist Hospital and Sanatorium at Tucson, Ariz., and beg leave to submit the following: The bishop in charge of Arizona, C. C. Jarrell, D. E. Hawk, C. D. Bulla, Ivan Lee Holt, L. J. Cox, W. T. Dudgeon, J. A. Jones, Mrs. J. N. McEachern.

J. L. DECELL, *Chairman*;

J. F. RAWLS, *Secretary*.

S. H. Blan, Secretary of the Committee on Publishing Interests, asked permission to bring up Report No. 15 of that committee out of its order. Objection was made by F. P. Culver, Chairman of the Sifting Committee.

The Calendar was taken up and Report No. 8 of the Committee on Episcopacy was read. V. C. Curtis, clerical delegate from the North Mississippi Conference, moved an amendment. S. H. Babcock, clerical delegate from the West Oklahoma Conference, spoke against the report. J. L. Decell, clerical delegate from the Mississippi Conference, made the point of order that the report does not conform to Rule 8 (b). The point was sustained. G. C. French, clerical delegate from the North Texas Conference, moved that the rules be suspended. J. T. Ellison, lay delegate from the Alabama Conference, moved that the matter be tabled. The motion to table prevailed by a vote of 175 to 90.

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Clem Baker, Secretary of the Committee on Sunday Schools, was granted permission by common consent to change the name of L. S. Barton to H. M. Barton in the report of the committee nominating the new Sunday School Board. Permission was also granted to file in the archives of the old Sunday School Board, now merged with the General Board of Christian Education, the book in which the records of the Sunday School Board have been kept for the past thirty-two years.

Report No. 7 of the Committee on Episcopacy was presented, and on motion of J. W. Perry, clerical delegate from the Holston Conference, was laid on the table.

Report No. 8
on Itiner-
ancy adopt-
ed

Report No. 8 of the Committee on Itinerancy, with a minority report, was taken from the Calendar and read. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that the minority report be substituted for the majority report. The motion was seconded. J. A. Anderson, clerical delegate from the North Arkansas Conference, and W. G. Henry, clerical delegate from the North Alabama Conference, spoke for the minority report. Mrs. Nat G. Rollins, lay delegate from the West Texas Conference, N. M. Rowe, lay delegate from the North Alabama Conference, Mrs. W. J. Piggott, lay delegate from the Louisville Conference, and Nath B. Thompson, clerical delegate from the North Georgia Conference, spoke for the majority report. J. Mack Jenkins, clerical delegate from the Memphis Conference, raised the point of order as to whether the report was in proper form according to our rules. The Chair ruled that it was. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The previous question was

ordered by a vote of 216 to 41. Forney Hutchinson, chairman of the committee, yielded his place to Mrs. J. H. Spillman, lay delegate from the Kentucky Conference, who closed the debate for the committee. The minority report was lost by a vote of 155 to 172. The majority report was adopted, by a vote of 174 to 159, as follows:

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DAY

Report No. 8
on Itiner-
ancy adopt-
ed

COMMITTEE ON ITINERANCY, REPORT NO. 8

We, your committee, had before us the following memorial from the Woman's Missionary Council:

"The General Conference is hereby memorialized to grant to faithful, called, and prepared women the rights of the clergy on the same basis as they are granted to faithful, called, and prepared men."

We recommend concurrence, and we recommend further that Section V, in Chapter II, and Sections V to XII inclusive under Chapter III of the Discipline, dealing with preachers, together with any and all other paragraphs in the Discipline pertaining to the subject, be hereafter construed as applied to all proper persons without restriction because of sex.

FORNEY HUTCHINSON, *Chairman*;
MARK C. MAGERS, *Secretary*.

C. H. Booth, clerical delegate from the Central Texas Conference, raised the question of a constitutional matter being involved, needing a two-thirds vote to carry. J. S. French, clerical delegate from the Holston Conference, was recognized and stated that the bishops would automatically take care of the question.

W. G. Cram, clerical delegate from the Kentucky Conference and Secretary of the General Board of Missions, as a privileged matter, presented the following resolution, which was adopted:

In order to meet every anticipated State and Church legal requirement that may possibly arise, it is thought to be best to let the Journal of this General Conference state the fact that the three Brazil Annual Conferences

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formally requested that the action taken by this General Conference touching our work in Brazil should be adopted as their Annual Conference Journals presented to this General Conference show.

Bishops' wives
voice ap-
preciation

The following privileged paper was presented and ordered to record:

DALLAS, TEX., MAY 22, 1930.

We, the wives of bishops, who have been visitors in Dallas during the session of the General Conference, desire to express to the people of Dallas, and especially to the ladies of the Entertainment Committee, who have made our stay so pleasant, our sincere appreciation of their many courtesies.

MRS. W. A. CANDLER,	MRS. HOYT M. DOBBS,
MRS. COLLINS DENNY,	MRS. SAM R. HAY,
MRS. EDWIN D. MOUZON,	MRS. H. A. BOAZ,
MRS. WM. F. McMURRY,	MRS. W. B. MURRAH,
Mrs. W. N. AINSWORTH,	MRS. J. H. MCCOY.

Motion of T. D. Ellis, clerical delegate from the South Georgia Conference, prevailed that we make the order of the day, immediately after assembling at 3 P.M. this afternoon, the consideration of the report of the General Commission on Budget.

Speeches lim-
ited

W. F. Bryan, clerical delegate from the West Texas Conference, moved, as a privileged matter, that for the remainder of the Conference speakers be limited to five minutes. T. D. Ellis, clerical delegate from the South Georgia Conference, moved an amendment that the chairman be allowed ten minutes. The amendment was accepted and the motion as amended was adopted.

G. C. French, clerical delegate from the North Texas Conference, moved that when we adjourn it be to meet at 2 P.M. The motion was lost by a vote of 90 to 168.

Report No. 12
on Revisals,
concerning
Judicial
Council,
sent down to
Annual Con-
ferences

Report No. 12 of the Committee on Revisals was taken from the Calendar. B. F. Lipscomb, Chairman, moved that it be considered item by

item. The motion did not prevail. J. T. Ellison, lay delegate from the Alabama Conference, moved that the paper be adopted as a whole. A. J. Lamar, clerical delegate from the Alabama Conference, spoke against adopting the report. T. D. Ellis, clerical delegate from the South Georgia Conference, spoke in favor of its adoption. R. J. Yoak, clerical delegate from the Western Virginia Conference, moved the previous question. The previous question was ordered. B. F. Lipscomb, chairman of the committee, requested J. T. Ellison, lay delegate from the Alabama Conference, to close the debate for the committee. G. W. Barcus, lay delegate from the Central Texas Conference, moved that the time of this session be extended until the vote can be taken, and the motion prevailed. J. S. French, clerical delegate from the Holston Conference, raised the question as to whether this body is competent to pass upon the constitutionality of the action contemplated in the adoption of the report. The Chair, ruling that the body is competent to understand its own mind in the premises, put the motion as follows: "Will the General Conference recommend to the Annual Conferences the changes indicated in this paper?" The Chair also stated that it requires a two-thirds vote. By a vote of 293 to 10 the matter was recommended to the Annual Conferences, as follows:

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ferences

COMMITTEE ON REVISALS, REPORT NO. 12

Your Committee on Revisals has had before it memorials from Dr. J. S. French and others of Holston Conference and also from other Conferences touching the creation of a Judicial Council, and after careful consideration of all of them, we recommend the enactment of the following:

JUDICIAL COUNCIL

SECTION I—HOW COMPOSED

All appellate power shall be vested in a Judicial Council to

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on Revisals,
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ferences

be composed of nine members—five traveling elders and four lay members of the Methodist Episcopal Church, South—to be nominated and elected in the following manner:

The College of Bishops shall nominate by a majority vote of the effective bishops four times the number of traveling elders and lay members of the Church to be elected; and from such nominees or from such other nominees as may be named from the floor of the Conference, without discussion, the General Conference shall elect, by ballot and without discussion, five traveling elders and four lay members, and from the remaining nominees the General Conference shall elect by separate ballot five traveling elders and four lay members as alternate members of the Judicial Council. These alternates shall be eligible to fill vacancies occurring from any cause in the membership of the Council for the remainder of the term of the member whose place the alternate may have been called to fill, and in the event of a vacancy it shall be the duty of the president and secretary to notify the alternate of each class in order of their election.

SECTION II—TERM OF OFFICE

The term of office shall be for eight years, and until their successors are elected and qualified. At the first election the three traveling elders and the two lay members receiving the highest majority of votes shall be elected for eight years, and the two from each class receiving the next highest majority vote shall be elected for four years. Thereafter all elections shall be for a term of eight years, and all elections shall be by majority vote. In the event of vacancies occurring after the exhaustion of the list of alternate members, the Council shall be authorized to fill such vacancies for the remainder of the quadrennium.

SECTION III—MEMBERSHIP

No member of the council shall be under forty years of age, nor eligible to membership in the General Conference, nor to any connectional position, nor to membership on any General Conference Board or Commission during his term of office; and no member shall sit in any case in which he has any personal or official interest otherwise than as a member of the Church.

SECTION IV—POWERS

The Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference or of an Annual Conference, whether or not any act of the General Conference or of an Annual Conference violates the constitution of the Church; to hear and determine the

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ferences

appeal of a traveling preacher; to determine an appeal taken by one-third of the Conference, Board, or body from which the appeal comes, or by one-third of the College of Bishops, all appeals from a bishop's decision on the question of law in an Annual or District Conference; to hear and determine all other questions involved in appeals from any connectional board or body of the Church; to have such other jurisdiction as may be conferred upon it by the General Conference; provided, that it shall have no jurisdiction under an appeal by a bishop involving his character or the efficiency of his administration. In such cases the bishop shall be allowed an appeal directly to the General Conference.

The Council shall have power to arrest any act of a connectional board or body of the Church, when such action is brought before it on appeal by one-third of the members of such board or body or upon complaint of a majority of the College of Bishops present at a regular or called session; provided, that such an appeal shall be taken at the session of the board or body from the action of which the appeal is asked, or within thirty days after the adjournment of said session.

The decision of the Council shall be final; provided, that when the Council shall have declared any act of the General Conference unconstitutional it shall take the course provided for constitutional alterations.

The Council shall have free access to all papers and records of any Conference, board, or body, and may require the production of any papers, documents, or records which in its judgment may pertain to any matter pending before it.

SECTION V—SESSIONS

The Council shall meet at the same time and place as the General Conference and shall continue in session until the adjournment of that body. It may meet at such other times and at such places as it may deem necessary; provided, that it shall meet at least once each year on the call of the president, should there be any business demanding its attention.

SECTION VI—QUORUM

Seven members of the Judicial Council shall constitute a quorum. A vote of as many as six members of the Council shall be necessary to suspend or inhibit any action of the General Conference or of an Annual Conference, as is provided in Section IV of this article. A majority vote of the entire Council shall be sufficient to decide all other appeals, motions, cases, and proceedings before it.

SECTION VII—GOVERNMENT

The Council shall provide all necessary rules and regulations for its government and procedure.

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SECTION VIII—REMOVAL OF MEMBERS

The General Conference shall have power to remove members of the Judicial Council from office for cause.

SECTION IX—TRANSFER OF JUDICIAL FUNCTIONS

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on Revisals,
concerning
Judicial
Council, sent
down to
Annual
Conferences

The judicial functions of the bishops and the Committee on Appeals shall continue as at present until the Judicial Council shall have been elected and organized; whereupon such functions shall cease. All business remaining before the College of Bishops or the Committee of Appeals, pending or undetermined, shall be transferred to and decided by the Judicial Council.

Respectfully submitted, B. F. LIPSCOMB, *Chairman.*
J. W. HUNT, *Secretary.*

Committee to
revise Dis-
cipline pro-
vided for

J. A. Anderson, clerical delegate from the North Arkansas Conference, submitted a resolution relative to the report just adopted, which was adopted, as follows:

RESOLUTION PROVIDING FOR APPOINTMENT OF COMMITTEE TO REVISE DISCIPLINE

Now that the General Conference has passed a measure providing for the establishing of a Judicial Council, which measure must go to the Annual Conferences before it can be adopted, and if adopted will call for numerous alterations in the Discipline; therefore be it

Resolved, That, if and when the Annual Conferences pass this measure by the constitutional majority, the bishops are requested to appoint a committee of three whose duty it shall be to make a careful digest of such parts of the Discipline as need thus to be altered, and to report the same to the next General Conference.

The expenses of this committee shall be paid by the Publishing Agents.

Adjournment

Announcements were made, a stanza of "Must Jesus bear the cross alone?" was sung, and the Conference adjourned with the benediction pronounced by Bishop Kern.

AFTERNOON SESSION

Devotional
service

Conference convened at 3 P.M., with Bishop McMurry in the chair. Hymn 388, "A charge to

keep I have," was announced. The Conference joined heartily in the singing of this grand old hymn, after which T. D. Ellis, clerical delegate from the South Georgia Conference, led in prayer. Hymn 354, "O for a heart to praise my God," closed the devotions of the afternoon session.

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Devotional
service

The Committee on Minutes stated that they would report in the morning.

Bishop McMurry resigned the chair to Bishop Darlington.

Bishop John M. Moore, Secretary of the College of Bishops, read the following communication from the College:

Episcopal de-
cision

EPISCOPAL DECISION

The College of Bishops regret the necessity of calling the attention of the General Conference to the fact that the action taken this day concerning the licensing and ordination of women to the ministry of the gospel, when Report No. 8 of the Committee on Itinerancy was adopted, was by the legislation enacted by the General Conference in 1918, with reference to what was called "laity rights," declared to be a constitutional matter which was not included in the question of laity rights, then submitted to the Annual Conferences, but was specifically excepted and, therefore, was not submitted to the vote of the Annual Conferences. By that action of the General Conference of 1918, and by our duty under the Constitution, your bishops feel bound to decide that the legislation now proposed, which authorizes the licensing and ordination of women, is a constitutional matter which requires that it be submitted to the vote of the Annual Conferences by a two-thirds majority vote of the General Conference.

For the College of Bishops. J. M. MOORE, *Secretary*.

The following resolution was presented by Mrs. W. J. Piggott, lay delegate from the Louisville Conference:

Resolution
concerning
granting
rights of
clergy to
women

CONCERNING GRANTING RIGHTS OF CLERGY TO WOMEN

Whereas, the Twenty-First General Conference on May

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Resolution
concerning
granting
rights of
clergy to
women

23, 1930, voted affirmatively on the memorial granting to faithful, called, and prepared women the rights of the clergy on the same basis as they are granted to faithful, called, and prepared men; therefore be it

Resolved, That this General Conference request the bishops to submit to the Annual Conferences the first year of the quadrennium the question of the interpretation of sections of the Discipline which refer to preachers.

2. That in determining the constitutional questions involved in granting to women the rights and privileges of the clergy, the bishops be requested to submit to the Annual Conferences the following question: "Shall all paragraphs in the Discipline referring to preachers be interpreted as meaning both men and women?"

MRS. W. J. PIGGOTT, MRS. NAT G. ROLLINS.

MRS. J. C. HANDY, MRS. J. H. SPILLMAN.

MRS. J. W. MILLS,

Nathan Newby, lay delegate from the Pacific Conference, and J. W. Johnson, clerical delegate from the Louisville Conference, spoke for the resolution. R. P. Shuler, clerical delegate from the Pacific Conference, spoke against the resolution. T. D. Ellis, clerical delegate from the South Georgia Conference, moved the previous question. The previous question was ordered.

Constitutional
question
lost

The Bishop stated the question and put the motion "Will you adhere to the vote of the morning and send down to the Annual Conferences this question now before you? It requires a two-thirds majority vote." The result of the vote was 164 for the motion and 128 against it, and it was declared lost.

Mrs. J. H. Spillman, lay delegate from the Kentucky Conference, rose to a question of personal privilege, as did also R. P. Shuler, clerical delegate from the Pacific Conference.

Report No. 1
of Commission
on
Budget
considered

The order of the day was taken up, the consideration of Report No. 1 of the General Commission on Budget. W. M. Alexander, Secretary

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of the Commission and clerical delegate from the Missouri Conference, requested unanimous consent for the Vice President of the Commission to have the privileges of the floor, as previous General Conference action required the members of the General Commission on Budget elected by the last General Conference to serve until the close of this General Conference, and stated that some of the present members of the Commission are not members of this General Conference. Unanimous permission was given. W. M. Alexander moved that the report be adopted.

H. H. Sherman, clerical delegate from the Baltimore Conference and Secretary of the General Board of Education, called attention to the omission of \$50,000 for theological schools. J. T. McClure, Vice President of the Commission, stated that it was an oversight, and asked common consent to include it in the report. Consent was given. W. F. Bryan, clerical delegate from the West Texas Conference, offered an amendment to paragraph 1. H. T. Carley, clerical delegate from the Louisiana Conference, Glenn Flinn, clerical delegate from the Texas Conference, T. D. Ellis, clerical delegate from the South Georgia Conference, J. W. Moore, clerical delegate from the Virginia Conference, L. S. Barton, clerical delegate from the East Oklahoma Conference, J. F. Rawls, lay delegate from the Tennessee Conference, and S. P. Wiggins, clerical delegate from the North Georgia Conference, spoke to the matter. J. W. Mills, clerical delegate from the Texas Conference, moved to lay the Bryan amendment on the table. The motion to table prevailed. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved the previous question. The previous question was ordered. W. G. Cram offered an agreed amendment to the first para-

Amendments
offered

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Report No. 1
of Commis-
sion on
Budget
adopted

graph under the head, "General Commission on Benevolences." By common consent it was inserted. The report as amended was adopted, as follows:

COMMISSION ON BUDGET, REPORT NO. 1

We, your Commission on Budget, having before us the several papers embodying resolutions, recommendations, and suggested changes in the Discipline committed to us by the General Conference, and acting under its orders, beg leave herewith to submit our report.

We recommend that the finances of the Methodist Episcopal Church, South, for the ensuing quadrennium be raised as follows:

1. There shall be levied on the Church a general assessment of \$2,040,000 as herein apportioned:

Cause	Assessed 1926-30	Assessed 1930-34	Voluntary Kingdom Extension Offering
American Bible Society.	\$ 50,000	\$ 50,000	.....
Bishops' Fund	225,000	200,000	.....
Bd. of Church Extension	183,000	175,000	\$ 75,000
Board of Education	129,000	125,000	75,000
Epworth League Board	47,000	50,000	.....
Board of Finance	191,000	175,000	.....
Hospital Board	50,000	50,000	50,000
Board of Lay Activities	50,000	60,000	.....
Board of Missions	800,000	700,000	900,000
Sunday School Board	191,000	175,000	50,000
Board of Temperance and Social Service	24,000	25,000	.....
Federal Council of Churches	10,000	10,000	.....
General Conference Ex- pense	40,000	45,000	.....
Negro Work	60,000	80,000	.....
Theological Schools	80,000	80,000	50,000
*Mount Sequoyah and Lake Junaluska As- semblies	.....	40,000	.....
Total	\$2,130,000	\$2,040,000	\$1,200,000

2. There shall be instituted by the following-named participating Boards a joint movement for the purpose of securing a special Voluntary Kingdom Extension Offering. The expenses for promoting the same shall be borne by the said Boards in the ratio of the quotas hereinafter

*Subject to the conditions in the action of the General Conference.

recommended, and the proceeds from the same shall by the same ratio be apportioned to each.

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Board of Church Extension	\$ 75,000
Board of Education	75,000
Theological Schools	50,000
Board of Hospitals	50,000
Board of Missions	900,000
Board of Sunday Schools	50,000

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\$1,200,000

3. Any church or charge so desiring may combine its General and Conference work assessments with such an amount as it may determine to raise for the Voluntary Kingdom Extension Offering into one budget, collections for the same to be taken at the close of the cultural period and the proceeds of the collection to be divided between the two items proportionately. But otherwise the General Conference hereby declares that the assessments in the budget shall have priority over specials.

4. In order to conduct an effective and harmonious program which shall cover all the interests included in the general assessments and the Voluntary Kingdom Extension Offering, we recommend that the following changes be incorporated in the Discipline:

COMMISSION ON BENEVOLENCES

SECTION I—GENERAL COMMISSION ON BENEVOLENCES

There shall be a General Commission on Benvolences to be composed of one of the Publishing Agents and the General Secretaries and one other to be selected by the General Secretaries of the Boards participating in the fund raised by the apportionments to the several Annual Conferences.

All the needs for General and Conference Work, except those items expressly provided for otherwise, shall be presented in a combined cultural program, and a united appeal shall be made to the local Churches for the aggregate amount. It shall be the duty of this Commission to initiate, supervise, and direct educational processes to inform the children, youth, and adult members of the Church concerning all our connectional interests, and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February (or such other time as the Annual Conferences may direct) of each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference Work. The Commission, in coöperation with the bishops, presiding elders, and pastors, shall utilize the lay organization to

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the fullest extent in the work of cultivation and promotion for the total askings.

The Commission shall employ no staff, but shall utilize the staffs of the participating Boards and the regular agencies of the Church. The expenses of the Commission shall be paid by the several participating Boards and interests in proportion to the amount each receives from the budget.

The Commission shall conduct a careful and thorough investigation of the best methods of Church finance and make such recommendations as it deems advisable to the next General Conference.

SECTION II—CONFERENCE COMMISSION ON BENEVOLENCES

There shall be in each Annual Conference a Conference Commission on Benevolences composed of the bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties shall be to cooperate with the General Commission on Benevolences in the work of cultivation and promotion in the Annual Conference in behalf of the General and Conference causes included in the budget.

Your Budget Commission, for its further work for the Church in connection with ¶329 of the Discipline of 1926, respectfully requests the College of Bishops to renominate for membership on the Budget Commission for the next quadrennium not less than three members of the present Commission. This request is made to secure continuity in the financial program of the Church.

J. T. MCCLURE, *Vice President*;

W. M. ALEXANDER, *Secretary*.

Committee on
Resolutions
appointed

The following privileged matter was presented and adopted:

Be it resolved by the General Conference, that the Chair be requested to appoint a Committee on Resolutions to consist of three members of this body.

L. H. ESTES,

W. E. MORRIS,

J. A. BURROW.

Later on during the session the Chair appointed J. C. Roper, clerical delegate from the Upper South Carolina Conference, Alfred F. Smith, clerical delegate from the St. Louis Conference, and R. E. Goodrich, clerical delegate from the Louisiana Conference, to constitute the committee. Subsequently J. A. Thomas was added to the commit-

tee by common consent in place of Alfred F. Smith, who had been called away.

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R. J. Yoak, clerical delegate from the Western Virginia Conference, asked for and was granted leave of absence after this session.

M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee on Lay Activities, asked common consent for each Conference delegation to send to him, as chairman of the committee, the name of a minister, from which aggregate number of nominations six ministers would be chosen to serve on the General Board of Lay Activities, if proposed legislation should become effective. This request was made to save time and confusion, as we are within twenty-four hours of final adjournment. The request was granted.

Clerical nominations for Board of Lay Activities

Bishop Darlington rose to a question of high personal privilege and resigned the chair to Bishop Arthur J. Moore.

J. M. Outler, clerical delegate from the South Georgia Conference, moved that when we adjourn it be to meet to-night at eight o'clock. The motion prevailed.

Night session ordered

Report No. 7 of the Committee on Education was presented. J. W. Perry, clerical delegate from the Holston Conference, moved a suspension of the rules and the passage of the report. The report was adopted, as follows:

Report No. 8 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 7

Your committee considered a memorial from the Board of Education with reference to undergraduate courses in Correspondence Schools and Pastors' Schools, and we recommend the following:

Amend paragraph 825 of the 1926 Discipline by inserting after the words 'Correspondence School' in line 5, page 416, the phrase, 'or part in the Correspondence School and part in a Pastors' School approved by the General Conference Board of Education,' and add, 'pro-

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vided, that not more than three subjects per year be taken in the Pastors' School,' so that the amended sentence will read as follows:

"In case of English-speaking Conferences, the courses for undergraduates shall be taken in the Correspondence School, or part in the Correspondence School and part in a Pastors' School approved by the General Conference Board of Education; provided, that not more than three subjects per year be taken in the Pastors' School."

H. N. SNYDER, *Chairman*;
R. G. MOOD, *Secretary*.

Report No. 14
on Missions
adopted
ference

Report No. 14 of the Committee on Missions was presented and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 14

We had before us a resolution from the California Oriental Mission signed by P. S. Hahn, Secretary. After due consideration, we recommend:

1. That paragraph 78 be changed so as to read: "*Ans.* 2. The Mission shall meet annually, and shall be composed of all regularly appointed missionaries and Mission traveling preachers, with lay members, the number of whom and the mode of their appointment each Mission shall determine for itself."

2. That paragraph 79 be changed so as to read: "*Ans.* 3. A bishop, or, in his absence, one of the superintendents chosen by ballot by the Mission, shall preside in the annual meeting. This meeting shall exercise in a general way the functions of a District Conference. It shall have power to license suitable persons to preach and to pass upon the character of preachers not members of an Annual Conference, to receive on trial Mission traveling preachers, and to recommend proper persons for deacons' and elders' orders. The Bishop or President shall at the annual meeting assign the missionaries and Mission traveling preachers to the several charges for the ensuing year; provided, that no missionary shall be transferred to or from a Mission without previous consultation with the Board of Missions."

3. That paragraph 181 be changed so as to read: "A Mission traveling preacher, deacon or elder, is one who is a member of a Mission without being a member of an Annual Conference. In the election of Mission traveling deacons and elders the Mission shall require of all ap-

plicants the conditions and qualifications demanded of traveling deacons and elders of an Annual Conference. The duties, responsibilities, rights, and privileges of Mission traveling deacons and elders shall be the same as those of traveling deacons and elders who are members of an Annual Conference, and may be transferred to an Annual Conference with the status attained in the Mission."

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

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Reports Nos. 10 and 11, with a minority report, from the Committee on Conference Claimants, Finance, and Boundaries were read. I. P. Martin, clerical delegate from the Holston Conference, moved that the minority report be substituted for Reports 10 and 11. The motion was seconded. B. Rhett Turnipseed, clerical delegate from the Upper South Carolina Conference, and M. C. Redwine, lay delegate from the Kentucky Conference, spoke to the question.

Reports 10 and 11 on Conference Claimants, etc., considered

Bishop Arthur J. Moore resigned the chair to Bishop Paul B. Kern.

J. L. Clark, clerical delegate from the Kentucky Conference, D. C. Roper, lay delegate from the Baltimore Conference, J. N. Hillman, lay delegate from the Holston Conference, and S. G. Sample, lay delegate from the West Texas Conference, spoke to the questions involved. G. C. French, clerical delegate from the North Texas Conference, moved to recommit the reports to the committee. T. D. Samford, lay delegate from the Alabama Conference, moved to lay the whole matter on the table. The motion to table prevailed by a vote of 148 to 73.

Bishop Kern resigned the chair to Bishop A. Frank Smith.

Bishop Denny asked unanimous consent to strike out the word "Mission" between the words "China" and "Conference" in paragraph 866,

China Conference

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Report No. 3
on Church
Relations
adopted

Discipline of 1926, as the China Conference is not a Mission. Consent was given.

Bishop Ainsworth called attention to Report No. 3 of the Committee on Church Relations and Bible Cause, touching the Ecumenical Conference. J. M. Outler, clerical delegate from the South Georgia Conference, moved a suspension of the rules that the report might be put upon immediate passage. The motion prevailed and the report was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 3

Your committee has considered the matter of the Ecumenical Conference of Methodism and that part of the Episcopal Address referring to the same, and submits the following report:

We learn with delight that the sixth session of the Ecumenical Conference of Methodism is to meet in this country, and within the bounds of our own Church, in the autumn of 1931. In order that our Church may participate as heretofore in this meeting of representatives from all races and all lands, bearing testimony to a Methodist experience and witnessing to the Methodist faith; therefore be it

Resolved: 1. That we authorize our bishops to select the appropriate number of delegates to represent our Church in this significant assembly.

2. That the Treasurers of the General Conference Expense Fund be instructed to set aside from the General Conference Fund the amount of \$1,000 to meet the necessary expenses of our members of the Executive Committee and the Program Committee in the work of setting up this Conference.

J. M. ROGERS, *Chairman*;
W. W. HOLMES, *Secretary*.

Alternates
seated

J. A. Old, clerical alternate from the North Texas Conference, was seated in the place of C. A. Spragins, principal.

Adjournment

W. G. Henry, clerical delegate from the North Alabama Conference, moved that we do now adjourn. The motion prevailed. Announcements

were made and the Conference adjourned with the benediction pronounced by Bishop Arthur J. Moore.

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NIGHT SESSION

Pursuant to adjournment, the Conference met at 8 P.M., with Bishop Darlington in the chair. The Bishop announced and the Conference sang Hymn 334, "My faith looks up to thee," after which J. W. Moore, clerical delegate from the Western North Carolina Conference, led in prayer. The one hundred and third Psalm was read responsively, after which the Conference joined in singing Hymn 349, "Saviour, thy dying love."

Devotional
service

The Committee on Minutes stated that they would report in the morning for the sessions of this day.

Bishop Darlington resigned the chair to Bishop Du Bose.

H. M. Andrews, clerical delegate from the Alabama Conference, gave notice that at the proper time he would move a reconsideration of the action whereby the report of the General Commission on Budget was adopted at the afternoon session.

A. R. Kasey, clerical delegate from the Louisville Conference, requested leave of absence for J. G. Akin, clerical delegate from the same Conference. The request was granted.

Report No. 2 of the Committee on Temperance and Social Service was taken from the Calendar. On motion of A. C. Millar, clerical delegate from the Little Rock Conference, the reading of the entire report was dispensed with. Josephus Daniels, lay delegate from the North Carolina Conference and chairman of the committee, in well-chosen words moved the adoption of the report. A. C. Millar, clerical delegate

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from the Little Rock Conference, spoke to the report. The report was adopted, as follows:

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COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 2

PROHIBITION

Prohibition is no experiment. It is the settled policy of the republic. It was decreed by the will of the American people, evidenced by the adoption of the Eighteenth Amendment to the Constitution by the favorable action of forty-six of the forty-eight sovereign commonwealths in the manner prescribed by the fathers. "This thing was not done in a corner." It came into being, like all notable reforms, through travail and conflict. The temperance societies of the early days, organized by Christian men and women of all creeds, brought sharply to the public attention the evils of the drink habit. Public sentiment was slowly but surely crystallized against the still and the saloon as the enemies of the home and the Church. This eventuated in the outlawry of the liquor traffic. The victories were hard won. They came first in the town, then in the country, then the State, and then as a national method of extinction of the manufacture, sale, and transportation of liquor. Step by step came the advance. The Eighteenth Amendment was ratified in the fullness of time with a celerity and unanimity more marked than in the case of other constitutional changes. Thus it became an integral part of the Constitution of the United States.

The goal was reached only by overcoming many obstacles. At every point in the advance of the reform there was stubborn resistance. Every dry law was contested and the process of the courts was invoked by every possible appeal. None of the court proceedings availed the opponents.

From the day the Eighteenth Amendment was ratified, the decisions of the United States Supreme Court have been the bulwark against all assaults. The temperance forces rejoiced this month when that high court declared that the Prohibition Law was enacted to "suppress the entire traffic" and held that "the Act should be liberally construed to the end of this suppression."

In the early period of the operation of national prohibition, it was respected and generally observed. Near-

ly all the States adopted enforcement laws to carry out the mandate of "concurrent enforcement." Most people settled down to acceptance. The violations of the law were comparatively few. There was no general disrespect. There were no scandals, no organized propaganda for repeal. It began to look as if this reform, which had been achieved after long struggle, would become acclimated and convert this into a sober nation.

There later came a time when violations in high places heartened the lawless. Inefficient enforcement encouraged violators. Easy money in making and selling stimulated both. Men who flouted the law were in some instances selected to enforce it. Nullification was invoked. Violation escaped punishment. The powerful did not fear exposure. Then followed organized propaganda made possible by mobilized money to stampede the country into the belief that the law could not be successfully carried out. The program of the organized opposition has been to violate the law themselves and to suggest to others a like course. They urge repeal as better than the widespread contempt for law, for which they are responsible. Their plan is to create a condition of lawlessness and then demand that Government and Law abdicate.

To-day there is therefore a serious challenge to prohibition as a principle and a policy. The issue is joined. Shall the outlawed saloon be restored to its former place? It was the clearing house of the forces of unrighteousness. By its patronage of every vice that degrades, the saloon invited destruction. It now asks to come back under an alias. The only alternative to prohibition is the saloon. Those who imagine there is some halfway house, or any other substitute for prohibition, are deceiving themselves. The suggestion of government manufacture and sale through dispensaries offers no real alternative. The experience with the dispensary in State and city is that it does not decrease the consumption of intoxicants or reduce drunkenness or lessen corruption.

We declare our enlistment for the war against the "drink habit." Prohibition came about to end the evil of strong drink. We urge upon all our members personal observance of the law. Total abstinence is the best and only safety. We call upon our preachers and leaders to be instant in season and out of season in the education of the people concerning the injury to the body and to the soul of those who look upon the wine when it is red, and to reiterate the Biblical truth that at last "it biteth

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like a serpent and stingeth like an adder." Considerations of health and efficiency, as well as morals, are all on the side of total abstinence. Christian people cannot with consistency urge the burden of enforcement on government when they fail to do their duty as to observance of the law.

We firmly set our faces against any recession from the constitutional outlawry of the liquor traffic. We highly resolve to enlist our every power to maintain in full force the Eighteenth Amendment and all laws of State and nation for its observance and enforcement. We pledge our sincere support to all officials of the law from the lowest to the highest, who are vigilantly using their best endeavors to end violations of this and all laws. We will never surrender the advance made for national sobriety. No retreat shall be sounded.

We appeal to the American press, powerful agency in making public sentiment, to consecrate its power to upholding respect for this and all laws, to help strengthen the hands of those to whom enforcement is committed, and to aid in pushing back the tide of law defiance which threatens to sweep away that respect for law which is the life of the republic.

And we call upon all those who believe in sobriety and who respect the law and the Constitution to buckle on their armor. We have won in all points of law; we propose to fight on in this great cause until this has been made in fact as in law a sober nation.

We hereby reaffirm the declarations of the General Conferences of 1918, 1922, and especially of 1926, on the attitude of our Church toward prohibition, and we record our approval and indorsement of the leadership and work of our Board of Temperance and Social Service to accomplish the purpose of those declarations.

We approve and affirm the following declaration in the Episcopal Address: "The Methodist Episcopal Church, South, professes no political creed. It is not and cannot be affiliated with any political party. It gladly embraces within its membership men and women of all political parties and of all political creeds. The Church, as such, can have no alliance with partisan politics and politicians. And it had no advice to give its membership with reference to their party affiliations. All this is quite beyond the sphere of the Church. But the Church does stand as the eternal enemy of unrighteousness of every name and every form. And we should let it be

everywhere known that whenever any institution or organization becomes the friend and patron of the liquor traffic, or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found in the future, as in the past, battling against iniquity and on the side of personal and public righteousness."

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To this declaration of our episcopal leaders we would add our clear and definite affirmation of the inalienable right of every member, whether minister or layman, of our Church to oppose and vote against any candidate who fails to stand for the principles herein advocated and approved.

We urge our people to select public officials who believe in enforcement "not only because prohibition is the law, but because it ought to be the law."

INDUSTRY

Having had before us the Episcopal Address and other suggestions, we realize that in many sections of the South we are involved in the processes of a great industrial change. Multitudes of people who knew only the simple life of the farm or quiet country village have, in the space of a few years, been plunged into the complexities of the factory system and mass production. These changes have invariably been attended by discomforts, inequalities, and injustices, due to imperfect adjustment and to motives not yet brought into obedience to human service and penetrated by the spirit of Jesus. Questions of hours and conditions of labor, the right to organize, women and children in mills and factories, night work, and the like have been raised, not always in conciliatory or tolerant petition, but often with rancor and sometimes with violence.

The Church cannot undertake to dictate details of management or of industrial policy, but if she is true to her God, she cannot fail to speak in his name, proclaiming that men are brothers and must conduct their business and do their work guided by the Golden Rule and moved by the affections that belong to brotherhood. She must call on capitalist and laboring men alike to introduce and apply the teachings and spirit of Jesus in all phases of this great new industrialism, and must fearlessly champion the cause of right in all circumstances.

We must stand for those relationships which have their basis not in great dividends for capital nor in such wages

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for labor as to threaten an equitable distribution of the proceeds of industry, but in the high estimate of personalty held by the Head of the Church; men must be considered above money.

We must remind the strong of their obligations to the weak and must invite both to find their community in the Church of Christ and at the foot of his cross.

Therefore we reaffirm the "Social Creed of the Churches" and declare our conviction that it is the duty of our people themselves to conform and by all proper means to induce others to conform to the doctrine of the supremacy of human values over all others, believing that a Christian Social order is practicable and that in the end no other is. We urge that with wisdom and tact our ministry and laity seek in all cases of industrial dispute, injustice, or strife to bring opposing parties into conference, to conciliate, and to promote the will to understand each the other's mind and problem, with a view to the greatest good of both and all society.

And we go further to suggest that our Methodism have a care, lest in these days of great enterprise and program of industrialism and a changing order, of increasing intelligence and imposing elegant Church buildings, we do not move away from the plain and common man who works with his hands. One of the chief glories of our past has been that we have been a Church of the masses and of the poor. God forbid that there should ever be a time when the humble and the poor cease to feel at home in Methodist Churches! Let us be, as we have been, a Church of the people, dedicated to a ministry to the people, in the spirit of the One whom the common people heard gladly.

WORLD PEACE

We are in hearty sympathy with the universal desire to promote the cause of international good will, to the end that a "reign of law," based upon the consent of the governed, and sustained by the organized opinion of mankind," may be substituted for the pagan doctrine of force in the so-called settlement of international controversies. It is our profound conviction that all Christians, wherever located, are under the most solemn obligations to promote and foster the spirit of international good will and universal brotherhood, and to oppose by all proper and legal methods the resort to force for the alleged settlement of international controversies, except

only in defense of those national ideals for the preservation of which the republic was organized.

The complete outlawry of war is the goal of all who follow the Prince of Peace. The declaration in the Briand-Kellogg Treaty is shot through with the light that shone in Bethlehem. The inspiration is the man of Galilee. They are the logical effect of the preaching of Christianity in the centuries. Rejoicing that in our day governments have rejected arbitrament of arms, Christian homes in all lands thank God and take courage that age-old dependence on Mars is rejected as the right arm of authority. In its place the long-cherished and long-delayed hope of official acceptance of a substitute for war heartens all lovers of peace. Not since Versailles has any action or deliverance given such hope for the coming of the day when swords shall be beaten into plowshares and men will war no more. We hail with gratitude and thanksgiving what has been resolved in the Paris Peace Pact, in which "the high contracting parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of the national policy in their relations with one another."

We pledge the prayers and the upholding of the hands of all in authority in our country to bring about the full acceptance of the covenant of peace signed at Versailles, the ratification of the permanent court for international justice and our full admittance thereto, and all measures and commitments needful to give effect to the Briand-Kellogg Treaty and to insure the outlawry of war by agreements that bind the signatory parties to the observance of this pledged faith.

The partial success of the recent London Naval Conference clearly indicates that Christian people all over the world must so mold public opinion and mobilize the agencies of peace as to compel the nations of the earth to abandon war in fact and not simply by treaty, as a method of settling international disputes.

Our great war President, Woodrow Wilson, filled the hearts of his fellow citizens with great enthusiasm and kindled hopes that will never die until realized, when he states in substance that we intend the World War to "end war." Until this objective shall have been accomplished, surely those who follow the Prince of Peace as leader cannot complacently remain quiescent, while drift-

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ing toward the same abyss of war into which the world was helplessly precipitated in the summer of 1914.

SOCIAL PERILS

It is recommended that that portion of the Episcopal Address on "Enemies of the Home," relating to marriage and divorce, be carefully studied out by our preachers and presented in their own way to our people. The "pagan views of marriage and divorce," frequently advocated by popular speakers and writers, are influencing our people and should be counteracted by sound teaching in pulpit, press, and school, because the Christian home is fundamental and must be preserved. To secure and maintain such homes it is necessary to impress upon parents the importance of carefully instructing their children in the sacredness of the marriage relation, the holy purpose of marriage, and the high duty of living a clean and normal sex life. For this purpose the Board should have more funds to secure proper instructors for programs at our assemblies and to organize institutes for districts and local groups, using such well-considered and tested plans for this kind of instruction as are prepared by the American Association for Social Hygiene. There is widespread demand that the Church render a service so delicate that it cannot be adequately given in the public schools alone. If the Church fails at this point, the very foundations of our civilization are imperiled.

As suggested in the Episcopal Address, "Our preachers should be extremely careful to obey the law of our Church which declares that the ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in the case of innocent parties who have been divorced for the one Scriptural cause."

Much popular fiction and many moving pictures are a menace to morals. With an appeal to much that is base in human nature, these things are a frequent incitement to immorality and crime. The educational value of good pictures is great. Therefore it is the duty of parents and teachers to know what youth is seeing and to help our young people to discriminate and choose and use the good. Parents, teachers, and preachers should coöperate to supplant bad books and pictures with those that are wholesome and elevating. For study we recommend the pamphlet, "The Menace of the Movies," published by the Christian Century Press.

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It comes to our attention that many of our people engage in frivolous and hurtful amusements which militate against the spirituality of members and bring reproach upon the Church. We would remind our members that they belong to a Church whose great objective is "to reform the continent, and to spread Scriptural holiness over these lands." This cannot be done by worldly-minded members, and we urge them in all relations of life "to avoid the doing of what they know is not for the glory of God" and also "the taking of such diversions as cannot be used in the name of the Lord Jesus." It should be distinctly understood that good Methodists cannot consistently be members of the "fast set" in modern society.

We deplore and condemn the efforts of certain manufacturers and dealers to induce young people and women to use cigarettes, and we urge our people to do everything in their power to curb and counteract these subtle influences.

The committee have had before us a memorial from the Tennessee Annual Conference, touching Sabbath observance. We recommend concurrence, and make the following recommendations:

1. That in all our Sunday school, educational, missionary, and Epworth League literature, the duty and blessings of strict Sabbath observance be increasingly emphasized and illustrated.

2. That in order to have the great spiritual awakening and revival that our Church and nation need, and to "reform" the continent and spread Scriptural holiness over these lands, "all our preachers take full advantage of every opportunity of prophetic utterance from our pulpits on this subject."

3. That the Board of Temperance and Social Service strive for one day's rest in seven for every toiler, coöperating with all other agencies, as far as practicable, to secure the same results; and to seek to make the first Sunday in September of each year, or as near thereto as can be, a special Sabbath Observance Day, for emphasizing the vital need of Sabbath observance. The effort of the Lord's Day Alliance to secure a proper observance of the Sabbath is commended. JOSEPHUS DANIELS, *Chairman*;

ALBERT D. BETTS, *Secretary*.

W. H. Nelson, clerical alternate from the Pacific

Alternate
seated

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Committee to
Edit Disci-
pline

Conference, was seated in place of W. J. Sims, principal.

S. H. Babcock, clerical delegate from the West Oklahoma Conference, as a privileged matter, presented a resolution which was adopted, as follows:

COMMITTEE TO EDIT THE DISCIPLINE

Resolved, That the bishop in charge of the Seventh Episcopal District, the Book Editor, the Assistant to the Book Editor, the Editor of the *Christian Advocate*, and the two Publishing Agents be appointed a committee to edit the new Discipline and issue it in the best form upon which they may agree.

GILBERT T. ROWE,
W. A. NEWELL,
W. R. ODELL,
SIDNEY H. BABCOCK.

Sundry nomi-
nations

Bishop John M. Moore, Secretary of the College of Bishops, presented the following nominations from the College of Bishops:

SUNDRY NOMINATIONS

The College of Bishops presents to the General Conference the following nominations:

For President of the Epworth League Board: Bishop H. M. Du Bose.

For members of the Commission on International Relations: Bishop W. F. McMurry, T. D. Ellis, F. P. Culver, John F. Caskey, C. D. Bulla, W. A. Stanbury, L. S. Barton, A. R. Kasey, J. L. Decell, H. L. Clay, J. H. Reynolds, L. P. McCord, Nathan Newby, J. T. Ellison, D. R. Anderson.

For members of the Commission on Budget: H. B. Trimble, C. C. Grimes, J. M. Dannelly, George Wesley Jones, R. C. Holliday, W. E. Arnold, J. M. Williams, H. O. Thornburg, Charlton DuRant, George W. Barcus, Gus W. Thomasson, W. C. Anderson, J. H. Dickey.

For the College of Bishops:

JOHN M. MOORE, *Secretary*.

Common consent was given to substitute the name of Gus W. Thomasson for that of T. W. Holman on the General Commission on Budget.

The above nominations were confirmed by the Conference.

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Motion of L. H. Estes, clerical delegate from the Memphis Conference, prevailed, instructing the Secretary of the Conference to include in the Journal all nominations for which the College of Bishops are responsible, either by Disciplinary requirement or General Conference action.

F. C. Tucker, clerical delegate from the Missouri Conference, rising to a question of privilege, moved that the legislation put into effect by the previous adoption of Report No. 7 of the Committee on Education, touching Pastors' Schools, should not become effective until after the schools scheduled for this summer had been held. Bishop Mouzon, Chairman of the General Board of Education, stated that the legislation previously enacted does not at all affect the schools to be held this summer. The motion was withdrawn after this explanation.

As a privileged matter, E. A. Cole, lay delegate from the Western North Carolina Conference, offered a resolution concerning the time of holding the 1934 session of the General Conference. C. C. Selecman, clerical delegate from the North Texas Conference, moved an amendment by substituting "the last Thursday in April" for "the first Thursday in May." The amendment was adopted. The resolution as amended was adopted, as follows:

Time of
meeting of
next General
Conference

TIME OF MEETING OF NEXT GENERAL CONFERENCE •

Whereas the meeting of the General Conference on Wednesday makes it necessary for many delegates to travel on Sunday or lay over for Sunday *en route* in order to be present at the opening of the General Conference; and *Whereas* convening one day later would usually cause the final adjournment of General Conference to occur

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early in the week and thus enable all delegates to get home before the following Sunday; therefore be it

Resolved, That the next regular session of the General Conference shall convene at 9 A.M. on the last Thursday in April, 1934

E. A. COLE,
JAMES E. LAMBETH,
JOHN W. MOORE.

S. H. Blan, lay delegate from the Alabama Conference, moved to take from the Calendar out of its regular order a report of the Committee on Publishing Interests for consideration. The motion did not prevail.

Report No. 2
on Lay Ac-
on Lay Ac-
tivities
amended
and adopted

Report No. 2 of the Committee on Lay Activities was presented. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved that Judge Lawson, chairman of the committee, be permitted to explain the report instead of having it read *verbatim*. The motion prevailed. T. W. Holloman, lay delegate from the Louisiana Conference, offered amendments to Sections VI and VII of the report. Motion of C. C. Jarrell, prevailed laying the first offered amendment on the table. The second amendment was withdrawn by the mover. M. E. Lawson, Chairman of the Committee, offered the following amendment: "At the close of paragraph 554 add the following: 'The Board shall have authority to fill vacancies occurring *ad interim* among the members elected by the General Conference.'"

The amendment was adopted by common consent. W. G. Cram, clerical delegate from the Kentucky Conference, offered the following amendment, which was accepted by Judge Lawson: "There shall be referred to the committee appointed to edit the Discipline of 1930 all statements such as 'The General Board of Lay Activities shall be charged with the promotion of the payment of the benevolences of the Church' in the amended constitution of the Board of Lay Activities, so

that they may be changed to read, 'coöperate with the General Commission on Benevolences, which is charged with the promotion and payment of the benevolences.'

Clem Baker, clerical delegate from the Little Rock Conference, offered the following amendment: Insert the words "shall coöperate with the General Board of Christian Education in the" between the words "and" and "training" in line 2 of paragraph 555 in the committee's report. The amendment was accepted by Judge Lawson. The report as amended was adopted, as follows:

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and adopted

COMMITTEE ON LAY ACTIVITIES, REPORT NO. 2

Your committee, having had before it certain memorials from the General Board of Lay Activities and sundry other memorials and papers, report as follows:

We recommend that the Constitution of the General, Conference, District, Circuit, and Church Boards of Lay Activities and the duties of lay leaders as set out in Chapter XIX of the Discipline of 1926 be amended, or changed, as herinafter set forth, and that all necessary changes in other parts of the Discipline be made so as to conform to this Constitution, and we request the editors of the Discipline to place the same in the Discipline of 1930 under proper article and chapter numbers.

Strike out paragraph 554, Discipline of 1926, and substitute the following: "The General Board of Lay Activities shall be composed of all Conference Lay Leaders elected by the several Annual Conferences of the Methodist Episcopal Church, South, two effective bishops, and six traveling elders (three east and three west of the Mississippi River), to be elected by the General Conference on the nomination of the Committee on Lay Activities." The Board shall have authority to fill vacancies occurring ad interim among the members elected by the General Conference."

Amend paragraph 555 as follows: In line 2 substitute the words "men's work" for "the Wesley Brotherhood"; in line 3 substitute the word "benevolences" for "assessments"; and in line 3, after the word "speaking," insert "and training of Church officers," so that the paragraph as amended shall read: "The Board shall promote Chris-

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tian stewardship, men's work, full payment of all benevolences, lay speaking, and shall coöperate with the General Board of Christian Education in the training of Church officers; coöperate with the other general agencies of the Church; and devise methods of securing among the laymen an increasing loyalty and interest, with the ultimate end in view of having an active working force in every local Church."

Strike out paragraph 562, Discipline of 1926, and substitute the following: "The Committee on Christian Stewardship shall consist of the chairman, who shall be elected by the Quarterly Conference at its fourth regular session, on the nomination of the pastor, and who shall be a member of the Quarterly Conference, and such other members as may be appointed by the pastor in consultation with the chairman of the committee. This committee shall correlate and promote stewardship education in the local Church in accordance with the plans of the General Board. It shall elect a secretary who shall keep a record of the proceedings of the committee and a permanent roll of the Fellowship of Stewardship in the local Church.

Amend paragraph 563 by striking out, in line 11, "constitution of the General Wesley Brotherhood," and substitute in lieu thereof "plans of the General Board developed in coöperation with the other general agencies of the Church working with the adult life of the Church," so that the paragraph as amended will read: "The men of the Methodist Episcopal Church, South, are hereby authorized to organize for fellowship and larger service in the work of the Church, and the Wesley Brotherhood of the Methodist Episcopal Church, South, shall be the duly authorized agency for this purpose. This organization shall be auxiliary to the General Board of Lay Activities, which shall have authority to promote and charter local brotherhoods in accordance with the plans of the General Board developed in coöperation with the other general agencies of the Church working with the adult life of the Church.

Strike out all of paragraph 564.

Strike out all of paragraph 565.

Strike out all of paragraph 566.

Strike out paragraph 567, Discipline of 1926, and substitute the following: "Let Brotherhoods be organized in our congregations wherever practicable for fellowship, study, personal evangelism, and all phases of men's work,

and to assist the pastor in promoting the entire work of the Church. The *Methodist Layman* shall be the official organ of the Wesley Brotherhood."

Strike out all of paragraph 568.

Amend paragraph 569 as follows: In line 7 strike out "the Conference, District, Circuit, and Church Boards of Lay Activities," and insert in lieu thereof "the Conference and District Boards of Lay Activities and Boards of Stewards in the several charges," so that the paragraph shall read as follows: "The General Board of Lay Activities shall coöperate with the General Commission on Benevolences, which is charged with the promotion of the payment of the benevolences of the Church. It shall inaugurate plans and policies to reach our entire membership in developing a conscience on this question and securing ■ contribution from every member. The Conference and District Boards of Lay Activities and Boards of Stewards in the several charges, working in harmony with the General Board and in full coöperation with the bishops, presiding elders, and pastors, shall strive diligently to obtain full payment of all benevolences."

Amend paragraph 570 as follows: In line 13 strike out "the Circuit and Church Boards" and insert in lieu thereof "the Board of Stewards"; in line 19 strike out "the Church Board of Lay Activities" and insert in lieu thereof "the Board of Stewards"; so that the paragraph as amended shall read as follows: "The General Board shall be charged with the promotion of an annual every-member canvass throughout the Church in behalf of all the benevolent claims, in which effort it shall have the coöperation of all the general agencies of the Church. The Conference Board, together with the bishop in charge, shall be responsible for promoting this canvass in the Annual Conference and shall have the coöperation of the other Conference Boards. The District Board, together with the presiding elder, shall be responsible for promoting the canvass in the district. The Board of Stewards, together with the pastor, shall have this responsibility in the circuit and Church respectively. Ample provision shall be made in the budget to be secured in this canvass for all the current benevolent needs of the Church. The Board of Stewards, under the direction of the pastor, shall be charged with the collection of the pledges obtained in the canvass, with securing contributions from new members, and with the full payment of all the benevolent claims."

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Amend paragraph 574 by adding in line 10, following the word "ballot," and they shall be members of the District Conference"; by striking out in line 15 "the Wesley Brotherhood, full payment of all assessments, lay speaking, and all other interests of the Church," and inserting in lieu thereof "men's work, full payment of all benevolences, lay speaking, training of Church officers, and all other interests of the Church in coöperation with the agencies promoting these interests. The presiding elder, in consultation with the District Lay Leader, shall call the District Board of Lay Activities to meet with the Board of District Stewards for perfecting plans for the work of the year"; so that the paragraph as amended shall read: "There shall be in every district a District Board of Lay Activities composed of the District Lay Leader, who shall be chairman of the board, two Associate Lay Leaders, the presiding elder, and the Lay Leader of each charge in the district. The District Lay Leader and the two Associate District Lay Leaders shall be elected annually by the District Conference on nomination of the District Board of Lay Activities, which nomination shall be by ballot, and they shall be members of the District Conference. This Board shall coöperate with the Annual Conference Board of Lay Activities in promoting the program of lay activities outlined under the direction of the General Board as follows: To promote Christian stewardship, men's work, full payment of all benevolences, lay speaking, training of Church officers, and all other interests of the Church in coöperation with the agencies promoting these interests. The presiding elder, in consultation with the District Lay Leader, shall call the District Board of Lay Activities to meet with the Board of District Stewards for perfecting plans for the work of the year."

Strike out paragraph 577, Discipline of 1926, and substitute the following: "The Board of Stewards of the circuit, in coöperation with the pastor, the Charge Lay Leader, and the Church Lay Leaders, shall be responsible for the program of lay activities in the circuit, coöperating with the District Board of Lay Activities in carrying out the program of lay activities as outlined under the direction of the General Board as follows: To promote Christian stewardship, men's work, full payment of all benevolences, lay speaking, training of Church officers, and all other interests of the Church in coöperation with the agencies promoting these interests.

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These combined agencies shall also promote harmony and good fellowship within the circuit to the end that a larger service may be rendered by the circuit. The pastor, in consultation with the Charge Lay Leader, shall call the stewards of the circuit and the Church Lay Leaders to meet as soon as practicable after the session of the Annual Conference for organization in accordance with the requirements of paragraph 213 of the Discipline (1926), and for perfecting plans for the work of the year. The Charge and Church Lay Leaders shall be elected annually by the Quarterly Conference at its fourth regular session, on nomination of the pastor, and shall be members of the Quarterly Conference."

Strike out paragraph 578, Discipline of 1926, and substitute the following: "The minutes of all meetings of this Board shall be kept in a permanent record by a secretary for that purpose, of which record the secretary shall be the custodian."

Strike out paragraph 579, Discipline of 1926, and substitute the following: "The Church Board of Stewards, in coöperation with the pastor and the Church Lay Leader (Charge Lay Leader in stations), shall be responsible for the program of lay activities in the local Church as outlined under the direction of the General Board as follows: To promote Christian stewardship, men's work, full payment of all benevolences, personal evangelism, lay speaking, training of Church officers, and all other interests of the Church in coöperation with the agencies promoting these interests."

Strike out paragraph 580, Discipline of 1926, and substitute the following: "The minutes of all meetings of this Board shall be kept in a permanent record by a secretary elected for that purpose, of which record the secretary shall be custodian."

Amend paragraph 581 by striking out in line 18, "and members of Church Boards of Lay Activities," and inserting in lieu thereof, "and the chairmen of the Boards of Stewards in the various charges," so that the paragraph as amended will read: "The Conference Lay Leader shall call the Annual Conference Board of Lay Activities to meet at its regular session and at such other times as may be necessary to plan a Conference program of lay activities as outlined under the direction of the General Board. The Conference Lay Leader shall make a written report to the Annual Conference Board of Lay Activities during its regular session, and shall make

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a written report to the General Secretary of the General Board of Lay Activities at the close of the Conference year. He shall also report to the General Secretary, as soon after the session of the Annual Conference as possible, the names and correct addresses of the District and Associate District Lay Leaders, the Charge Lay Leaders, the Church Lay Leaders, and the chairmen of the Boards of Stewards in the various charges. The Conference Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Conference."

Strike out paragraph 582, Discipline of 1926, and substitute the following: "The District Lay Leader shall coöperate with the presiding elder in calling the District Board of Lay Activities to meet with the Board of District Stewards to perfect plans of work for the year in coöperation with the Annual Conference Board of Lay Activities, and conforming to its direction, including such other activities as local conditions may require. He shall also call the Board to meet at the session of the District Conference. The District Lay Leader shall make a written report to the District Board of Lay Activities at its regular annual session in connection with the District Conference, and shall also make a written report to the Conference Lay Leader at the close of the Conference year, which report shall include the names and correct addresses of his two Associate District Lay Leaders, Charge and Church Lay Leaders, and the chairmen of the Boards of Stewards. The District Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his district."

Strike out paragraph 583, Discipline of 1926, and substitute the following: "As soon as practicable after the session of the Annual Conference the Circuit Lay Leader shall coöperate with the pastor in calling the stewards of the circuit and the Church Lay Leaders to meet for organization, for perfecting plans for the work of the year, and for the promotion of a program of lay activities in the circuit in coöperation with the District Board of Lay Activities. The Circuit Lay Leader shall make a written report to the Quarterly Conference and annually to the District Lay Leader, which report shall include the names and correct addresses of the several Church Lay Leaders of the circuit and of the chairmen of the Boards of Stewards. The Circuit Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his circuit."

Strike out paragraph 584, Discipline of 1926, and substitute the following: "As soon as practicable after the session of the Annual Conference the Church Lay Leader shall coöperate with the pastor in calling the stewards to meet to plan and promote a program of lay activities as outlined under the direction of the General Board; also to plan a program of cultivation for the benevolences and a businesslike method of securing them; and to promote such other work as may be necessary. The Church Lay Leader in stations shall make a written report to the Board of Stewards, to the Quarterly Conference, and to the District Lay Leader at the close of the Conference year, which report shall include the name and correct address of the chairman of the Board of Stewards. In circuits the Church Lay Leaders shall make a written report to the Board of Stewards of the circuit and also to the Circuit Lay Leaders at the close of the Conference year. The Church Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Church."

Amend paragraph 213 by adding at the end, "and be responsible for the program of lay activities as outlined in paragraphs 577 and 579" (as amended herein).

Paragraph 84, line 7, after "District Lay Leader," insert "the two Associate District Lay Leaders."

M. E. LAWSON, *Chairman*;

S. M. HARRIS, *Secretary*.

Report No. 3 of the Committee on Hospitals was taken from the Calendar. J. L. Decell, chairman of the committee, by common consent, was requested to explain the report, instead of having it read *verbatim*. By common consent, and the acceptance by the chairman, the final clause of paragraph 528 was stricken out. F. P. Culver, clerical delegate from the Central Texas Conference, moved to strike out the entire paragraph. F. P. Culver, C. H. Booth, and A. D. Porter, clerical delegates from the Central Texas Conference, and J. W. Moore, clerical delegate from the Virginia Conference, spoke for the amendment. W. A. Newell, clerical delegate from the Western North Carolina Confer-

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ence, C. C. Jarrell and John S. Jenkins, clerical delegates from the North Georgia Conference, and L. H. Estes, clerical delegate from the Memphis Conference, spoke for the report. W. G. Henry, clerical delegate from the North Alabama Conference, moved the previous question. The previous question was ordered. J. L. Decell, Chairman, closed the debate for the committee. The Culver amendment did not prevail.

By common consent, and the acceptance by the Chairman, the following words were added to paragraph 543 of the report: "when requested by the Annual Conference." F. P. Culver, clerical delegate from the Central Texas Conference, moved that we adjourn. The motion was lost by vote of 73 to 106.

The report was adopted as a whole, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 3

Your committee had before it a memorial from the General Hospital Board touching the revision and amendment of certain paragraphs of Chapter XVIII of the Discipline of 1926 and also changes and additions in other paragraphs of said Discipline, and, after due consideration and amendment, recommend concurrence in the following report:

Amend Chapter XVIII, Section I, paragraph 514, by changing the word "wounded" in eighth line to "injured," so that the paragraph as amended will read as follows: "The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the Lord Jesus, who "went about doing good and healing all manner of diseases." Accordingly, the Church believes that hospitals should be established and maintained by our denomination for the care of the sick and injured. For promoting this cause, let the following provisions and regulations be made."

Amend Chapter XVIII, Section I, paragraph 515, by changing the word "fifteen" to "nineteen," in the fourth line; also by changing the word "six" to "eight" and the word "seven" to "nine" in the fifth line; also by changing the first word of the last sentence from "eight"

to "twelve," so that the paragraph as amended will read as follows: "There shall be a Board to be known as the General Hospital Board of the Methodist Episcopal Church, South. This Board shall consist of nineteen members to be constituted as follows: There shall be eight clerical and nine lay members elected by the General Conference Committee on Hospitals, a bishop appointed by the College of Bishops, and the General Secretary of the Board. These shall constitute the General Hospital Board until their successors are elected and seated. Twelve members shall constitute a quorum."

Amend Chapter XVIII, Section I, paragraph 518, by inserting after the word "estate," in the last line of page 252, the clause, "to borrow and lend such moneys as may be necessary in the conduct of its affairs," then follow with the closing words of the paragraph. The paragraph as amended will then read as follows: "Under the provisions of the charter granted by the State of Georgia to Warren A. Candler, Charles C. Selecman, and others, and approved on July 8, 1922, and amended July 23, 1924, or such other charter as may be hereafter granted, the Board shall have power to contract and to be contracted with; to sue and to be sued; to receive and to apply donations, devises, and bequests; to own, buy, and sell real estate; to borrow and lend such moneys as may be necessary in the conduct of its affairs, and to do all other things required in the charter and subject to the provisions of the charter under which the Board operates."

Amend Chapter XVIII, Section I, paragraph 528, by adding at the close the following sentence: "No Annual Conference shall take over an existing hospital or establish a new hospital without the concurrent recommendation of its own Conference Hospital Board and the General Hospital Board. No Annual Conference owning and operating a hospital, and no Board of Trustees administering a hospital belonging to the Methodist Episcopal Church, South, shall incur any indebtedness involving a mortgage on its properties without first securing the concurrence of the Conference Hospital Board and the opinion and advice in writing of the General Hospital Board." The paragraph as amended will then read as follows: "It shall be the policy of the Board to encourage and promote the hospital movement, rather than to own and operate hospitals in its own name. Such hospitals as are essentially connectional in character may

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be owned and operated by the Board in such manner as it may think best. Where it seems wise to the Board and to an Annual Conference, the Board may assume ownership of an institution and operate it until such time as the Board and Annual Conference may determine that the institution should be transferred to Annual Conference ownership and control. In like manner the Board may initiate a hospital enterprise with the view of transferring it ultimately to Annual Conference ownership and control. In like manner the Board may initiate a hospital enterprise with the view of transferring it ultimately to Annual Conference ownership and control. No hospital enterprise shall be undertaken in the bounds of an Annual Conference without the consent, authority, and support of that Conference, except that an institution distinctly connectional in character may be undertaken by the General Board on its own motion. No Annual Conference shall take over an existing hospital or establish a new hospital without the concurrent recommendation of its own Conference Hospital Board and the General Hospital Board. No Annual Conference owning and operating a hospital, and no Board of Trustees administering a hospital belonging to the Methodist Episcopal Church, South, shall incur any indebtedness involving a mortgage on its properties without first securing the concurrence of the Conference Hospital Board and the opinion and advice in writing of the General Hospital Board."

In Chapter XVIII, Section I, add a new paragraph immediately following paragraph 528, to read as follows: "The Board shall have authority to administer any funds, gifts, or bequests committed to it for hospital purposes, and shall be authorized to solicit and create any special funds deemed wise in the carrying out of the objects and purposes of the Board and to administer them under such rules and regulations as it may adopt."

Amend Chapter XVIII, Section II, paragraph 532, by adding after "\$1" in third line, the words "or more," so that the paragraph as amended will read as follows: "Anyone desiring to aid needy and suffering humanity may be enrolled annually in the Society by the payment of \$1 or more. By the payment of twenty-five cents, persons under fourteen years of age may be enrolled as Junior members."

Amend Chapter XVIII, Section II, paragraph 544, by striking out the entire paragraph and substituting there-

for the following language, so that the paragraph will read as follows: "A Golden Cross enrollment shall be undertaken annually in every congregation."

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Amend Chapter XVIII, Section II, paragraph 536, by striking out the first sentence and substituting therefor, "The fourth Quarterly Conference shall elect, upon the nomination of the pastor, a Golden Cross Director for each Church in the charge, who shall be a member of the Quarterly Conference," so that the paragraph as amended will read as follows: "The fourth Quarterly Conference shall elect, upon the nomination of the pastor, a Golden Cross Director for each Church in the charge, who shall be a member of the Quarterly Conference. The pastor and the director shall select a suitable committee and carefully organize it for the work of the enrollment."

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Amend Chapter XVIII, Section II, paragraph 539, in the following particulars: (1) Insert before the word "institution," in line 7, the words "organization or"; (2) Strike out the words of the last sentence of the paragraph which follow the word "Enrollment" in the first line of page 258. The paragraph as amended will then read as follows: "The Golden Cross button as already adopted and in use by the Board is hereby recognized as the official badge of the Society. The name, button, and general enrollment plans of the Society are hereby declared to be the property of the General Hospital Board. No organization or institution inside or outside of the Methodist Episcopal Church, South, is authorized to use these except by agreement with that Board. The Board is authorized to create literature, devise plans, and accumulate other material for the Golden Cross Enrollment."

In Chapter XVIII, Section II, strike out paragraph 540 and substitute therefor the following language, so that the paragraph will read as follows: "The enrollment shall be under the direction of the General Hospital Board. The Annual Conference Board shall render all possible assistance in promoting the enrollment within the bounds of the Annual Conference."

In Chapter XVIII, Section II, strike out paragraph 541.

In Chapter XVIII, Section II, strike out paragraph 542.

In Chapter XVIII, Section II, strike out paragraph 543, and substitute therefor the following language: "The

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Annual Conference shall appoint a Conference Director of the Golden Cross to work within its bounds and to promote the enrollment. This officer shall serve without salary. However, a full-time Conference Director on salary may be appointed upon the joint recommendation of the Conference Hospital Board and the General Hospital Board, when requested by the Annual Conference."

Amend Chapter XVIII, Section II, paragraph 544, by adding at the close the following sentence: "The District Director shall be a member of the District Conference." The amended paragraph will then read as follows: "Each presiding elder shall appoint a District Director of the Golden Cross, subject to confirmation by the District Conference. The District Director shall be a member of the District Conference."

Amend Chapter XVIII, Section III, paragraph 547, by adding a sentence immediately following the word "adopt," at the close of the second sentence, to read as follows: "If this officer gives his entire time to the work, the Conference shall provide for his support as in paragraph 543." The paragraph as amended will then read as follows: "With the consent of the Conference the Board is authorized to employ an Executive Secretary, who shall be the Conference Director of the Golden Cross Society. He shall have general supervision of the work submitted to the Board, under such regulations as it may adopt. If this officer gives his entire time to the work, the Conference shall provide for his support as in paragraph 543. Funds to meet the expenses of the Board shall be provided (a) through the regular Conference budget; (b) through any other available sources."

Strike out paragraph 548 in Section III, Chapter XVIII, and substitute therefor the following language: "The Conference Board shall coöperate with the General Hospital Board in promoting the plans of the Golden Cross Enrollment throughout the bounds of the Conference."

In Chapter XVIII, Section III, strike out paragraph 549.

In Chapter XVIII, Section III, strike out paragraph 551 and substitute therefor the following language: "The moneys contributed during the Golden Cross Enrollment shall be sent to the Annual Conference Treasurer, and by him forwarded monthly to the Treasurer of the General Hospital Board, Atlanta, Ga., who shall remit these sums of money monthly to the hospitals for which they

were raised. The Golden Cross Director shall see that a list of the Golden Cross contributors shall be sent to the General Hospital Board. In case there is a hospital under the patronage of the Annual Conference, one hundred per cent of the Golden Cross funds remitted to the General Hospital Board shall be sent to said hospital. Where there is no hospital under the patronage of the Annual Conference, the General Hospital Board is authorized to use twenty per cent of the Golden Cross funds of said Conference for its own work, and eighty per cent of these funds shall be used by the General Hospital Board for the work of such connectional enterprises as may be authorized by the General Conference. Such funds as are already in the hands of the General Hospital Board, raised by Annual Conferences previous to the passage of this law, are the property of the Annual Conferences raising them and can be called for and used for hospital purposes by said Annual Conferences; provided, that reasonable notice of their withdrawal shall be given to the General Hospital Board. Provided, however, that whenever an Annual Conference has definitely undertaken the establishment and erection of a hospital, it may claim for its own use the funds accruing to it from the Golden Cross enrollment; and provided, further, that any Annual Conference not having a hospital of its own may, upon the recommendation of its own Hospital Board, become one of the patronizing Conferences of a hospital belonging to the Methodist Episcopal Church, South, and devote its Golden Cross funds to that institution, in which case the division of the Golden Cross funds shall follow the course hereinbefore provided for a Conference not having a hospital of its own."

In Chapter XVIII, Section III, strike out paragraph 552.

In addition to the changes hereinbefore recommended in Chapter XVIII, we recommend changes in other paragraphs of the Discipline as follows:

Amend Chapter II, Section VI, paragraph 106, in the following particulars: (a) Strike out item 10, found in lines 6 and 7, on page 59. (b) Strike out item 12, found in lines 14 and 15, on page 59. (c) Immediately following item 29, on page 62, add a new question to be known as Question 30 and to read as follows: "Who are elected Golden Cross Directors?"

Amend Chapter II, Section V, paragraph 87, by strik-

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adopted

ing out the entire item 11 and substituting therefor the following language: "The Golden Cross Society, showing who has been appointed as District Director of the Golden Cross and what amounts have been contributed through this agency."

Amend Chapter II, Section VI, paragraph 94, by adding after the word "Society," at the end of the next to the last line of the paragraph, the words, "The Church Directors of the Golden Cross." The paragraph as amended will then read as follows: "All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders of the respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the presidents of Senior Epworth Leagues, the Charge Lay Leader, the Church Lay Leader, the chairman of the Committee on Christian Stewardship, the chairman of the Missionary Committee, the chairman of any other committees created by the Church Board of Lay Activities, the president of the Wesley Brotherhood, the president of the Woman's Missionary Society, the Church Directors of the Golden Cross, and none others."

Amend Chapter II, Section V, paragraph 84 by adding immediately after the words "Epworth League," in the tenth line of the paragraph, the words "the District Director of the Golden Cross"; so that the paragraph as amended will read as follows: "The District Conference shall be composed of all the preachers in the district, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong), the District Lay Leader, the Charge Lay Leader, the District Secretary of the Woman's Missionary Society, the District Secretary of the Epworth League, the District Director of the Golden Cross, and other lay members, the number of whom and their mode of appointment each Annual Conference may determine for itself."

Add at the close of Chapter XX, Section II, relating to Board of Trustees, on page 283 of the Discipline, a new paragraph to read as follows: "All bequests, devises, and donations to the work of the General Hospital Board should be made to the 'General Hospital Board of the

Methodist Episcopal Church, South,' a corporation chartered by the State of Georgia."

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J. L. DECELL, *Chairman*;
J. F. RAWLS, *Secretary*.

H. M. Andrews, clerical delegate from the Alabama Conference, moved a reconsideration of the report of the General Commission on Budget. The motion prevailed. W. M. Alexander, Secretary of the General Budget Commission, moved that paragraph 3 be withdrawn from the report. Glenn Flinn, clerical delegate from the Texas Conference, G. C. French, clerical delegate from the North Texas Conference, and J. W. Crichlow, clerical delegate from the North Arkansas Conference, spoke to the question. F. P. Culver, clerical delegate from the Central Texas Conference, moved that we adjourn. The motion did not prevail. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved the pending question. The pending question was ordered and the paragraph was not allowed to be withdrawn. J. L. Decell, clerical delegate from the Mississippi Conference, moved to amend the paragraph by inserting the word "and" between the words "General" and "Conference" and the word "Work" after the word "Conference." The amendment prevailed. The report, as amended, was readopted as a whole.

Report of
Commission
on Budget
reconsidered,
amended,
and re-
adopted

J. M. Rogers, Chairman of the Committee on Church Relations and Bible Cause, as a privileged matter, presented Report No. 4 of the committee. It was adopted, as follows:

Report No. 4
on Church
Relations
adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 4

Your committee has considered carefully that part of the Episcopal Address setting forth our relation to the Federal Council of the Churches of Christ in America, which has been referred to it. Our Church has been vitally

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Report No. 4
on Church
Relations
adopted

connected with this great organization since its beginning, and with peculiar joy has witnessed its growth and increasing influence for good in world affairs and the kingdom of God.

As a Church, we will surely join with our bishops in the positive indorsement which they give to this great organization. We quote the following paragraph from their address, and we recommend that this Conference adopt it as the voice of our great Church:

"The Protestant Churches of America are indeed fortunate in having effected this organization through which they are able to do many things in common for the good of humanity and the building of the kingdom of God. For we do need as far as possible to present a solid front to the world and, after all, the differences that divide evangelical Christians are not nearly so many or so great as are the facts and truths which unite us; and there are many things which we can do together much more successfully than we could possibly do them working separately and independently. We should, therefore, pledge anew our interest and continued coöperation in the work of the Federal Council of the Churches of Christ in America, but it should be understood that the Federal Council is not a legislative but an advisory body, and that it speaks in the name of the denominations that are members only in this capacity."

We also recommend that the Budget Commission be instructed to make an annual assessment of \$10,000 for the Federal Council of the Churches of Christ in America.

We nominate and recommend for election as members of the Federal Council, the following:

Bishops: John M. Moore, Edwin D. Mouzon, W. A. Candler, James Cannon, Jr., Sam R. Hay, H. A. Boaz.

Church at Large: H. C. Howard, J. C. Roper, R. E. Dickenson, F. J. Prettyman, D. C. Roper, A. F. Smith, H. H. Sherman, W. P. Few, W. E. Brock.

From the Annual Conferences: J. W. Frazier, L. R. McDonald, W. A. Lambeth, O. F. Sensabaugh, M. O. Shivers, L. S. Barton, I. C. Jenkins, G. A. Lambert, C. A. Tague, A. C. Millar, F. S. Parker, B. H. Hodge, R. N. Phipps, G. W. Marrs, F. F. Stephens, J. H. Walker, B. T. Waites, C. W. Lester, W. A. Stanbury, Bob Tyler, A. W. Garner, C. C. Selecman, E. J. Harper, E. B. Chappell, Guy Sanford, W. L. Mullikin, B. C. Baldwin, J. I. Murray, K. P. Barton, G. T. Rowe, James Brady, E. O. Wat-

son, E. H. Blackard, Nathan Newby, J. M. Rogers, Mrs. Nat G. Rollins, Ivan Lee Holt.

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J. M. ROGERS, *Chairman*;
W. W. HOLMES, *Secretary*.

F. P. Culver, clerical delegate from the Central Texas Conference, moved that we do now adjourn. The motion did not prevail.

M. E. Lawson, Chairman of the Committee on Lay Activities, presented the report of the committee relative to clerical membership on the Board of Lay Activities. The report was adopted, as follows:

Clerical mem-
bers of
Board of
Lay Ac-
tivities

NOMINATIONS FOR GENERAL BOARD OF LAY ACTIVITIES

The Committee on Lay Activities nominates for membership on the General Board of Lay Activities the following: Bishop H. A. Boaz, Bishop A. Frank Smith; C. K. Wingo, Holston Conference; H. C. Smith, North Carolina Conference; J. G. Akin, Louisville Conference; F. P. Culver, Central Texas Conference; R. E. Goodrich, Louisiana Conference; Dana Dawson, North Arkansas Conference.

MARTIN E. LAWSON, *Chairman*;
S. M. HARRIS, *Secretary*.

The following Boards and Commissions reported their organization for the Journal:

Organization
of Boards,
etc.

GENERAL HOSPITAL BOARD.—President, Bishop Warren A. Candler; First Vice President, S. H. C. Burgin; Second Vice President, J. B. Ivey; General Secretary, C. C. Jarrell; Associate Secretary and Treasurer, Fred T. Barnett.

GENERAL SUNDAY SCHOOL BOARD.—President, John R. Pepper; Vice Presidents, Bishop W. B. Beauchamp and Bishop Paul B. Kern; Recording Secretary and Treasurer, A. L. Dietrich; Executive Committee, W. W. Holmes, W. E. Morris, A. L. Brooke, W. H. Wiseman. Ex officio, President of the Board, General Secretary, Sunday School Editor, Chairman of the Executive Committee, General Secretary.

GENERAL BOARD OF TEMPERANCE AND SOCIAL SERVICE.—Chairman, Bishop James Cannon, Jr.; Recording Secretary and Treasurer, E. L. Crawford.

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COMMISSION ON SOUTHERN METHODIST HOSPITAL AND SANATORIUM AT TUCSON, ARIZ.—President, Bishop Arthur J. Moore; Vice President, L. J. Cox; Secretary and Treasurer, W. T. Dudgeon.

Adjournment

The Conference joined in singing the doxology and then adjourned with the benediction pronounced by N. B. Harmon, Jr., clerical delegate from the Baltimore Conference.

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DAY

SIXTEENTH DAY, SATURDAY, MAY 24

Devotional
service

Conference convened at 9 A.M., with Bishop Du Bose in the chair. Hymn 191, "Spirit of faith, come down," was announced and sung, after which J. S. French, clerical delegate from the Holston Conference, led in prayer. Hymn 279, "Rock of Ages, cleft for me," closed the opening devotions of the session.

Report of
Committee
on Minutes

The report of the Committee on Minutes was adopted, as follows:

We, your Committee on Minutes, have carefully examined the minutes of the sessions of yesterday, separately—morning, afternoon, and night—and have found them correct.

Bishop Du Bose resigned the chair to Bishop Ainsworth.

G. C. French, clerical delegate from the North Texas Conference, gave notice that at the proper time he would move a reconsideration of the action of last night in adopting the report of the General Budget Commission.

Report No. 6
on Church
Relations
adopted

J. M. Rogers, Chairman, presented report No. 6 of the Committee on Church Relations and Bible Cause, which was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 6

We have had before us the report of the commission appointed by the bishops on the observance of the sesqui-

centennial of the American Methodist Church in 1934, and make the following recommendations:

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DAY

1. That we indorse the plan of holding in the year 1934 a joint celebration with the other branches of American Methodism having a common origin, commemorating the one hundred and fiftieth anniversary of the founding of the Methodist Church in America.

2. We recommend that the commission appointed by the bishops be continued to act for the Methodist Episcopal Church, South, in making plans for this celebration, as follows: Bishops Collins Denny, James Cannon, Jr., and John M. Moore; F. J. Prettyman, A. W. Plyler, W. Asbury Christian, Nolan B. Harmon, Jr., D. C. Roper, and D. R. Anderson. All vacancies occurring in this commission will be filled by the bishops.

3. We recommend that the program be prepared with special reference to the quickening of the spiritual life of our Church and the better appreciation of the great task which lies before American Methodism in the future.

4. That the Treasurers of the General Conference be instructed to pay the expense connected with the work of this commission up to \$2,000, or so much thereof as may be necessary.

J. M. ROGERS, *Chairman*;

W. W. HOLMES, *Secretary*.

The following alternates were substituted for principals: Alternates seated

ARIZONA CONFERENCE.—*Clerical*: C. Frank York for H. M. Bruce.

NORTH ALABAMA CONFERENCE.—*Clerical*: R. L. Dill for M. E. Lazenby.

NORTH TEXAS CONFERENCE.—*Clerical*: F. M. Richardson for E. V. Cole.

PACIFIC CONFERENCE.—*Clerical*: C. M. Aker for W. H. Nelson.

VIRGINIA CONFERENCE.—*Clerical*: W. Asbury Christian for J. M. Rowland.

N. L. Linebaugh, clerical delegate from the New Mexico Conference, rose to a question of personal privilege and asked that his name be recorded in the yea and nay vote of yesterday as voting nay, as the list in the *Daily Advocate* gave

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DAY

the name of J. B. Redmon, alternate, as voting, when the principal was present and voted as indicated. By common consent the Secretary was instructed to make the correction.

G. C. French, clerical delegate from the North Texas Conference, moved to reconsider the action adopting the report of the General Commission on Budget. After some discussion the motion was ruled out of order.

Concerning
the word
"assess" in
Discipline

The following resolution, presented by J. W. Perry and J. N. Hillman, clerical and lay delegates from the Holston Conference, was adopted:

Resolved, That the editors of the Book of Discipline be instructed to eliminate from the Discipline the words "assess" and "assessment" and substitute the words "apportion" and "apportionment."

Report No. 15
on Publish-
ing Interests
adopted

A. J. Lamar, as a matter of privilege and at the request of the Committee on Publishing Interests, asked that Report No. 15 of the committee relative to the seventy-fifth anniversary of the Publishing House be taken up out of its regular order. The motion prevailed, and S. H. Blan, lay delegate from the Alabama Conference and Secretary of the Committee, moved its adoption. The report was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 15

We, your Committee on Publishing Interests, having considered the suggestion of the Book Committee that the seventy-fifth anniversary of our Publishing House be appropriately recognized, recommend the adoption of the following:

1. The report of the Publishing Agents and the brochure, "75 Years of Progress," tell a story of progress and success almost unparalleled in the history of Church institutions. Struggling for existence for many years, the Publishing House, under its several efficient Agents, has become the greatest publishing house in the South and one of the greatest publishers of religious literature

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DAY

Report No. 15
on Publish-
ing Interests
adopted

in the world. It exhibits a romance filled with human interest and involving hardships and struggles, financial difficulties, a fight for existence, and final victory. From a small beginning, through desperate struggles with almost overwhelming debt, it has emerged triumphant. It now has assets valued at approximately \$3,000,000 and an annual business of more than \$2,000,000. During the past quadrennium the increase in assets has been a quarter of a million, and the appropriations to the Conference claimants have totaled \$300,000. The total to Conference claimants since 1888 is \$863,290. The standing of the Publishing House may be observed in the fact that it borrows no money and discounts every bill for cash.

While just credit is due to all who have preceded him and to his capable young colleague, Mr. B. A. Whitmore, we recognize as worthy of distinct and unusual value the services of Dr. Andrew J. Lamar, senior Publishing Agent, who since his election in 1903 has unsparingly devoted his best efforts to the Church through the Publishing House. At the ripe age of eighty-three, he still handles the great interests committed to his care with singular faithfulness and signal ability. We honor him for his life and wonderful services, and in behalf of the whole Methodist Episcopal Church, South, express profound appreciation and hearty thanks, and suggest that on June 1, the Sunday nearest his eighty-third birthday, every preacher in our Church should from his pulpit speak of the work of our Publishing House and the services of Dr. Andrew J. Lamar.

2. While we accord praise to our Book Committee and Publishing Agents for past services, we feel that we should signalize the seventy-fifth anniversary by a special effort to promote the interests committed to their hands.

Methodism, beginning with the marvelous activities of John Wesley, who was up to his time probably the greatest distributor of literature in history, has shown the world the value of the printing press, and then has allowed publishers of secular books and periodicals to gain an advantage and furnish our people with a deluge of pernicious and misleading literature. It is time to insist that there should be a revival of interest in good literature. Our Publishing House in its Cokesbury Press is producing strong and timely books which are circulating far beyond our own membership. The sale among our own people should be greatly increased and emphasis should be given to the fact that by proper effort on the

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part of our preachers the sales of the Publishing House could easily be enormously increased. Let us make this a quadrennium during which special attention shall be given to promoting the products of our Publishing House and the circulation of our Church periodicals. To this end we urge bishops, presiding elders, and pastors to do everything in their power to promote the circulation of our literature; and early in the summer of this year we advise our Publishing Agents to call a conference of the editors of the Church and the presidents of the Conference Boards of Christian Literature from contiguous Conferences to formulate definite plans to be presented to the Annual Conferences this year, and we urge upon the Annual Conferences the adoption and execution of these plans.

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

G. C. French renewed his motion to reconsider the report of the General Commission on Budget. C. H. Booth, clerical delegate from the Central Texas Conference, raised a point of order. The record was called for, and the Secretary read the same. The Chair ruled that G. C. French was in order. J. S. Jenkins, clerical delegate from the North Georgia Conference, moved to lay the French motion to reconsider on the table. The motion to table prevailed.

Death of a
delegate
reported

Bishop McMurry, as a privileged matter, announced that he had just received news that C. C. Robertson, lay delegate from the Southwest Missouri Conference, being called home last night, had started, and on the road died suddenly at the wheel of his car. Bishop Ainsworth requested the members of the Conference to remember the bereaved family in their prayers.

Committee to
investigate
question of
territorial
adjustment

J. L. Clark, clerical delegate from the Kentucky Conference, as a privileged matter, presented the following resolution, which was adopted as read:

Resolved, That the College of Bishops be requested to appoint a commission of five to make investigation concerning the questions of territorial adjustment between

the Kentucky, the Western Virginia, and the Holston Conference and make report to the next General Conference. The commission is to be composed of the two bishops in charge and one representative from the Kentucky, Western Virginia, and Holston Conferences.

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Report No. 4 of the Committee on Episcopacy was presented and adopted, as follows:

Report No. 4
on Episco-
pacy adopt-
ed

COMMITTEE ON EPISCOPACY, REPORT NO. 4

Based on a number of memorials, your committee requests the General Conference to pass the following resolutions:

1. *Be it resolved*, That resolution No. 2 in Report No. 6 of the Committee on Episcopacy as given on page 338 of the Journal of the Seventeenth General Conference at Oklahoma City, which reads, "Be it resolved, further, That we recommend that the same bishop be assigned to a given district from year to year for a quadrennium, except where the most efficient administration of the whole work makes an earlier change desirable," and the resolutions adopted by the General Conference in Atlanta, Ga., in May, 1918, making the same recommendations, be hereby rescinded.

2. *Resolved*, That it is the judgment of this General Conference that more frequent changes in the Presidency of the Annual Conferences will promote the best interests of the whole Church.

F. P. CULVER, *Chairman*;

J. H. THERRELL, *Secretary*.

Report No. 19 of the Committee on Itinerancy was presented. C. R. Jenkins, clerical delegate from the South Georgia Conference, moved that Report No. 17 be substituted for Report No. 19, and the motion prevailed. The report was adopted, as follows:

Report No. 17
on Itiner-
ancy adopt-
ed

COMMITTEE ON ITINERANCY, REPORT NO. 17

We have carefully examined the Journals of the several Annual Conferences and find that they are almost universally kept with accuracy and neatness. As a rule they are in most excellent shape. Nearly all of the Conferences have the minutes bound in one volume for the four years, and for the most part the books thus formed

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are durable and very attractive. A few of the Conferences, however, have the minutes for the four years bound in one volume, but with paper bindings. We do not think this is a sufficient safeguard for permanent records.

The Journals of the St. Louis and of the Denver Conferences are not bound in one volume for the four years.

We earnestly recommend that the Conference Secretaries be careful to have the minutes of every session of their Conferences properly signed.

We have had in our hands no Journals from Cuba, Mexico, and the Indian Mission.

FORNEY HUTCHINSON, *Chairman*;
MARK C. MAGERS, *Secretary*.

Report No. 14
on Revisals
adopted

Report No. 14 of the Committee on Revisals was presented and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 14

Your committee had before it a memorial from the North Alabama Conference, as follows:

"We memorialize the General Conference to amend paragraph 350 of the 1926 Discipline by striking out the words 'according to their several necessities; provided, however, that in case of equal necessity the Board may take into account,' and add after the word 'claimants,' in the ninth line, the words, 'provided, that each Annual Conference may set apart such part of its funds as it may decide, to supplement the appropriations for necessitous cases.'

"The paragraph will then read: 'The Conference Board of Finance shall distribute the moneys received on assessments and otherwise to the superannuated preachers, and widows and orphans of deceased members of the Conferences, according to the time of active service rendered by the claimants; provided, that each Annual Conference may set apart such part of its funds as it may decide, to supplement the appropriations for necessitous cases.'

"The remainder of the paragraph to remain as it is."
The Committee on Revisals recommends concurrence.

B. F. LIPSCOMB, *Chairman*;
J. W. HUNT, *Secretary*.

Report No. 10
on Education
adopted

Report No. 10 of the Committee on Education was presented. J. S. French, clerical delegate

from the Holston Conference, explained the report, and it was adopted, as follows:

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COMMITTEE ON EDUCATION, REPORT NO. 10

Your committee had before it a memorial from the Board of Education and the Educational Association on joint educational institutions, as follows:

"Add to paragraph 224: 'Provided, that when an institution is owned and operated jointly with some other denomination or organization, the above requirements that three-fourths must be members of our Church shall apply only to that portion of the trustees representing the Methodist Episcopal Church, South.' The paragraph as a whole will then read:

"¶224. *Ans.* 2. Trustees of our schools, colleges, universities, and hospitals must be at least twenty-one years of age. Three-fourths of them must at all times be members of our Church, and all must be nominated, confirmed, or elected by some governing body of our Church, or by some Board or officers of the Church to which this power has been delegated by the governing body of the Church. Provided, that when an institution is owned and operated jointly with some other denomination or organization, the above requirements that three-fourths must be members of our Church shall apply to that portion of the trustees representing the Methodist Episcopal Church, South.'"

The committee recommends concurrence.

H. N. SNYDER, *Chairman*;
R. G. MOOD, *Secretary*.

Bishop John M. Moore, Secretary of the College of Bishops, presented a report on nominations which went to record, as follows:

Nominations
by the
bishops

NOMINATIONS BY THE COLLEGE OF BISHOPS

The College of Bishops made the following appointments:

COMMISSION ON THE REVISION OF THE HYMNAL.—Bishop W. A. Candler, Bishop John M. Moore, Bishop Sam R. Hay, Bishop U. V. W. Darlington, Bishop A. Frank Smith, F. S. Parker, Ivan Lee Holt, Nolan B. Harmon, Jr., L. C. Branscomb, D. H. Hotchkiss, H. N. Snyder, Guy E. Snaveley, W. K. Green, J. Abner Sage, Charles C. Washburn.

COMMISSION ON THE SPIRITUAL LIFE.—Bishop Edwin

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D. Mouzon, Bishop W. N. Ainsworth, Bishop Arthur J. Moore, F. N. Parker, W. E. Brown, Forney Hutchinson, J. Marvin Culbreth, Clovis G. Chappell, H. C. Morrison, G. L. Morelock, F. M. Massey, F. M. Dominick. We recommend that this Commission and the Committee on Evangelism of the Board of Missions work in coöperation, and that the expenses of this Commission be borne by the Board of Missions.

CHAIRMAN OF THE COMMITTEE ON APPEALS.—Bishop W. F. McMurry.

MEMBER OF THE ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Bishop John M. Moore.

FRATERNAL MESSENGER TO THE GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA.—Bishop H. A. Boaz.

For the College of Bishops:

JOHN M. MOORE, *Secretary*.

Concerning
Book of
Lamentations

W. A. Myres, clerical delegate from the Florida Conference, as a privileged matter, presented the following resolution, which was adopted:

Resolved, That the editors of the Book of Discipline be instructed to correct Section 3, Article 5, paragraph 11, of the Book of Discipline, so as to include in the list of Canonical Books the Book of Lamentations.

W. A. SHELTON,
W. A. MYRES.

Constitutional
question

The matter of whether a constitutional question was involved was raised. W. A. Newell, clerical delegate from the Western North Carolina Conference, moved that we reconsider the action just taken. The motion to reconsider prevailed. W. A. Myres asked permission to withdraw the document, which was granted.

Report No. 15
on Missions
adopted

Report No. 15 of the Committee on Missions was presented and the Chairman, W. Erskine Williams, made explanations concerning it. W. V. Jarratt, clerical delegate from the Tennessee Conference, proposed an amendment which was accepted by the Chairman. The report as amended was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 15

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DAY

We had before us a memorial from the Board of Missions concerning the Missionary Committee, as follows:

"In Article XXII, paragraph 483, page 230, of the Discipline, line 3 from the bottom, after 'Missionary Committee,' omit the words, 'Which shall be auxiliary to the Conference Board of Missions and whose Chairman shall be a member of the Board of Lay Activities,' and substitute the following: 'of the congregation, to be known as the "General Missionary Committee of the Congregation," according to the provisions of the Discipline, Section 16, paragraph 219.' The whole sentence then reads: 'The preacher in charge shall preach frequently on missions and organize a Missionary Committee, to be known as the "General Missionary Committee of the Congregation," according to the provisions of the Discipline, Section 16, paragraph 219.'

Report No. 15
on Missions
adopted

"In Section V, Article XXII, paragraph 483, page 231, line 8 from top of page, following 'in the congregation,' add the words, 'and that they may be informed and trained for their work, it shall be the duty of the Chairman and the members of the Missionary Committee to attend each year the District Missionary Institute,' so that the whole sentence shall read: 'The Missionary Committee shall coöperate with the pastor in missionary education, distribute missionary literature, and under the direction of the pastor make an every-member canvass, hold a school of missions annually in every Church in his charge, and shall otherwise promote the cause of missions in the congregation, and, that they may be informed and trained for their work, it shall be the duty of the Chairman and the members of the Missionary Committee to attend each year the District Missionary Institute.'

"In Section V, paragraph 482, in line 12 from the bottom of page 230, after the word 'February' add the words, 'inquire at the fourth Quarterly Conference concerning the appointment of a missionary committee for each congregation, and report the name of the chairman of the committee to the Board of Missions in a blank supplied for the same,' so that the sentence shall read: 'In each Institute he shall lay plans for a district-wide observance of intensive missionary cultivation during the months of January and February, or such other time as the Conference may determine, inquire at the fourth Quarterly Conference concerning the appointment of a missionary

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DAY

Report No. 15
on Missions
adopted.

committee for each congregation, and report the name of the chairman of the committee to the Board of Missions in a blank supplied for the same.'

"In Section 16, page 103, add a whole paragraph, which shall become paragraph 219, as follows:

"*Ques.* 6. What is the regulation concerning the appointment of the Missionary Committee?

"*Ans.* At the fourth Quarterly Conference the pastor shall nominate for each congregation three or more from the congregation (more for larger congregations) to be known as the "General Missionary Committee of the Congregation," whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the presiding elder to the Mission Board at Nashville, as provided in Section V, Paragraph 482, Article XXI.'

"Also, after Question 27 in the 'Order of Business for the Quarterly Conference,' introduce a new question, which shall be Question 28, as follows: 'Who are elected the Missionary Committees of the congregations?'

"In order to harmonize, omit from Question 7 of the 'Business of the Quarterly Conference' the words 'and Missionary Committees,' so that Question 7 shall read: 'Have the Christian Stewardship Committees been elected?'"

After full consideration, we recommend concurrence.

W. ERSKINE WILLIAMS, *Chairman*;

F. S. LOVE, *Secretary*.

B. F. Lipscomb, clerical delegate from the Virginia Conference and Chairman of the Committee on Revisals, asked unanimous consent to correct Section II, paragraph 2, in the report of the committee concerning the Judicial Council. Objection was made, as the Conference was under the regular order of the Sifted Calendar.

Report No. 15
on Boundaries
adopted

Report No. 15 of the Committee on Conference Claimants, Finance, and Boundaries was presented and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 15

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DAY

Your committee had before it a memorial from the Farmville District of the Virginia Conference praying that Union Church, in Mecklenburg County, Va., now within the bounds of the North Carolina Conference, be transferred to the Virginia Conference.

Report No. 15
on Boun-
daries
adopted

Your committee recommends concurrence; and to make effective your action in adoption, we recommend:

Amend paragraph 901 of the Discipline by adding at the close of the paragraph, "and Union Church, Mecklenburg County, Va." The paragraph as amended will then read:

"*Virginia Conference* shall be bounded on the east by the Atlantic Ocean, embracing the eastern shore of Virginia, and all Delaware and Maryland not included in the Baltimore Conference; on the north by the Potomac River from its mouth to the line of Stafford and King George Counties; from that point by that line to the Rappahannock, and up the Rappahannock (excluding Fredericksburg Station) to the Blue Ridge; on the west by the Blue Ridge to North Carolina; on the south by North Carolina to the Atlantic Ocean, excluding Union Church in Mecklenburg County, Va., and Patrick and Carroll Counties, Va., south of the crest of the Blue Ridge west of Dan River, and including New Hope Church in Hertford County, North Carolina, also Knott's Island and Currituck Inlet Churches, in Currituck County, N. C., and Union Church, Mecklenburg County, Va."

JOHN W. BARTON, *Chairman*;

B. RHETT TURNIPSEED, *Secretary*.

Report No. 3 of the Committee on Temperance and Social Service was presented and adopted, as follows:

Report No. 3
on Temper-
ance and
Social
Service
adopted

COMMITTEE ON TEMPERANCE AND SOCIAL
SERVICE, REPORT NO. 3

We, your Committee on Temperance and Social Service, having had with us Dr. Harry L. Bowlby, General Secretary of the Lord's Day Alliance of the United States, recommend the adoption of the following:

Whereas our General Conference of 1922 commended the aims and work of the Alliance to our people for

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Report No. 3
on Temper-
ance and
Social Serv-
ice adopted

moral and financial support, and authorized our Commission on Temperance and Social Service to coöperate with it and elect representatives to its councils; and whereas the influence and coöperation of the Alliance are now greatly needed in this day when many forces are combining to destroy the Christian Sabbath; therefore be it resolved by the General Conference of the Methodist Episcopal Church, South,

Resolved: 1. That we reaffirm our former declarations and again express our purpose to coöperate with the Lord's Day Alliance of the United States.

2. That we authorize and instruct our Board of Temperance and Social Service to elect the number of representatives to which our Church is entitled on the Board of Managers.

JOSEPHUS DANIELS, *Chairman*;

ALBERT D. BETTS, *Secretary*.

Social Creed
of the
Churches

W. F. Bryan, clerical delegate from the West Texas Conference, moved as a privileged matter that the Social Creed of the Churches, as set forth in paragraph 513 of the Discipline of 1926, be printed in the 1930 edition of the Discipline. The motion prevailed.

Report No. 5
on Episco-
pacy con-
sidered

Report No. 5 of the Committee on Episcopacy was presented. W. E. Morris, clerical delegate from the North Alabama Conference, moved that the report lie on the table. The motion to table did not prevail. E. B. Chappell, clerical delegate from the Tennessee Conference, J. L. Decell, clerical delegate from the Mississippi Conference, A. C. Millar, clerical delegate from the Little Rock Conference, S. P. Wiggins, clerical delegate from the North Georgia Conference, and M. E. Lawson, lay delegate from the Missouri Conference, spoke against the report. W. E. Brown, clerical delegate from the St. Louis Conference, moved the previous question. The previous question was ordered. F. P. Culver, clerical delegate from the Central Texas Conference and chairman of the committee, closed the debate. The report was not adopted.

Report No. 9 of the Committee on Revisals was read and adopted, as follows:

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COMMITTEE ON REVISALS, REPORT NO. 9

Report No. 9
on Revisals
adopted

We had before us Section III of the Episcopal Address, suggesting that there be compiled for our Sunday services suitable Old Testament readings running through the entire year so that in course of time our congregations may have presented to them in the public worship of God great messages of eternal value from various parts of the Old Testament, and in order to make the recommendation effective we recommend concurrence and ask the General Conference to pass the following resolution:

Resolved: 1. That the College of Bishops be authorized and instructed to appoint a commission of seven whose duty it shall be to select suitable Old Testament readings running through the entire year for use in our Sunday services.

2. That when a new edition of our Hymnal is published the selections of readings made by the commission provided for in this report be published as suggested readings.

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

W. A. Myres, clerical delegate from the Florida Conference, moved the reference of the above report to the Committee on Hymnal. The motion prevailed.

Report No. 13 of the Committee on Education was read and adopted, as follows:

Report No. 13
on Education
adopted

COMMITTEE ON EDUCATION, REPORT NO. 13

Your committee had before it a memorial signed by H. W. Cox, F. N. Parker, and others, concerning the raising of endowment for the theological schools at Emory University and Southern Methodist University. Your committee recommend the adoption of the following:

"The whole Church has responsibility with reference to these two institutions. The Church is to be congratulated that at the time of their founding these schools for the training of our preachers found it possible to bring to their faculties men of scholarship and ripe experience.

"Already from our theological seminaries numbers of

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Report No. 13
on Education
adopted

well-trained young men have gone into the work of the ministry. On circuits, in stations, and as teachers these men who have done their work of preparation at Emory and at Southern Methodist University have already taken rank with the most efficient men in our ministry.

"We come now to say to the whole Church that steps should immediately be taken more adequately to endow these institutions.

"We should be false to a solemn responsibility if we did not united call upon this General Conference to consider and approve plans for the liberal endowment of our Schools of Religion.

"In keeping with this suggestion, the undersigned respectfully memorialize the General Conference to authorize the raising of \$1,000,000 endowment for each of our theological schools at Emory University and Southern Methodist University during the quadrennium, the funds raised east of the Mississippi River to be assigned to Emory University and those west of the Mississippi to Southern Methodist University, except when otherwise directed by the donor.

"We ask that the General Conference request the bishops to coöperate with this movement in their respective districts, and that the General Board of Education be directed to coöperate in this effort during the coming quadrennium.

"It is not contemplated that this should be a church-wide, every-member campaign or drive, but a duly authorized and carefully planned approach to men and women of liberality and ability in the various presiding elders' districts.

"We ask that an organization adequate to the task be authorized to coöperate with the representatives of the two institutions."

H. N. SNYDER, *Chairman*;

R. G. MOOD, *Secretary*.

Report No. 21
on Missions
amended and
adopted

Report No. 21 of the Committee on Missions was read. J. W. Perry, clerical delegate from the Holston Conference, moved to amend by striking out the words "Sunday School Board," "the Board of Education," and "the Epworth League Board," and inserting "General Board of Christian Education." The amendment was accepted and the report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 21

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Your committee had before it memorials from the Sunday School Board, the Thirteenth Episcopal District, and others regarding the Rural Church situation.

After careful study, we recommend that the General Conference take the following action:

The General Secretaries of the General Board of Christian Education, the Board of Missions, the Board of Lay Activities, and the Board of Church Extension, together with two persons who shall be appointed or elected by each of these Boards, shall constitute an Inter-Board Committee on the Rural Church, whose duty it shall be to study the conditions and needs of our rural Churches and areas in our territory unoccupied by the Church, and to recommend to the Boards represented in the committee ways of more effective service to rural churches and committees; and also to present to the next General Conference recommendations concerning a more adequate rural church program.

W. ERSKINE WILLIAMS, *Chairman*;

F. S. LOVE, *Secretary*.

Report No. 21
on Missions
amended and
adopted

Report No. 12 of the Committee on Conference Claimants, Finance, and Boundaries was read and adopted, as follows:

Report No. 12
on Boundaries
adopted

COMMITTEE ON CONFERENCE CLAIMANTS,
FINANCE, AND BOUNDARIES, REPORT
NO. 12

Your committee had before it a memorial from the North Mississippi Conference in regard to the transfer of Gattsman and Gipsy Fork Churches of Monroe County in the North Alabama Conference to the North Mississippi Conference.

We recommend concurrence and that paragraph 884 be amended by striking out all reference to the North Mississippi Conference, so that the paragraph shall read:

"§884. The North Alabama Conference shall embrace all Alabama not included in the Alabama Conference."

Also amend paragraph 888 by striking out all reference to the North Alabama Conference, so that the paragraph shall read:

"§888. The North Mississippi Conference shall embrace all Mississippi not included in the Mississippi Conference."

JOHN W. BARTON, *Chairman*;

B. RHETT TURNIPSEED, *Secretary*.

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Report No. 7 of the Committee on Hospitals was read and adopted, as follows:

Report No. 7
on Hospitals
adopted

COMMITTEE ON HOSPITALS, REPORT NO. 7

Your committee has had before it the Quadrennial Report of the General Conference Commission on Tucson Hospital. We have carefully examined this report and wish to commend the very painstaking manner in which this Commission has done its work and to concur in their recommendations, as follows:

1. That the General Conference Commission on Tucson Hospital be continued under the authority granted in the Report of the Special Committee on Tucson Hospital of May 19, 1926, of the last General Conference.

2. That the vacancy arising from the death of Rev. Frank Barrett be filled on the nomination of the Standing Committee on Hospitals; and that two more members be added to this Commission to be nominated in the same manner.

3. That the Commission be given the authority in the future to fill vacancies.

4. That the Commission be authorized to turn over to the General Hospital Board the ownership, control, and administration of the Southern Methodist Hospital and Sanatorium of Tucson, as soon as said General Hospital Board and said Commission shall agree on the time and terms of such transfer.

J. L. DECELL, *Chairman*;

J. F. RAWLS, *Secretary*.

Report No. 8
on Hospitals
adopted

J. L. Decell, Chairman of the Committee on Hospitals, requested that the report of the Committee on the General Secretary's Report go to record in the Journal. Permission was given. The report is as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 8

"We, your special committee to whom the quadrennial report of the General Secretary of the General Hospital Board was referred for examination, beg leave to report that we have read the report as submitted, and find it full and complete, and that we not only concur, but wish to take occasion to thank the General Hospital Board for the magnificent showing made in their report and particu-

larly do we wish to express our appreciation of the splendid work done by Dr. C. C. Jarrell.

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"GEORGE W. READ,

"C. C. STEPHENSON,

"MRS. R. T. BROWN."

Your committee recommends concurrence.

J. L. DECELL, *Chairman*;

J. F. RAWLS, *Secretary*.

Report No. 11 of the Committee on Revisals was read and adopted, as follows:

Report No. 11
on Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 11

We had for consideration a memorial from the South Georgia Conference asking the General Conference to change Questions 25 in the Annual Conference Minutes, which at present reads, "How many have been licensed to preach and what is the number of local preachers and members?" so that it will read, "What is the number of members, how many have been received on profession of faith, how many have been licensed to preach, and what is the number of local preachers?"

We recommend concurrence.

B. F. LIPSCOMB, *Chairman*;

J. W. HUNT, *Secretary*.

Report No. 19 of the Committee on Itinerancy, with a minority report, was presented and read. H. Lynn Wade, clerical delegate from the North Arkansas Conference, moved to substitute the minority report for the majority report. N. B. Harmon, Jr., clerical delegate from the Baltimore Conference, J. O. Haymes, clerical delegate from the Northwest Texas Conference, W. A. Tarver, lay delegate from the Central Texas Conference, and J. A. Burrow, clerical delegate from the Holston Conference, spoke to the question. J. W. Bergin, clerical delegate from the Central Texas Conference, moved to table both reports. The motion to table prevailed.

Report No. 19
on Itiner-
ancy con-
sidered and
tabled

Report No. 16 of the Committee on Missions was read and adopted as follows:

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Report No. 16
on Missions
adopted

COMMITTEE ON MISSIONS, REPORT NO. 16

We had before us memorials from Paine College, together with that section of the Episcopal Address on "Our Responsibility with Reference to Colored People."

We recommend as follows:

1. That the President and Trustees of Paine College, in coöperation with the General Board of Missions, be, and they are hereby authorized, to inaugurate a cultivation program to the end that our people may be better informed of the work done by this institution and of the pressing needs for endowment and larger financial support.

2. That, subject to the approval of the General Board of Missions with respect to the (a) urgency and (b) timeliness as to the plans of the Board and the amount necessary to be raised, the President and Trustees of Paine College, in coöperation with a commission to be appointed by the General Board of Missions, be authorized and empowered during the year 1933 to solicit funds for the endowment of Paine College.

3. That the General Board of Missions be authorized to name a commission, to be known as the Jubilee Commission, to coöperate with the President and Trustees of Paine College in the preparation of a program designed to properly observe, in the year 1933, the fiftieth anniversary of the founding of this institution.

W. ERSKINE WILLIAMS, *Chairman*;
F. S. LOVE, *Secretary*.

Report No. 5
on Church
Relations
adopted

Report No. 5 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 5

Your committee has had before it a communication from the General Convention of the Protestant Episcopal Church, held in Washington, D. C., in October, 1928, have given careful consideration to the same, and submit herewith the following resolution:

Be it resolved, That the Chairman and Secretary of this committee report to the General Conference the receipt of a communication from the Protestant Episcopal Church requesting the appointment of a commission to confer as

to closer relations between the two denominations, and request that suitable reply be made stating that the Committee on Interdenominational Relations had been created, to which commission said communication would be referred for consideration.

(Copy of resolutions from Convention of Protestant Episcopal Church hereto attached.)

J. M. ROGERS, *Chairman*;
W. W. HOLMES, *Secretary*.

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Report No. 5
on Church
Relations
adopted

COMMUNICATION FROM PROTESTANT EPISCOPAL CHURCH
SAN FRANCISCO, April 24, 1929.

To the General Conference of the Methodist Episcopal Church, South: At the General Convention of the Protestant Episcopal Church held in Washington in October, 1928, the following resolution, offered by the late Bishop Charles H. Brent, was adopted:

Resolved, the House of Deputies concurring, That the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Presbyterian Church in the United States of America, and the Presbyterian Church in the United States be invited to form Commissions from their respective bodies to sit with a similar Commission appointed by General Convention in active study of matters of Christian morality looking toward organic unity.

The Commission appointed under this resolution, acting in behalf of the Protestant Episcopal Church, now begs to present to your honorable body the invitation to appoint a corresponding Commission for conference upon the matters referred to. It is our hope and earnest prayer that such conference may open the way to closer relations between the Churches represented and that steps may be taken which will contribute to the consummation upon the part of the Churches concerned of that unity for which our Lord prayed. We trust that the General Conference may make favorable response to our invitation.

For the Commission:

EDWARD L. PARSONS, *Chairman*;
ROMILY F. HUMPHRIES, *Secretary*.

The following resolutions of thanks were presented and unanimously adopted by a rising vote:

Resolutions of
thanks

REPORT OF COMMITTEE ON RESOLUTIONS

Your committee, impressed by the warm welcome and

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generous hospitality of the great and growing city of Dallas and by many favors extended to this General Conference, offers the following resolutions:

1. That the bishops be praised for their patience and for their fair and considerate rulings.
2. That Dr. C. C. Gregory, the pastor, and the congregation of the First Methodist Church be thanked for the use of the building and for the many conveniences placed at our disposal for our comfort during the sessions of the Conference.
3. That Dr. O. T. Cooper, the presiding elder of the Dallas District, by kindnesses before and since the convening of this Conference, has placed us under obligations for many courtesies.
4. That the Entertainment Committee deserve the heartiest commendation of this body for its ceaseless vigilance in our behalf and particularly for the installation of the microphone, without which our sessions had been in vain.
5. That our thanks are herewith extended to the owners of automobiles who placed them at our service.
6. That we acknowledge with appreciation the invitation of Southern Methodist University to enjoy the rendering of the musical masterpiece, "The Messiah."
7. That we acknowledge the contribution of the chorus of Southwestern University to one of the services of this Conference.
8. That the Booker Washington High School, of this city, be thanked for its contribution to our delight.
9. That all the churches of the city have our appreciation of their courtesy in extending invitations to occupy their pulpits.
10. That the ladies of Dallas be thanked for entertainments provided for women delegates and for the wives of the bishops and other delegates.
11. That the newspapers, including the Associated Press, the post office, the telegraph companies, the railroads, the athletic clubs, and all other agencies contributing to our comfort and efficiency are herewith thanked.
12. That first of all our praises are due the attractive and winsome pages who have been ceaseless in their vigilance to serve.
13. We record our deep appreciation of the efficient services of our Secretary and his staff of helpers.
14. To the ushers who so courteously guided the throngs

who came to the sessions of the Conference, we extend our thanks.

15. We owe a deep debt of gratitude to the silent and unseen workers, who, toiling while others slept, helped to make this General Conference the best up to date. We record their names: Henry B. Cain, R. M. Heriges, Charles D. Bulla, Lee J. Watkins, Curtis B. Haley, A. J. Lamar, and B. A. Whitmore.

J. C. ROPER,
ROBERT E. GOODRICH,
ALFRED F. SMITH,
J. A. THOMAS.

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Report No. 13 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 13
on Publish-
ing Interests
adopted

COMMITTEE ON PUBLISHING INTERESTS,
REPORT NO. 13

Having considered the memorial of the Southern Methodist Press Association which asks for \$80,000 to help pay for the support of Conference organs, and doubting the feasibility of the proposal instead of recommending concurrence, we submit the following plan and recommend its adoption:

1. As the General Boards are largely dependent upon the Conference organs for publicity, and have no other practical mediums for presenting their claims adequately to our people, and as these Conference organs, although struggling with difficult conditions, have been, usually without compensation, carrying the messages of these Boards to our people; we request and urge these Boards to use the columns of these Conference organs freely for publicity and to pay for the space used at the rates customarily charged for such services.

2. Emphasizing the advice in Paragraph 72 of the Discipline, we urge the Annual Conferences to make liberal assessments to compensate their Conference organs for the space devoted to the several departments and Boards.

3. We recognize the necessity for maintaining these Conference organs as mediums for informing our people concerning the activities of the Church, and, calling attention of pastors to Paragraph 72 of the Discipline, we advise that they consider as one of their most important duties "the circulation of Church periodicals and the distribution of Christian literature."

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Report No. 13
on Publish-
ing Interests
adopted

4. We call attention of Annual Conferences to Paragraph 71 of the Discipline and advise that strong men be appointed to their Boards of Christian Literature and that, as directed in said paragraph, "The Board shall hold an anniversary at some time during the period of the Annual Conference." We offer this advice because this requirement has been overlooked or ignored by many Annual Conferences.

5. We recommend that the month of March each year be designated by each Annual Conference (unless a Conference prefers another month) as Christian Literature Month, and that bishops, presiding elders, and pastors cooperate with the Boards of Christian Literature and editors and managers in a circulation campaign with the purpose of putting our Church periodicals in every Methodist home. That is a consummation to be earnestly desired; it is not impossible; let it be done.

W. R. ODELL, *Chairman*;
S. H. BLAN, *Secretary*.

Motion to
postpone ad-
journment

G. C. French, clerical delegate from the North Texas Conference, moved to postpone adjournment until 12:30 P.M. L. H. Estes, clerical delegate from the Memphis Conference, offered an amendment that the time be extended only until a few privileged matters be taken care of. The amendment was accepted and the motion prevailed.

Appropriation for
Miss Nina
Wilson

By common consent the Secretary of the Conference was given authority to insert in its proper place, in the report of the Committee on Episcopacy dealing with appropriations, an item for Miss Nina Wilson and her sister, which had been inadvertently omitted.

Change in
paragraph
of Judicial
Council

J. S. French, clerical delegate from the Holston Conference, asked permission to make a correction in Section II, paragraph 2, of the Judicial Council, as follows: "Change Section I, paragraph 2, line 2, so that, instead of the words 'twenty traveling elders and sixteen lay members,' it shall read, 'four times the number of traveling elders and lay members of the Church to be elected.'"

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Cuban flag
presented

The Secretary of the Conference, in behalf of the Cuba Conference delegation, presented the Woman's Missionary Society of First Church, where the sessions of the Conference are being held, a large Cuban flag. Mrs. George Moore, Jr., President of the Society, received the flag for the Society and expressed their appreciation of the same in well-chosen words.

The following organizations of Boards and Commissions were reported for the Journal:

Organiza-
tions of
Boards, etc.

EPWORTH LEAGUE BOARD.—President, Bishop H. M. Du Bose; Vice President, L. H. Estes.

GENERAL BOARD OF CHRISTIAN EDUCATION.—President, Bishop E. D. Mouzon; Vice President, Bishop P. B. Kern; Temporary Recording Secretary and Treasurer, L. H. Estes; Temporary Executive Committee, Bishop E. D. Mouzon, Bishop P. B. Kern, W. F. Quillian, L. H. Estes.

TEMPORARY ORGANIZATION OF COMMISSION ON INTERDENOMINATIONAL RELATIONS.—Chairman, Bishop W. F. McMurry; Secretary, J. L. Decell.

Upon motion of the Secretary, it was ordered that the minutes of this session be passed upon by the Committee on Minutes and that we adjourn *sine die* with the devotional services provided for by former action.

Minutes to be
passed upon

Bishop Ainsworth resigned the chair to Bishop Candler, the senior bishop of the Church, who announced and the Conference joined feelingly in singing Hymn 188, "O Spirit of the living God!" Bishop Arthur J. Moore led the Conference in prayer.

Closing
service

Bishop Candler briefly addressed the Conference on the high and holy calling of the ministers of the gospel.

Hymn 180, "All hail the power of Jesus' name!" was sung as the closing hymn of the Conference.

Bishop Candler pronounced the benediction,

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and the Twenty-First General Conference of the Methodist Episcopal Church, South, stood adjourned, *sine die*.

L. H. ESTES, <i>Secretary</i> ;	WARREN A. CANDLER,
RALPH E. NOLLNER,	COLLINS DENNY,
FITZGERALD S. PARKER,	EDWIN D. MOUZON,
JAMES A. BURROW,	JOHN M. MOORE,
W. E. MORRIS,	W. F. McMURRY,
I. C. JENKINS,	U. V. W. DARLINGTON,
H. M. CANTER,	H. M. DU BOSE,
GROVER C. EMMONS,	W. N. AINSWORTH,
J. N. R. SCORE,	JAMES CANNON, JR.,
JAMES M. ROGERS,	W. B. BEAUCHAMP,
JOHN W. BARTON,	SAM R. HAY,
CURTIS B. HALEY,	HOYT M. DOBBS,
B. RHETT TURNIPSEED,	HIRAM A. BOAZ,
J. R. COUNTISS,	ARTHUR J. MOORE,
F. R. HAMILTON,	PAUL B. KERN,
J. L. CLARK,	A. FRANK SMITH,
THOMAS McM. GRANT,	
R. G. MOOD,	
WM. M. CASSETTY, JR.,	
<i>Assistant Secretaries.</i>	<i>Bishops.</i>

APPENDIX

I. EPISCOPAL ADDRESS

Dear Brethren: When the men who composed the Organizing Conference of American Methodism met at Christmas time, in Lovely Lane Chapel, in the city of Baltimore, in the year of our Lord seventeen hundred and eighty-four, they proposed to themselves this question: "What may we reasonably believe to be God's design in raising up preachers called Methodists?" And they gave this most significant answer: "To reform the continent, and to spread Scriptural holiness over these lands." Beyond doubt the continent did at that time need reforming, and without question the one way to reform it was to spread Scriptural holiness over the land. These early Methodists fully believed that God had a great work for Methodism to do in this new country. And God marvelously rewarded their faith. And now, after nearly a century and a half, we, the representatives of one of the larger branches of Methodism in America, are met to consider once more what God's will may be with reference to the work we have been raised up to do. Let us again ask the question: "What may we reasonably believe to be God's design in raising up the preachers and people called Methodists?" And let us keep true to our sense of divine mission and answer: "To reform the continent and to spread Scriptural holiness over these lands." We suggest, therefore, that as we enter upon the business of this General Conference, and as we continue in its work, we have before us this question: What can this General Conference do "to reform the continent and to spread Scriptural holiness over these lands?" Whatever contributes to this great end will be in order. Whatever makes no contribution to this grand objective will be out of place here. We devoutly pray that everything may be done in this spirit and with this purpose in view.

I. METHODISM DEFINITELY EVANGELICAL

Methodism in the beginning was essentially and distinctively evangelical. And if for any reason this be lost sight of, then we shall surrender our place of high privilege and responsibility, to take some lower and less significant place in the work of extending the kingdom of God among men.

"Evangelical religion" is now a very familiar phrase. The statement is made in Murray's dictionary and may be accepted as correct that: "The term came into general use in England at the time of the Methodist revival; and it may be said with substantial accuracy to denote the school of theology which that movement represents." Now, the essential features of evangelical religion are not many.

Methodism did not come with insistence upon the niceties of theological distinctions. Nevertheless, by virtue of their insistence upon the vital things in the gospel, the Methodists did lift into a place of central importance those features of Christian truth which are necessary to the continuance of evangelical religion in the world.

We shall take time very briefly to call your attention to these essential features of our faith:

1. *The sinfulness of human nature.* The important matter is not how sin came into the world, but the fact that sin is now in the world and that men are sinful. The gospel of redemption is Christ's offer of salvation to men under the dominion and power of sin. And yet, strange to say, there is to-day much teaching which seems to proceed on the assumption that human nature as we find it is all fair and good. As a doctrine this is not only unscriptural; it is also unscientific. The psychology that would overlook and pass by the evil that is in human nature is just as certainly erroneous in doctrine and method as in the teaching that would deny the potential good that lies within all men and center its attention wholly on human depravity. Sin must be acknowledged and confessed if men are to be saved.

2. *The atonement made for the sins of the whole world through the suffering and death of Christ.* This is the very heart of the Christian gospel. The mighty fact of the atonement is far greater than any theory of it can possibly be. All theories are nothing more than human efforts to interpret in the language of men the mystery of vicarious suffering in the heart of the eternal Father as seen revealed in Jesus Christ. Methodism, we need to remind ourselves, has never adopted as its own any of the great historic interpretations of the work of the Redeemer. But with unwavering certainty, and with clear voice, and with glad testimony we have always and everywhere declared that the center of evangelical religion is the cross of Jesus Christ, and from that center we can never move. For to us "the solemn shadow of the cross is better than the sun." Here, in the cross, stand disclosed the sinfulness of sin and the gracious and redeeming love of God. "God forbid that we should glory save in the cross of our Lord Jesus Christ."

3. *Salvation through faith, and through faith alone.* Not through works of righteousness are we saved, and not through ritual observance is salvation to be found. Nor is salvation to be had through mere intellectual assent to the doctrines of the faith which was "once for all delivered to the saints." Faith is a personal word. The faith that saves is the personal trust of the repentant and believing sinner in the gracious and forgiving Saviour. It was this definitely personal element in faith that made the early Methodists a happy people, the Spirit bearing witness with their spirits that they were the children of God.

4. *The fourth element in the interpretation of Christianity as presented by our Methodist fathers was the possibility and privilege of holiness of heart and life as a result of faith in Jesus Christ.* "To reform the continent, and to spread Scriptural holiness over these lands"—that, they said, was the providential purpose of God in raising up the Methodists. They believed that the Christian salvation is definitely ethical, that the purpose of our religion is to make good men and good women here and now in this world. By their doctrine of entire sanctification they meant the complete unification of the personality, the organization of the self about Jesus Christ as its center. And by the preaching and teaching of this doctrine they did produce a great company of saints, of strong men and gentle women whose saintly lives bore witness to the genuineness of their faith and the reality of their experience. And furthermore, it began soon to be clearly seen that this doctrine of entire sanctification must extend not merely to the individual with reference to his "spirit and soul and body," but also to the Christian as a member of human society with reference to all his relations to his fellow men. The ultimate aim of evangelical religion, therefore, is that all human relationships shall be sanctified, that life in its totality shall be brought under the power of Jesus Christ.

We are suggesting, therefore, that in all you do during this General Conference you keep in mind the fact that what is to be done should be done in harmony with the principles and practices of evangelical Christianity. If we keep these things in view, we shall not go astray, but shall do the will of God with reference to the Church and to the world in this twentieth century.

II. THE RELATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH, TO OTHER CHURCHES

1. *Our Relation to Other Christians.*—Methodism is not narrowly sectarian; rather we are broadly denominational. A selfish and self-seeking spirit is utterly foreign to the spirit and genius of Methodism. The words of John Wesley in his notable sermon on the *Catholic Spirit* are worthy of serious consideration: "Speak honorably of the work of God, by whomsoever he works, and kindly of his messengers. And if it be in thy power, not only sympathize with them when they are in difficulty or distress, but give them a cheerful and effectual assistance." This, however, is not to be taken as an expression of the opinion that organic union with other evangelical Churches is an end directly to be sought at this time. Such coming together of denominations as are essentially one in origin and doctrine and polity is, indeed, an end devoutly to be wished. But of vastly more importance than any external union is it to "keep the unity of the Spirit in the bonds of peace." To quote Wesley once more: "But though a difference in opinions or modes of worship may

prevent an entire external union, yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we may not be of one opinion? Without doubt, we may. Herein all the children of God may unite notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and good works." Nothing should be done here that would look like building altar over against altar anywhere, or arraying one denomination against any other branch of the Church of Jesus Christ. Rather should we seek to make more effective our protestations of fraternity toward all followers of our common Lord.

2. *Our Relation to the Federal Council of the Churches of Christ in America.*—We are thankful for the part we originally took in making effective that great organization of evangelical Churches known as "The Federal Council of the Churches of Christ in America." And we do not forget that our own Bishop Eugene Russell Hendrix was the first president of this Council. The Protestant Churches of America are indeed fortunate in having effected this organization through which they are able to do many things in common for the good of humanity and the building up of the kingdom of God. For we do need, as far as possible, to present a solid front to the world; and after all, the differences that divide evangelical Christians are not nearly so many or so great as are the facts and truths which unite us. Moreover, the essential doctrines of evangelical religion are the common heritages of Protestants everywhere. And there are many things we can do together much more successfully than we could possibly do them working separately and independently. And it is particularly fortunate at the present time, when it has become supremely important to look at all relationships in the light of the principles of our holy religion and to bring the spirit of Jesus to bear upon all departments of human endeavor, that the various Christian denominations are thus able to unite in the interest of a Christian interpretation of life. We should, therefore, pledge anew our interest and continued coöperation in the work of the Federal Council of the Churches of Christ in America; but it should be understood that the Federal Council is not a legislative, but an advisory body, and that it speaks in the name of the denominations that are members only in this capacity. The statement concerning the Federal Council of the Churches of Christ in America must not be understood to carry approval of all its actions, nor of all the deliverances of its agencies, but only of its general objectives.

3. *Our Relation to the Methodist Episcopal Church.*—By all the ties of history and of doctrine and of spiritual kinship we hold a relation to the Methodist Episcopal Church closer than to any other of the evangelical Churches. Not only are we related; we are brethren.

The General Conference of our Church meeting in Oklahoma City

in 1914 adopted, by a rising and unanimous vote, a declaration in favor of the unification by reorganization of the Methodist bodies in America. From that time till the final plan was submitted to the Churches, able and conscientious men representing the two Episcopal Methodisms labored prayerfully to accomplish the end sought. As is well known, the plan of unification presented was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some future time we shall be wise enough to find a way whereby a united Methodism may, with undivided energies and unwasted resources, deliver her full strength upon the common task of "reforming the continent and spreading Scriptural holiness over these lands."

Nevertheless, we ought to make a beginning somewhere. If we cannot go all the way, surely we ought to go part of the way. Along the border, between the main territory occupied by the two Episcopal Methodisms and elsewhere where either Methodism is fully able to do the work of the Methodist Church, there ought to be some exchange of territory and other adjustments in order that needless waste and competition may be eliminated and that American Methodism, to the best advantage and under the most favorable conditions, may occupy and cultivate the whole field. We agree with the Committee on Church Relations in their report to a former General Conference that this matter "bears a vital relation to fraternity between the two Churches and affects directly the matter of unification." Our General Conference in 1926 provided for a Commission on Exchange of Territory with power to act. We suggest that this General Conference again provide for such a Commission; and we also suggest to the Methodist Episcopal Church that a similar Commission be appointed to confer touching these matters in order that some tangible results may follow our declaration of the desire to further the practical unification of American Methodism. And we suggest also that authority be given our Commission on Exchange of Territory to negotiate with other Evangelical Churches where there is manifest loss through the duplication of men and money in any given community. Brethren, "let us not love in word, neither in tongue, but in deed and in truth."

4. *The Ecumenical Conference of Methodism.*—The sixth session of the Ecumenical Conference of Methodism is to meet in this country and within the bounds of our own Church in the autumn of 1931. Differing as the various branches of world-wide Methodism do in many matters of polity and methods of administration, it is a noteworthy fact that there have never developed any divisive differences in theological belief among Methodists. It is well, therefore, that once in each decade representatives from all lands and all races, bearing testimony to a Methodist experience and witnessing to the

Methodist faith, should come together for conference and for the strengthening of the ties that bind us in a common brotherhood. You will plan, therefore, for our Church to do her full part toward the largest success of the Ecumenical Conference; and you will wish, we are sure, to authorize your bishops, as heretofore, to select the appropriate number of delegates to represent our Church in this significant assembly.

III. THE PUBLIC WORSHIP OF GOD

Worship has been defined as "the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God." In worship man, the creature, claims kinship with God, the Creator, and seeks to enter into communion with him.

Here, then, is something the Church has to offer to the world that can be offered by no other institution whatsoever—namely, the public worship of God. The Church errs when it seeks to compete with secular institutions. The Church is sure to fail when it turns aside to offer such attractions as may be found in the lecture hall, the theater, and the gymnasium. The Church is mighty when the Church speaks to men with authority about spiritual things and shows the way to draw near to God. It is because there is widespread hunger in the hearts of men for a return to reality in religion that there is seen renewed stress in all our Protestant Churches with reference to the place of worship in the Church.

1. *The Proper Use of Our Methodist Ritual.*—Methodism has never been ritualistic, but from the beginning we have had a dignified and worshipful ritual. Excessive ritualism cramps the soul and tends toward a mere form of godliness rather than the power thereof. There should always be allowed sufficient liberty in worship for the guidance of the Spirit of God and the freedom of the children of God as they seek to give expression to the things they have felt and seen. But the entire history of the Christian Church has demonstrated the value of a dignified ritual. Holland N. McTyeire, one of the wisest and most devout bishops of our Church, said that "a decent ritual is the best defense against ritualism." And with this saying we are in hearty accord.

The holiest and most significant service of the Church is the Sacrament of the Lord's Supper. Our historic ritual when properly observed gives wonderful reality and power to this central service of the Church. It has pained us to note that in many of our churches the Sacrament of the Lord's Supper is observed seldom and with great irregularity; while in some others, when it is observed, it follows upon the conclusion of a regular service and is so hurried and abbreviated as to rob it of its central place and true meaning. We suggest that the Sacrament of the Lord's Supper be observed with

regularity and that our preachers and people unite in the use of the ritual of the Church in a manner worthy of the Supper of the Lord.

We feel that we should also call attention to the careless use of our ritual and to its frequent disuse in baptismal services, in the marriage ceremony, in the reception of members, and in the burial of the dead. Nothing is gained by this disregard of form and order. And what is lost cannot be compensated for by the improvisations even of the ablest of ministers.

The lack of reverence in some churches is nothing short of scandal. When we enter the house of God it should be done in the spirit of the prophet: "The Lord is in his holy temple: let all the earth keep silence before him." And in the act of prayer what attitude is more fitting than that of meekly kneeling upon our knees? Without reverence there can be no worship. We have too often turned over our churches to unhallowed and common uses. We have frequently forgotten that the house of God was set apart especially for divine worship. We plead for reverence in the Church of the Holy God.

2. *The Use of Our Hymnal in Public Worship.*—The greatest hymns of the Church are to be found in our Methodist hymnal; for there is a Methodist hymn book. Concerning it James Martineau said: "After the Scriptures the Methodist hymn book appears to me the grandest instrument of popular religious culture that Christianity has ever produced." Of this hymn book another has said: "The hymn book of the Wesleys became the prayer book, the campaigner's song manual, and the interpreter of the spiritual experiences of the early Methodists. Its mysticism dominated their spiritual life; its theology shaped their thinking; its exultations thrilled their souls. It gave to simple men and women the vision of the open heavens; it crowned them with a new sense of dignity; it deepened their longings and widened life's horizons." It is much to be regretted that the issuance of so many cheap and popular songbooks containing words and airs of no literary or spiritual value has in many places crowded our own great hymnal out of our own churches. If there is to be a revival of genuine worship in the Church, there must be a return to the use of the great hymns of the Church. There might very well be printed in the Discipline of our Church the direction to every preacher that "it shall be his special duty to suppress all light and unseemly music, and all irreverence in the performance."

3. *The Use of the Bible in Public Worship.*—The Protestant Reformation placed the Bible in every church to be read to the people. The pulpit with the open Bible stands in the place of prominence in all evangelical churches. Few things contribute more directly to the reverent worship of Almighty God than does the reading of the Sacred Scriptures. And it should be kept in mind that many people who attend our churches learn little of the Bible apart from what they hear read by the minister from Sunday to Sunday. Since it

has become customary with us to read a Psalm responsively Sunday mornings, our preachers have practically discontinued the reading of other portions of the Old Testament. Here is a great loss. Our people are entitled to have read to them from Sunday to Sunday the great messages of the lawgivers, the wise men, and the prophets. We suggest that there should be compiled for our Sunday services suitable Old Testament readings running through the entire year, so that in the course of time our congregations may have presented to them in the public worship of God great messages of eternal value from various parts of the Old Testament.

And we suggest also that there should be uniformity in the text of the Scripture used. In recent years many have taken in hand, on their own responsibility, to translate the Word of God. We welcome all the light that modern scholars can throw upon the meaning of the Bible in the original tongues. We advise that our preachers in their private studies avail themselves of such new translations as may assist to a better knowledge of the Word of God and that they give the people the benefit of this knowledge. But the introduction of various and varying translations is of no value to worship and is often confusing to devout souls who love the Protestant Bible and the stately music of the authorized English version. As has been well said: "To get a translation equal to this you must have met again the profound common concern for religion which is to be found in the sixteenth and earlier centuries, matched with another golden age in English letters to equal that of the Elizabethan time. We shall not be charged with a passion of antiquarianism if we say that the general conditions of life in the beginning of the twentieth century do not facilitate a work of Christian art equal to that of the seventeenth century in Bible-making.

4. *Our Board of Church Extension and Church Architecture.*—In this connection, and before we pass from the subject of public worship of God, we would call your attention to the fact that the style of architecture adopted for a church building will add to or detract from the general spirit of reverence and of worship. Where the true spirit of worship is, there indeed may the devout soul meet the Father, no matter how simple and humble the church edifice may be. But throughout the centuries it has been found that architecture is an aid to worship. The church, it should be remembered, is not a lecture hall. It is not an auctioneer's establishment where some man is trying to "sell the gospel"; nor is the church primarily an educational plant. It is the house of God, built to remind every passer-by of the presence of God and the supremacy of the spiritual. It is a place of worship where the soul of man comes in touch with the spirit of the Eternal God. There are styles of architecture that aid; there are other styles that are a hindrance. We call the attention of all our people to the work being done by our Board of Church Ex-

tension. Our Architectural Secretary is a student of the needs of Methodist people and of the proper planning of buildings to meet those needs. We recommend that our people, before reaching final decisions with reference to plans for church buildings, put themselves in touch with our own Board of Church Extension.

IV. THE WORK OF OUR BOARD OF MISSIONS IN OTHER LANDS

The enemies of the Christian religion in other lands are no longer ignorant idolatries and vain superstitions. Under the impact of Western education these are breaking down. The ancient and venerable religions of the East no longer have in them any vitality. They are everywhere in a state of decadence. The problem that Christianity confronts is not that of the religion of Christ as set over against the ethnic faiths. The question that faces us everywhere is: Shall human society in the future be controlled by the Christian religion, or by no religion at all? Practical materialism and philosophical atheism are our actual adversaries as certainly in other lands as they are here in America. God in Christ or no God at all, is the sharp alternative that confronts us all across the wide world. At no time since Christ gave his marching orders to the Church has there been stronger reason for advance all along the line.

We are glad to believe that the first main objective of the modern missionary movement has been achieved: the Christian religion has now been naturalized in all lands. By this we mean that it has taken root and will be able in the future to propagate itself. The time has now come when we should begin as rapidly as is wise to lay responsibilities on the native Churches. We believe that a large degree of autonomy and, in some instances, full independence should now be given them. Individual Christians grow only as they are trusted. The method of the apostles in New Testament times was to organize Churches and then leave them largely to themselves and the guidance of the Holy Spirit. It was just so that the races of Northern Europe were converted from paganism and that strong Churches grew up among them. And here, in America, Methodism had a new era of progress immediately following its complete independence from foreign control. We believe that the same principle should apply to the young Churches which we have planted and fostered in other lands. But this does not by any means imply that we should now desert the infant churches and leave them entirely to themselves. This they do not ask and do not need. Everywhere they are asking for fraternal coöperation and adequate assistance. Previous to the Jerusalem Conference there was widespread doubt among many supporters of foreign missions touching the continued necessity of new recruits to the foreign missionary forces. But the findings of the Jerusalem Conference in which fifty nationalities were represented voiced the unanimous opinion that the greatest

contribution the "sending countries" could make to the mission fields would be to continue supplying them with our strongest men and women as missionaries.

And we feel that we should make plain just what we mean by "our strongest men and women." The finest intellectual equipment is needed, for they will come in touch with acute and well-trained minds. Broad sympathy is, of course, required and the ability to appreciate whatever is good and beautiful in other cultures. But most of all it is necessary that the missionaries who go out to other lands should have positive convictions touching the religion of Christ as the one and only hope of the world. The last place in the world for a stammering and unsure faith is on the foreign field. The central truths of our evangelical gospel are needed there just as they are required here. And this gospel alone can save the world. We urge that our Board of Missions in accepting candidates approve only such as, through the power of personal experience, are able to bear witness to these things, and in whose daily life may be seen the gentleness and strength of Jesus.

It is something to be thankful for that by wise economy our Board is not now suffering from the handicap of heavy indebtedness. But without the largest liberality we shall be able to make no advance. A curtailment would be tragic. With an income of \$1,400,000 the General Section of the Board can barely pay the maintenance expenses of the work already committed to its care. At present there is no margin for entering new fields or availing ourselves of providential openings, there are no funds for building new churches, and no means available for an aggressive evangelical advance. Whatever may properly be said about the number of financial appeals made to our people, this is certain, we are not contributing what we should to the cause of missions and we are as yet very far from bringing our Church to the high plane of sacrificial giving. Scarritt College for Christian Workers, now the property of the whole Church, and under the auspices of the Board of Missions, is doing the work of teacher training in keeping with the best traditions of our Church and in harmony with the highest educational standards. The attention of our people generally is directed to this institution as meriting their generous financial support.

V. CHRISTIAN EDUCATION IN OUR COLLEGES AND UNIVERSITIES

Closely related to the work of Missions is the work of Christian Education. Ultimately the sort of work done on the mission field will be determined by the kind of men and women sent out from our colleges and universities. While providing adequately, therefore, for the financial support of our missionary interests, we should see that our institutions of learning, where our workers are trained, are adequately equipped for the highest type of work.

1. *Our Universities.*—Emory University and Southern Methodist University hold a special relation to the whole Church. By authority and under the direction of the General Conference both these institutions were founded. The entire Church, therefore, has a solemn responsibility with reference to them. More recently, through the munificent and far-seeing liberality of Mr. J. B. Duke, Duke University has been organized around Trinity College and is seeking in every way to perpetuate the traditions and ideals of that noble institution. Not only North Carolina, which Mr. Duke loved, but Methodism, whose teachings he held in high reverence, and the nation at large are debtors to Mr. Duke for making possible the building of this great institution in our Southland. These universities now begin to make possible the training of our leaders in closer touch with our own institutions and ideals. And this is greatly needed. For we make bold to affirm that there are ideals of faith and of home life and of American civilization which we of the South have had given to us in sacred trust. Their preservation is our high privilege. Their perpetuation will make for the enrichment of the lives of all our people. We recommend to our young men and women that, in making plans for preparation for their life work, they consider the opportunities for advanced study now offered at our own universities.

2. *The Place and Value of the Small College.*—Some years ago the impression gained headway that the small college had served its day of usefulness and must at last give way to larger institutions. That opinion was wholly erroneous. Too much we in America have been obsessed with the idea of bigness. The popular conception of a great institution of learning has often been an institution with big buildings and with thousands of students. We now see plainly that the best educational work is done where, as in the small college, the student comes in daily contact with his teachers and where Christian ideals have full right of way. Out of such institutions have come our preachers and teachers, our Christian business men, and the mothers of Christian children. And to such institutions must we turn more and more in the future for the best training in character and equipment for the actual work of everyday living. We invite the attention of men of means to our small colleges. We know of nothing that would make a larger contribution to the work of the kingdom than liberal gifts made to the colleges of the Church.

Your Board of Education, as such, has no other source of income for the assistance of our smaller schools than the funds that come through the channel of the regular assessments. Often even a small contribution from the Board of Education would make it possible for a struggling school to pass through a time of crisis. We suggest, therefore, that in levying the regular assessments for the coming quadrennium you consider the needs of these institutions. Such

sums of money available at such times of need would be of value far beyond the size of the immediate gift from the Board of Education.

3. *Larger Endowments Required for Our Schools of Religion at Emory University and at Southern Methodist University.*—We have mentioned the fact that Emory University and Southern Methodist University were established by authority of the General Conference and that the whole Church, therefore, has a responsibility with reference to these two institutions. We would especially call your attention to the Schools of Religion which are vital parts of these universities. The Church was to be congratulated that at the time of their founding these schools for the training of our preachers found it possible to bring to their faculties men of scholarship and ripe experience. This they were able to do because these men were willing to make sacrifices in order to serve the Church. And their labor has not been in vain. Already from our theological seminaries numbers of well-trained young men have gone into the work of the ministry. On circuits, in stations, and as teachers these men who have done their work of preparation at Emory and at Southern Methodist University have already taken rank with the most efficient men in our ministry.

We come now to say to the whole Church that steps should immediately be taken more adequately to endow these institutions. Endowment is needed that our theological professors may have a living that will keep them above the drudgery line. "The laborer is worthy of his hire." Endowed scholarships are imperatively demanded to assist young men of approved ability to go forward with their studies; for most of our young preachers are the sons of fathers and mothers who live in moderate circumstances. By the time they have completed their college course they have already exhausted their financial resources and frequently are in debt. If they are to go forward with their theological studies, they must have financial assistance. Older institutions in the North and East are able through their endowments to hold out opportunities for aid that many of our most gifted young men are unwilling to refuse. As a result numbers of them leave us and do not return. We are glad for our young men to gain the broadest outlook; but we believe that one should first establish one's self in the history and doctrines of one's own Church and acquaint one's self with the men with whom one expects to be a colaborer, before undertaking to pursue theological studies in other institutions. And to mention what is more important than all this, there is a spiritual emphasis that the world needs to-day just as much as it was needed in the day of the Methodist revival. The first thing any young preacher needs is a deep and genuine evangelical experience. The secret of the power of Methodism has always been in our emphasis on experience. Here, indeed, is the cen-

tral testimony of Methodism. We should be false to a solemn responsibility, therefore, if we did not unitedly call upon this General Conference to consider and approve plans for the liberal endowment of our Schools of Religion that the men who are to stand in our pulpits may come under the influence of experienced teachers who are able to lead them into a growing evangelical experience, that, when they stand before the men and women who have lost their way or who have been beaten down by sin, they may be able to speak with that certitude which comes only from a definite experience of personal salvation through Jesus Christ.

VI. THE BOARD OF LAY ACTIVITIES AND OUR FINANCIAL SYSTEM

The intensive educational work with reference to Christian Stewardship carried on by our laymen has been of far-reaching importance. For the problem of financing the world program of our Church is just one of the most serious problems you will have to consider. Our laymen are moving in the right direction in their efforts to spiritualize all our giving. While giving is a duty, it is a privilege also. And the work of the kingdom will not be done till the teaching of the principles of stewardship have lifted this duty to the lofty levels of Christian privilege. You will not, we feel confident, make any sudden shift from financial methods that have been followed through the whole history of our Church. But we should immediately take such steps as will free our preachers and people from the deadening effects of a system that presses from without as a matter of exaction and as the compulsion of ecclesiastical pride. We need definitely at this time to inaugurate some movement that looks in the direction of inculcating the grace of giving. And clearly this cannot be done till we see that giving is a Christian grace and lead our people first to give themselves to the Lord and then of their substance as the Lord has prospered them.

And we should frankly face the fact that our financial system is far from satisfactory. Our enlarged and enlarging assessments, our multiplied and multiplying specials, our successive major financial efforts for the Centenary, the Christian Education Movement, and the Superannuate Endowment Fund, and our new and extensive adventure in the building of hospitals have not only produced confusion; they have also brought about a sense of constant financial pressure and strain, which has resulted in a growing spirit of unrest. The assessment system has worked well in our Church, but the prior claims and special offerings which have demanded consideration have so preëmpted the field that the expanded assessment has become a grievous tax. The distribution of the assessments to the pastoral charges has usually been made upon the basis of membership along with the support of the pastor, and in order to keep down the amount assessed Church rolls have been severely and painfully pruned.

Pruning of rolls for protection against assessments is illegal and is to be deplored. Church membership is too sacred, even when not fully active, to be cut in any such way and because of any such motives. A financial system that brings distress and often irritation to pastors and people and operates to the neglect and even loss to the Church membership of thousands of people calls for restudy if not reconstruction.

VII. THE CHURCH AT WORK WITH CHILDREN AND YOUNG PEOPLE

1. *The Sunday School*.—Religious education must concern itself with every influence that may properly be used in the effort to translate the verities of the Christian religion into the inner lives and experiences of men. Obviously there is grave danger that amid the whole set of influences to which the young are to-day being subjected no sufficient place shall be given for laying the foundations of Christian thinking and living. We cannot hope that Christian life and character will develop among a people whose time is given to almost everything except a consideration of Christian ideals, Christian faith, and Christian practice.

Lying basal to all else is the historic record of God's revelation of himself culminating in Jesus Christ. The mighty facts and truths of the Christian religion must always take first place in all true teachings of Christianity. To-day large emphasis is very properly being given in our Sunday schools to the place and importance of worship in experience and life. The teacher of the young must, therefore, be himself one who knows how to lead as well as how to instruct with reference to the worship of God. In our Sunday school work increasing emphasis is also being laid on the fact that we learn by doing. Increasing opportunity is, therefore, being given for the participation of our Sunday school pupils in Christian activity and service of various kinds. Moreover, the Sunday school has a large responsibility for the evangelization of its pupils, and for this purpose it has at its disposal almost unlimited opportunities. A large proportion of our Church membership comes to us through our Sunday schools. This fact lays on our Sunday school officers and teachers a most solemn responsibility as it presents them with a most appealing opportunity. This opportunity is to bring our children and young people face to face with Christ and to lead them into a definite evangelical experience. Instruction in the doctrines of historic Christianity, guidance in worship, direction in ways of right living—all these should lead ultimately to the one thing of supreme importance—namely, the bringing of our youth into personal relation to Christ as Saviour and Lord.

Our General and Conference Sunday School Boards have done well to lay emphasis upon the matter of teacher-training. Tens of thousands of our teachers and Sunday school workers throughout

the length and breadth of the Church are literally going to school again to-day in order to fit themselves for their tasks. They are studying courses that cover a wide range of subjects, including the Bible, evangelism, and missions and courses dealing with the religious needs of pupils of all ages and their development in the Christian life. The widespread and steadily increasing interest of our Sunday school workers in these studies, and the amount of sacrificial and devoted effort which they are giving to their own equipment for better service, are encouraging facts in our Church life to-day.

2. *The Epworth League.*—Our Church has certainly not overcome the processes of religious education. In both the Sunday school and the family we are, with all our recent advances, yet far behind what our day demands. Doubtless one aspect of our failure lies in the inadequate emphasis upon our doctrine and experience of personal salvation through faith alone in Jesus Christ. The early Methodists believed the doctrines of evangelical religion and placed trust in him of whom they taught, and out of this trust came the certitude that was expressed in their testimony. If elsewhere there has been inadequate emphasis upon the experiential aspects of the Christian life, we suggest that the Epworth League has served a purpose of the highest value by causing all its activities to center in the Christian life as a fact of experience and a progressive realization of what is involved in that fact.

The founders of our young people's societies had also in mind as a corollary the creation of conditions most favorable to the development of the Christian life. The Sunday evening devotional meeting, with its opportunities for testimony or the expression in words of the fact and the content of Christian experience, has always been the heart of the League. As these exercises and privileges have always been enjoyed in connection with the study of Scriptural topics on the Christian life, the devotional meeting has not suffered from the lack that finally proved fatal to the class meeting. Another of these conditions was the enrichment of the social life of young Christians by the providing of points of contact and opportunities for æsthetic and literary entertainment. It is to us ground of gratification that these nine thousand small groups of young people meeting in their self-directed societies are actually keeping alive a type of religious life that is positive and definite, and that the larger life of these societies is affording a refuge for many thousands of young Christians from unprofitable and perilous forms of recreation. All this may be seen at its best, perhaps, in the summer assemblies, of which forty-two are held annually. Of equal importance is the direction of young Christians to lives of service for both the soul and the bodies of men, defined by earnest efforts along the lines of personal evangelism and of social service. This phase of the life of the

Epworth League has a direct bearing upon the fact that ninety per cent of our ministers to-day were once members of the Epworth League.

The fruition of systematic study of missions and encouragement of special missionary giving is to be seen in the fact that nearly ninety per cent of our missionaries on the field attribute their dedication to this form of service to the Epworth League. In the face of this degree and extent of consecration of life, it is not surprising to learn that the money with which three of our missions were opened was provided by the Epworth League.

VIII. ENEMIES OF THE HOME

You do not need to be told that the home is the one institution that is supremely fundamental not only to the well-being, but to the very existence of human society. Every enemy of the home is the enemy of man and of God. If the home be destroyed, civilization itself will not long endure. Furthermore, without the Christian home, organized religion as represented by the Church would soon disappear from the face of the earth. We do not exaggerate when we say that never before in the history of our country has the home been in such peril as to-day. You will consider many important matters during this conference, but you will consider no interest of equal importance with the welfare and perpetuity of the Christian home.

1. *Pagan Views of Marriage and Divorce.*—Marriage is basal to civilized society. The union in mutual love and self-sacrifice, as long as life shall last, of one man and one woman is the law of God written plainly on the pages of the Holy Bible. It is, if we may so speak, even more than this: it represents the final conclusion of social experiments in all civilizations running through the centuries. He who ignores or denies the sacredness of the marriage relationship sins both against God and against human society. And there are many radical and revolutionary minds nowadays who are blasting at the very foundations. The very novelty and daring of it make a strange appeal to youth and inexperience. In these perilous times a solemn responsibility rests upon the Church of God. While Protestants do not hold that marriage is a sacrament in the same sense that baptism and the Lord's Supper are sacraments, nevertheless, we do hold that marriage is sacramental. Holy matrimony does bring God near and makes his presence known to all who enter into it in the fear and with the favor of God.

But we are witnessing now a recrudescence of paganism. The popular attitude toward marriage is at the present time not different from the attitude seen in the decadent period of Roman civilization. As Lecky tells us: "Marriage, being looked upon merely as a civil contract, entered into for the happiness of the contracting parties,

its continuance depended upon mutual consent. Either party might dissolve it at will, and the dissolution gave both parties a right to remarry." Thus Roman civilization hastened to decay. In the Roman Empire of that period it was not unusual to find a woman who had eight or ten husbands or even more. With perfect fidelity to fact let it be said that we are swiftly moving in that same direction. With so-called "companionate" marriage, and "trial" marriage, and marriage with no thought of its sanctity and permanence, many people have gone through a ceremony that has only given some sort of social decency to what is nothing more than legalized adultery. Concerning these things it is the duty of the Church to speak in no uncertain tone.

We wish to make several suggestions:

(1) In a country like our own, where Christianity is the law of the land, we have a right to look to the State for the protection of this fundamental institution of our civilization and our religion. By no means do we expect the enactment and enforcement of laws to accomplish everything. But sound laws do accomplish much. Law is educative as well as prohibitive. Many people know little of righteousness except as the law of the land teaches them. We should, therefore, coöperate with every legitimate movement looking toward the protection of the family and the proper regulation of marriage by the government under which we live.

(2) Our preachers should be extremely careful to obey the law of our Church which declares that the "ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in the case of innocent parties who have been divorced for the one scriptural cause." Concerning this the teaching of Jesus is perfectly plain. As recorded in the fifth chapter of the Gospel according to Matthew and in the thirty-second verse the words of Jesus are as follows: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Whenever a man and a woman present themselves to a minister for the blessing of the Church upon their union, it becomes the solemn duty and responsibility of the minister to find out whether or not they can be united in marriage with the approval and sanction of the Church. And if any of our ministers should be accused of officiating at any marriage which is not in accord with the teachings of Jesus, his character should be arrested according to Chapter VI, Section II, Discipline of 1926. May we not ask that you give careful attention to this recommendation? For it is the duty of the Church not only to speak, but also to act.

(3) But we should not put our main reliance upon the law, whether enacted by the State or by the Church. Our main dependence is to

be upon the preaching and teachings of the ethical principles of the gospel of Jesus Christ. As the teacher of morals and religion the Church is supreme. It sometimes happens that when we have enacted a law we rest from further efforts in the vain confidence that we have finally achieved a long-sought end. Now, the business of the Church is to give "line upon line and precept upon precept," especially among her own membership. These are peculiarly our own charge. As we save and enlighten our own people we shall become the salt of the earth and the light of the world. Furthermore, a literature should be developed for use in our homes, our Sunday schools, and our Epworth Leagues looking toward the teaching and training of our young men and young women in the principles having to do with the solemn duties and sacred privileges of marriage and home-making and parenthood; and our schools and colleges not only under teachers of Sociology, but more especially in their Departments of Religious Education, should give larger attention to the teachings of the Christian religion touching the sanctity and permanency of the marriage relation.

2. *Popular Fiction and the Motion-Picture Show.*—The "discipline" of the early Methodists was as distinctive as were their "doctrines." Like early Christianity, Methodism was a "way of life." Certain guiding principles were given by Wesley to those who came to him asking his advice. It was expected of Methodists that they should continue to evidence their desire of salvation "by avoiding evil of every kind," and among other things are specially named "the taking such diversions as cannot be used in the name of the Lord Jesus" and "the reading of those books which do not tend to the knowledge of God." At no time have popular fiction and popular plays been such a menace to good morals as in these recent years. Popular fiction, appealing to what is lowest in human nature and attacking the very basis of Christian morals, would be bad enough. But this evil influence has now been outdistanced by the motion picture theater with its utter disregard even of decency. The Church may expect to do little with children and young people who all the week have had their souls exposed from day to day to the sensual and the unclean. When parents and teachers are indifferent to the character of morals presented on the screen, we need not be surprised if people follow the practices of paganism rather than the teachings of the Master. Frankly and emphatically, the motion picture show has become the greatest menace to morals and religion that the Church has had to face in many years. Gradually but surely people have been educated downward till what was at first endured has now at last been gladly embraced. All promised reform on the part of producers has ended in disappointment and in growing degradation. For the Church to compromise is for the Church to surrender. The Churches generally and the country at large have a right to expect from Meth-

odism a very definite action touching this evil; for Methodism will be false to herself and to the future should she fail to say to her membership that indiscriminating attendance upon the motion picture theater is perilous not only to Christian character, but to common decency.

What can this General Conference do to "reform the continent and to spread Scriptural holiness over these lands"? For one thing it can speak to our Church members and to the public at large in no uncertain language with reference to these modern enemies of the home and of the State. And this we believe you will do.

IX. CHRISTIANITY AND WORLD PEACE

The religion of the Bible, both in the Old Testament and in the New, is definitely committed to the ideal of world peace. The vision of the ancient prophet of the coming time when "they shall beat their swords into plowshares, and their spears into pruning hooks," when "nation shall not lift up sword against nation, neither shall they learn war any more," has become the definite and permanent ideal of the Christian religion. The "new commandment," to love, embraces all mankind. Jesus' words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," is a commandment that is not limited to the Christian brotherhood, nor to the nation or race to which one may chance to belong. The laws of the spiritual kingdom, like laws that hold sway in the physical realm, have universal sweep. They hold everywhere and under all circumstances. There cannot be one law for the single Christian and another law for the group. There cannot be one rule of action for the Christian community and another for the nation at large. Morality is not morality unless it inheres in the nature of things and is obligatory in all realms of life. Fundamental in Christian ethics are two great principles—namely, the infinite value of the individual and the universal scope of human obligation. Morality and religion are of the very essence of reality. They are therefore essentially akin and have the highest claims upon the reverence and obedience of all men in all lands. The law of the group, the law of the tribe, the law of the nation—these are all partial and fail of the ultimate. These partial and imperfect conceptions must all be transcended by the law of Christ, which is nothing short of universal. There is a higher patriotism than loyalty to one's own country "right or wrong"; and that is supreme loyalty to the kingdom of God. As has been well said, "The moral task of the present age is set by the moral necessity to transcend nationalism in internationalism. The failure in this enterprise must mean the undermining of moral authority throughout the world." Christianity, therefore, stands forever committed to the glorious enterprise of bringing to full realization the

prophecy contained in the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men."

In these last years the glory and glamour of war have utterly vanished. "The sound along the marching street of drum and fife" deceived us for a moment, and we tried to clothe with the dignity of religion and to bless with the benediction of the Church a thing that is utterly contrary to the very being and purpose of Christianity. But this now belongs to the past. The tumult and the shouting have died, and a broken world, still reeling, has not yet quite securely found its feet. The ghastly horror of it and the insane folly of it all, we see quite plainly now. We welcome, therefore, in the name of the Prince of Peace every effort made by our own country and by other nations to abolish war and to establish peace upon a permanent basis. We hail as the beginning of a new day the signing of the Kellogg Peace Pact wherein "the high contracting parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as their instrument of national policy in their relations with one another." The principle of peace thus becomes lodged in the minds of men as the ultimate goal of humanity. The policy of peace is thus recognized in an international agreement as superior in wisdom to the policy of fear and force. War at last stands condemned in the high courts of the world. We rejoice in the part taken by our own government in inaugurating this movement. This General Conference, therefore, representing a Church with a membership growing toward three million and with a constituency of not less than nine million, should declare in language which all the world shall hear and understand that we are in fullest sympathy with the effort to abolish war as an instrument of national policy and that we look to our Senators and Representatives and all others set in places of trust and leadership to coöperate whole-heartedly with all efforts in the interest of international peace.

X. OUR METHODISM AND THE INDUSTRIAL SITUATION IN THE SOUTH

The constituency of the Methodist Episcopal Church, South, has until recent years been largely agricultural. But now the rapid growth of industrial communities and large urban populations has made it necessary for us to readjust our attitude and our efforts. In the early days of Methodism the circuit rider went with the new settlers to their homes on the frontier. Methodist preachers were always found in advance of the tide of immigration. They helped to found new communities and kept the pioneers in touch with the uplifting and saving influences of religion. Likewise when the first industrial plants along the river banks were enterprised, the mill owner, the mill worker, and the preacher all toiled together and had

communion of spirit and interest. The employer and employee lived side by side. They attended the same church and their children were taught in the same school. And when children worked in the mills, time was not wanting for play in God's out-of-doors. Then came the new era of enlargement. Thousands of workers were needed to man the machinery, and women and children were drawn from the farms and put to work. Management began to pass from the industrialist, who was something of a father to his employees, to corporation ownership; and in recent years it has been passing to ownership by absentees who care little for our ideals and know nothing of the sort of human stock—splendid Anglo-Saxon people—who work in the mills. And even where employers do endeavor to show all human concern, the industry of the present era makes the old personal touch well-nigh impossible. To add to our difficulties, certain propagandists with an un-American background and in open antagonism to the basal principles of our religion have been moving among our people and claiming to take their part against an iniquitous capitalism. Recent labor troubles in a few communities, attended in some instances by violence and bloodshed, create conditions which call for the careful consideration of all who love our country and believe in the power of the gospel to solve all our problems. New conditions impose new duties; large opportunity calls for full responsibility.

The Church of Christ has a most vital interest in such a situation, not only for the reason that multitudes of those immediately interested, both owners of mills and mill workers, are within its communion; but also because all conditions that affect social peace, justice, and right are of intense concern to all who labor to bring to pass the processes, standards, and objectives of the kingdom of God among men.

We believe that there are two very definite contributions that the Church of God can make in these circumstances:

1. We can, through our ministry of teaching, discover to men those principles of group relation and adjustment so beautifully and profoundly set forth in our Lord's teaching concerning the kingdom of God as the family of the Father in heaven. At the center of his teaching of spiritual relation and conduct are—

(1) The conception of the worth and rights of persons above the value and privileges of property;

(2) The good of the social whole above the interest and possessions of the individual;

(3) The equal right of all in opportunity to reach the objective of the will of the Father;

(4) The good of each as the objective of the activity of all;

(5) And the family law of sympathetic understanding and consideration.

From these principles our Church has written its social creed, and to them we should conform our personal lives and our public ministry with Christian fairness and without fear.

2. We can offer the high and Christlike offices of our Church to bring into conference, in time of need, the official representatives of organizations of employers and employees to the end that, in fair exchange of opinion, in understanding discussion, and in consideration of the other's views and rights, the way of social peace and justice may be found. The processes of tooth and claw have failed. Why should we not sit down together and make trial of the process of conference in brotherly understanding? Nations have come to this in the League of Nations. Under the Kellogg Pact war has been outlawed. Why should it not be outlawed in the social life of mankind? Surely our own Church could do no more significant thing than to undertake to bring about such a Christian innovation.

And we believe that we have come to the kingdom for such a time as this. The men who own the mills are still to a large extent our own people whom we know and trust and who in all sincerity desire to do the Christian thing by all concerned. The people who work in the mills are the sort of people that we have worked with in the mountains and on the farm. They and we know one another and can trust one another. We believe that we have an opportunity that none else can have. We believe that there is thrust upon us a responsibility from which we dare not turn back.

XI. OUR RESPONSIBILITY WITH REFERENCE TO COLORED PEOPLE

Our Methodism has a solemn responsibility with reference to colored people. Christian obligation knows no racial limitations. On the monumnet erected in memory of Bishop William Capers in Columbia, S. C., may be read these simple and significant words: "Founder of the Mission to Slaves." That was his high honor. The Colored Methodist Episcopal Church traces directly back to the Methodist Episcopal Church, South. It was originally constituted of the colored people who had been members of our Church until the confused and confusing period of Reconstruction made it seem wise to their leaders and our own that they be erected into an independent ecclesiastism. History has vindicated the wisdom of this action. Our Board of Missions has through the years kept in close touch with our colored people and has accomplished a significant work in their behalf. The work done by our women in such centers as their Bethlehem Houses in Nashville and Augusta and through their personal touch among the colored people is worthy of all praise. Contributions from the Centenary fund went toward erecting buildings for

six of the schools of the Colored Methodist Episcopal Church and toward supplementing the salaries of many underpaid preachers. Several ten-day schools for colored pastors have been held each year under the auspices of the Board of Missions of our Church. We would call your attention specially to our most important coöperative undertaking—namely, Paine College, in Augusta, Ga. This school is the joint property of the two Churches interested. It was established for the education of youth and for the training of a ministry for the Colored Church. With limited resources and with all too little active coöperation on our part, it has done a notable work. This institution is worthy of the special attention of the people of the South and of the entire country. Just now no single enterprise in the interest of colored people deserves greater consideration than does Paine College. We shall miss an opportunity and neglect a responsibility if we fail to do our part in coöperation with our colored people in their effort to bring this school to the front rank as one of the notable educational institutions for colored people in America. We ask that you give this your careful consideration.

Moreover, our obligation extends much further than to the work of coöperation with the Colored Methodist Episcopal Church. We of the South have a solemn responsibility to the colored people of America. Our responsibility is, first, ourselves to live in harmony with the Sermon on the Mount; and then to bring our people generally to see that they, too, must live in accordance with the teachings of the Master. These colored people have for generations lived here in the South, and here in the South their home will continue to be. Naturally they are our friends, and by all the ties and associations of the past we should be their friends. If we are better circumstanced than they, then rank imposes obligation. Jesus warns us not only against the sin of anger, but also against contempt for our fellows. Contempt for any man or any race is utterly unchristian. Racial contempt is not only hurtful to man; it also dishonors God. No man who truly worships the Father can have contempt for any man or any race that God has made. We Methodists of the South are in position to lead forward the bringing in of a better day for the colored people. Unfortunately most of us know little about the efforts this race is making to rise and the difficulties they encounter as they climb upward. Not only are many people doing nothing to assist these people, but by their attitude and conduct they are making difficult the work being done by their leaders and ours. We plead for better schools, for equality before the law, for justice, for kindness, for better housing facilities in healthful localities, and for fraternal coöperation in Christian endeavor. We call upon our people to do all in their power to see that the spirit of Jesus is carried out in all dealings with colored people and to do what they can to bring

the people at large to understand that the only successful way of living is the way taught by the Lord and Master of us all.

XII. PROHIBITION

The Prohibition Amendment was no experiment when it was written into the Constitution of the United States. It was the demonstrated success of prohibition, and the constant determination of the liquor business wherever it continued to exist to circumvent or defeat the law, that at length caused the people of the United States to rise up and outlaw the traffic throughout the length and breadth of the land. We rejoice that in the movement to rid society of this monstrous evil the Methodist Episcopal Church, South, had her full part. Annual Conference after Annual Conference and General Conference after General Conference went on record as committed to a relentless war against the liquor traffic till the liquor traffic should be destroyed.

Your bishops four years ago, in their Address to the General Conference, united in a strong indorsement of the Eighteenth Amendment. We do not need now to repeat what was said then. But since that time there has arisen much defiant and clamorous opposition to prohibition, which is itself largely responsible for an increased measure of violation of the law. In all this criticism of the Eighteenth Amendment nothing constructive has at any time been suggested. What the critics of the law manifestly desire is freedom to sell and freedom to drink. And this leads inevitably to a return of the saloon. There is, therefore, a manifest duty imposed upon this General Conference. We must meet this responsibility openly and confidently.

As Christians and as Methodists we should let it be known that we stand for the enforcement of the prohibition law in the State and in the nation. We should give loyal support and encouragement to all officials from the lowest to the highest in the performance of the duties imposed upon them by the Eighteenth Amendment and the laws enacted to carry it into effect. We should stand squarely behind all State legislators and judicial officers who have upheld the law and all Federal officers who are sincerely seeking to uphold the statutes against the liquor evil.

And we should be just as fully committed to the observance of the law as we are to its enforcement. The enforcement of the law is a matter that is under the authority of the State and of the nation. But the observance of the law is a matter that should be a primary concern of the Church. For the use of intoxicating liquors as a beverage as well as the sale of liquor in defiance of the Constitution is an offense against the Discipline of the Church. We, therefore, call upon our own people carefully and religiously to observe the law and to give no encouragement or countenance to any who

in any way violate it. Whatever may be the final decision of courts touching the equal guilt of the buyers with the seller of illicit intoxicants, with us the buying and using of intoxicating drinks constitutes an offense against the Discipline of the Church as truly as does the sale of intoxicants.

Furthermore, renewed attention should be given to the education of our people and of the public at large touching the evils of drink and concerning the Christian duty of observing the laws of the land. The Prohibition Amendment came into being only after years of careful teaching with reference to the physical, moral, social, and economic evils resulting from the sale and use of intoxicating liquors. Through the work of the Woman's Christian Temperance Union, through careful teaching in the Sunday schools, and through years of instruction from our preachers in private and in the pulpits, the nation was at last aroused, and there was enacted the most significant legislation in history looking toward the good of society as a whole through the restriction of the activities of individuals. These processes of education must be renewed. We took too much for granted when the Amendment became the law of the land. We seemed to think that nothing more remained to be done. The forces of evil never sleep, and the Church of God must keep awake. We should, therefore, take steps looking toward more systematic instruction in our Sunday schools and Epworth Leagues, in our Churches, schools, and homes, with reference to the evils of drink and with respect to the immorality and crime of disobedience to law whether secret or open.

The Methodist Episcopal Church, South, professes no political creed. It is not and cannot be affiliated with any political party. It gladly embraces within its membership men and women of all political parties and of all political creeds. The Church, as such, can have no alliance with partisan politics and politicians. And it has no advice to give its membership with reference to their party affiliations. All this is quite beyond the sphere of the Church. But the Church does stand as the eternal enemy of unrighteousness of every name and every form. And we should let it be everywhere known that whenever any institution or organization becomes the friend and patron of the liquor traffic, or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found in the future, as in the past, battling against iniquity and on the side of personal and public righteousness.

XIII. THE PUBLICATIONS AND PERIODICALS OF OUR CHURCH

Methodism, possibly more than any modern religious movement, traces back to the initial impulse coming from her founder. John Wesley printed more books and pamphlets than any man before him

in the entire history of the Christian Church. It would be hardly too much to say that he was the discoverer of the power of the printing press. Always evangelization and education must go hand in hand.

At no time in its history has our Publishing House rendered more efficient service than at the present. It is now generally recognized that, with headquarters in Nashville and with branch houses in Richmond, Dallas, and San Francisco, we have not only a great printing plant, but a great and successful publishing house as well. In this regard the last ten years have witnessed a most notable period of growth and prosperity.

We mention the fact that this year of our Lord 1930 marks the seventy-fifth of the establishing of our Publishing House. You will wish to take note of this in some appropriate and helpful manner.

To the consideration of the future of our Church periodicals you should give careful attention. All over the country and in all communions the successful continuance of Church publications has become a problem. No Church can prosper without an efficient press. Our *Advocates* are necessary to the well-being of our Church. The membership of our Churches cannot be expected to show interest and enthusiasm in the work of the Church unless they have some adequate knowledge concerning it. There is much to be said in favor of the Conference organ with its close and intimate touch with the special field it is issued to serve. The connectional periodicals of the Church are also vital if our people are to have interest in Methodism as connectional and as at work along with other agencies for the advancement of our Lord's kingdom. But serious difficulties face them all. First, there is the multitude of periodicals of all sorts that come into the hands of our people; then there is the increased cost of publication confronted by all our *Advocates*; and there is also the difficulty of getting our papers into the offices and homes of our members. But there was never a time when an attractive and serviceable Church press was more needed. For it has become increasingly difficult to learn through the daily press what is actually happening in the world. A great Church press giving the news of the world is greatly needed by Christian people. Besides this, through current secular publications a vast deal of second-hand information touching scientific matters and an enormous output of superficial writing concerning things philosophical and theological comes into the homes of the people. We must have a strong and well-informed press to give our constituency the facts and the truth about these matters. Never was there a more determined attack upon the very foundations of the Christian religion. This is, therefore, no time to think of neglecting or abandoning our Church periodicals; it is rather the appointed time to come to their aid and to strengthen them in the noble service they seek to render.

There seems to be only one conclusion to which we can come: either the people do not want the kind of Church paper that is offered them or the Church has failed to find a way of getting it to them, or both. Something of a revolution in our Church paper system will probably be required in order to bring about what the Church wants and should have. But, if so, the responsibility should not be evaded. You will, therefore, give the most careful study to the interests of our Church periodicals, to the end that we may measure up to our full responsibility in protecting our people from hurtful errors and in disseminating useful information throughout all our constituency.

XIV. TWO CHRISTLIKE ENTERPRISES

1. *The Superannuate Endowment Fund.*—We are glad to be able to report to you that we have made progress in our Church-wide effort to raise an endowment fund of \$10,000,000 for our worn-out preachers and their dependents. The mere justice of this does not need now to be argued. Except in rare instances a preacher has no opportunity to lay by anything for his old age or for his family after death. He is, and must be, a man of one work. St. Paul is writing specially of the ministry when he says: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The preacher upon his ordination is exhorted to "apply himself wholly to this one thing, and draw all his cares and studies this way," and he takes upon himself the solemn vow to "lay aside the study of the world and of the flesh." The Church, therefore, puts itself under obligation to him. It is the duty of the Church to see that he is not neglected in sickness and old age. Of the total amount we set out to raise for the Superannuate Endowment Fund, our Board of Finance now has in hand approximately \$6,000,000. This is \$4,000,000 short of the original goal. But we do not believe that the Church has any thought of discontinuing its efforts until the entire amount has been paid in. Nor, even then, do we believe that a growing Church with increasing responsibilities will think of relaxing its efforts adequately to care for the men who have given their abilities and their very lives in the service of the kingdom.

2. *Our Hospitals.*—Our Church was strangely late in entering actively upon the duty of caring for the sick in hospitals. Others were in this field of service long before we were, and this in spite of the fact that the founder of Methodism was the first among modern ministers to give attention to the healing ministry of the Church of Christ. For it is interesting to note that in connection with the varied activities that clustered around the foundry in London there was a free clinic to which the poor might come for treatment and where medicine was given to those unable to buy. The explanation

of our long delay in this matter is, of course, to be found in the fact that in the development of our new country, with the urgency of our evangelistic opportunity, our major attention until recent years has been absorbed in that one particular activity. But the building of hospitals is itself an evangelistic agency. Christianity when true to itself must have regard to the bodies as well as to the souls of men. Human personality in its totality—soul and mind and body—must come under the power of Christ. We must love human beings as human beings if we are to assure them of our interest in their immortal souls. We rejoice, therefore, that since the year 1922, when the General Conference meeting in Hot Springs, Ark., ordered the organization of the General Hospital Board, the work of hospitalization has gone forward rapidly in our Church. We are sure that this important interest will have your careful attention.

XV. A QUESTION OF ORDERS AND ORDER

The orders of deacon and of elder are as old as the organized Christian Church. Already, within the New Testament period, the administrative offices of the Church took this form. And through the long history of the Church deacons and elders have functioned in the sacred affairs of worship and of service with special reference to the administration of the sacraments of the Church. John Wesley, whose genius for administration along with his passion for the New Testament evangel gave to the world the Methodist Church, while refusing to be bound by ecclesiastical tradition not rooted in history, was nevertheless careful to see that when Methodism was organized in America it should be organized in harmony with the practice of historic Christianity. In early days in the American colonies there seemed at times to be compelling reasons why Methodists should break away from this orderly way of doing things and, without ordination, give the holy sacraments to the scattered members of their societies who had long been without these means of grace. But the wisdom of constructive minds such as was Francis Asbury's prevailed, and organized Methodism with a dignified and orderly way of doing things was the outcome.

We ask you to consider whether or not our Church is to go forward in harmony with the usages of the Christian Church from the early centuries and in keeping with the methodical and impressive manner in which Episcopal Methodism has from the beginning done its work in America, or whether we are to break with the usage of the past and disregard the practice of our own Church from its very organization in this country.

Speaking frankly, the matter of orders in our Church seems to us to be in a chaotic condition. Our present position is both illogical and embarrassing. What we refer to is as follows: When the bishop

sets apart to the office of deacon the candidate presented to him by the Annual Conference, he addresses him in the following language: "It appertaineth to the office of a deacon to assist the elder in divine service, and especially, when he administereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize." Now, as a matter of fact, the man about to be ordained a deacon has already been doing every one of these things. He has not only been reading and expounding the Holy Scriptures; he has been, without the presence of an elder, administering the Holy Sacrament and baptizing also. For, as is generally known, recent legislation by the General Conference has given to any man serving as preacher in charge the right to perform the marriage ceremony, to administer the Sacrament of the Lord's Supper, and to baptize. We thus stand before the world in an illogical, unhistoric, and anomalous position. By General Conference majority legislation we have, in effect, reversed our historic Methodist position and have made our formal ordination to be empty of any real significance. But aside from this, there is no good reason why a man licensed to preach last month, and put in charge of a circuit this month, and having had no sufficient training for the work of the ministry, should be given the right and have imposed upon him the solemn responsibility to officiate at marriages, administer the Sacrament of the Lord's Supper, as well as to baptize. Such practice tends to belittle the sanctity of the marriage ceremony, which needs to have thrown about it all the holy influences of the Church, and to make the Sacrament of the Lord's Supper, which is the holiest of all the services of the Church, so unimpressive and commonplace as to empty it of any real spiritual significance. And there is no need of thus putting these solemn services in the hands of untaught and inexperienced beginners. If there ever was a time for this, that time has long since passed. In all parts of the Church elders and deacons are available for these services. Nowhere within our connection is there such a dearth of regularly ordained men as would justify such disregard both of orders and of proper order in the work of the Church. We earnestly recommend that this unwise legislative enactment be rescinded.

But if it should still seem wise to you to allow young men to administer the sacraments of the Church immediately upon assuming the duties of a preacher in charge, we suggest that, in lieu of our present legislation, you might consider the wisdom of making eligible to deacon's orders upon their admission on trial such candidates as fully meet the educational requirements of our Church; and that such as have passed the course of study required for elder's orders, or have received a Bachelor of Divinity degree from one of our accredited Schools of Theology, be made eligible to elder's orders upon their

admission into full connection at the end of two years on trial in an Annual Conference.

XVI. EPISCOPAL SUPERVISION AT HOME AND ABROAD

The General Conference held in Oklahoma City in 1914 adopted resolutions recommending to the College of Bishops that the whole Church be divided into Episcopal Districts and that the same bishop be assigned to a given district from year to year for a quadrennium. The following General Conference meeting in Atlanta in 1918 adopted resolutions making the same recommendations and suggesting a plan of episcopal districts with the suggestion that the bishops assigned to the mission field reside in certain cities that were named and that the bishops assigned to work in the home field fix their residences in the important cities of our territory.

Your bishops have endeavored to follow both the spirit and the letter of these recommendations. In the home field the Church has been divided into episcopal districts, and the bishops have fixed their residences in the important cities of our territory. The bishops have also been assigned to districts from year to year for quadrennial service. On the foreign field, for obvious reasons, it has not always been possible to obey the letter of these recommendations; but we have endeavored to follow their spirit. Each bishop will, in his report to be submitted to this General Conference, give an account of his work in keeping with the expressed wishes of the General Conference.

1. *Episcopal Supervision at Home.*—With the experience of four quadrenniums to instruct us, we desire to give expression to our judgment touching the wisdom of continuous quadrennial service in a fixed episcopal district. Frankly, we do not believe that this plan has been entirely satisfactory to the Church, and we think that we should let you know that it has not been altogether satisfactory to the bishops themselves. We doubt if one and the same bishop should make the appointments of the preachers from year to year for a considerable term of years. We are convinced that it will be best both for the Church at large and for the bishops themselves if the present plan be given a measure of flexibility.

We believe that much good is to be derived from continuity during a term of years in the supervision of the general administrative work of the Conferences. Episcopal supervision should continue to be arranged with this in view. But we also believe that occasional changes in the presidency of the Conferences would make for the good of all concerned. We are your servants. We desire to give the best possible service to the Church. We ask your coöperation and we request your advice in this matter.

2. *Episcopal Superintendence on the Foreign Field.*—The matter of episcopal superintendence on the foreign field calls for careful

study. With reference to our foreign work the following facts and principles must be taken into consideration. The spirit of unity should continue and prevail throughout all our world parish. The largest degree of autonomy compatible with efficiency should, as has already been suggested, be given the Churches on the foreign field. While making it plain to them that our Methodism as an ecclesiasticism has no desire to perpetuate itself in other countries, we should also make it plain that the Church of God is broader than any national or racial boundaries and that our purpose is to continue to render the fullest measure of service in the mission fields of the Church.

With reference to the assignment of bishops to reside continuously in foreign lands, we ask that you study this question in the light of the experience of other Methodisms as well as in the light of our own experience. But if greater freedom is to be allowed your bishops in the presidency of Conferences in the homeland, it would seem advisable that some freedom be allowed in the mission field. In addition to this, the occasional visit of a different bishop from the home Church would keep the Church at home and the Churches in other lands in closer touch the one with the other and would bring to the Church in America a broader interpretation of the needs and opportunities of the Church abroad.

3. *The Death of Bishop Hendrix and of Bishop Dickey.*—Since the last General Conference two of our number have passed to their eternal reward.

Eugene Russell Hendrix had come to the office of bishop in the year 1886. For thirty-six years he served actively in the Conferences at home and on the mission field. By his culture, his consecration, and his unusual administrative ability he made a large contribution to American Methodism and to the work of the Church universal.

James Edward Dickey had behind him a singular record of purity and dignity and usefulness when he was called to the high office of a bishop in the Church of God. He had been elected bishop in 1922, and wherever he had gone he had won for himself a place of affection and honor because of his faithful and efficient labors.

You will, of course, provide for suitable services in memory of these brethren at some time during this General Conference.

4. *The Election of Additional Bishops.*—As for ourselves, we have been able to preside over the Annual Conferences and to attend to all matters of administration in a manner well known to the Church. We suggest, however, in view of the fact that no bishops have been elected for eight years and the further fact that three active bishops have passed away since any were elected, that the episcopacy be strengthened to such extent as seems wise to the General Conference.

XVII. THE SPIRITUAL MISSION OF METHODISM

The special mission of Methodism, we have been reminding you, is "to reform the continent and to spread Scriptural holiness over these lands." The Methodist Revival began with the experience of the "warmed heart." It offered salvation to all men everywhere who turned from sin and trusted in Christ as the only Saviour. For sheer gladness of heart it set the world to singing. It held up before men its ideal of Christian perfection, "perfecting holiness in the fear of the Lord." And there can be no doubt that "the ideal presented to the Methodist people produced a type of manhood and womanhood which reacted upon human society like a cleansing and refreshing stream." And in the early Methodism a large place was given to works of charity and philanthropy. It should be noted, however, as Isaac Taylor has pointed out, that the philanthropy of early Methodism was an "evangelic philanthropy." That is to say, it was motivated by the spirit of evangelism and ministered to men having in view not only their bodily necessities, but also their moral and spiritual needs. For always men's first needs are their spiritual needs; and the only values that have intrinsic and eternal significance are spiritual values. In our present-day shift of interest from eternity to time, from the spiritual to the material, from the soul to the body, and from the individual to society, we are in immediate peril of forgetting that, in the last analysis, the salvation of the soul is the first and final concern of the Christian religion. For it was for men as sinners and men as immortal that Christ lived and taught and suffered and agonized and died and rose again.

Nowadays, however, we have become occupied with many other things. We are "cumbered about much serving." Our Methodism has grown into a great and world-wide ecclesiasticism. Our missionary enterprises run around the world; our colleges and universities call for constant attention; the work of teacher training in the Sunday school has been organized so as to reach every pastor and every teacher; the gathering of great sums of money for the building of great institutions absorbs a large part of the time and thought of our pastors. The various causes of the Church have each its special time for special appeal. The local Church has become a center of business activities, so much that congregations frequently demand a capable business man rather than a faithful preacher of the gospel that the enterprises of the Church may have at their head a wise and efficient administrator. As a result of these conditions some of our best men are turning aside from the work of the regular pastorate, and large numbers of young men in preparation for the ministry are hesitating before entering a field where they shall be required to do many things good and important in themselves, but to the doing of which they do not feel divinely called. It is the

part of Christian statesmanship to face these things frankly and fearlessly.

And we confront another danger. Speaking in general terms, the work of the Christian Church is threefold: philanthropic, prophetic, and evangelistic. Of the philanthropic we have already spoken. Now, Methodism has always felt the prophetic call. This is seen in our founders' conviction that God raised them up "to reform the continent." The Old Testament prophets were all reformers. The message of the prophet was primarily a message of reform. But the New Testament evangel is not chiefly a message of reform; it is essentially a message of redemption. And, as is well known, it was the evangelistic work of Methodism that led the way to the great reform movements of the eighteenth and nineteen centuries. And it needs to be said with all possible emphasis that reform movements not based on spiritual foundations are always transitory and disappointing. The first business of a Methodist preacher is to proclaim the gospel of redemption. Besides this, reform movements, being immediately visible and tangible, may easily absorb all our energies and consume all our time. Presently we shall begin to think that the kingdom of heaven is immediately to appear. But we are likely to awake suddenly to the fact that our reforms were but superficial while the trouble we sought to remedy lay deep within the human heart. Only as men are born again shall we see the kingdom of God come. These two things are, of course, not in opposition the one to the other. As a matter of fact, each helps the other. Better human conditions make it easier to do right and harder to do wrong, while men who have been baptized into the spirit of Jesus will not long tolerate evils in society that wreck and ruin the lives of men and women and little children for whom Christ died. But first and last and always the main stress must be laid on the things that are spiritual. When we "seek first the kingdom of God and his righteousness," then all these other things shall be added unto us.

In their address to the General Conference four years ago, your General Superintendents called attention to the importance of doing something to lighten the burden of things temporal resting on our faithful pastors. As was said then: "These sacred obligations cannot possibly be met if the preacher is to be only a man of affairs, to lose himself in a multitude of details, and, in the language of Scripture, to become a server of tables." And if our preachers are to lead in a new revival of spiritual religion, they must be set free to be preachers of the Christian gospel, and they must be at liberty to follow the guidance of the Holy Spirit in the messages that they deliver out of God's Word. For every great revival in history has been a revival of preaching. The pulpit has always been the preacher's throne of power. It is the will of God that the world shall be saved through

preaching. Preaching must not be crowded into a second and lower place in the ministry of the pastor. The preacher, therefore, must have ample time to devote to the study of the needs of his people and to the faithful presentation of the sufficiency of the gospel. He must be allowed to "draw all his cares and studies this way." Prophets and apostles have always been men who took time to commune with God; and no minister can preach with power on Sunday morning who has been only a business man all the week.

We are not to be understood as suggesting that we are raising too much money, but we do say that we are making too many separate financial appeals. And we suggest that the laymen should assume larger responsibility in the gathering of these funds. When, in the first days of the Christian Church, this was done in order that the apostles might give themselves "continually to prayer, and to the ministry of the word"; then "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient unto the faith." We may expect similar conditions to follow where the same conditions are fulfilled.

The work of religious education has come to occupy a very large place in the activities of our Church. We do not think that we are overemphasizing religious education. That could hardly be done. But we do believe that, with different General Boards, each making a separate educational appeal and presenting a separate educational program, there is grave danger lest our pastors come to feel that their chief business as pastors is to guide in the religious education of our own children and young people, and thus overlook the importance of an aggressive evangelism with reference to those who live beyond the pale of the Church. If we ever come to take this position and to follow definitely this method, then we shall have made a complete surrender of the gospel which is "the power of God unto salvation to every one that believeth." If the Church can only hope to protect itself against the encroachments of the world, then has the Church already acknowledged defeat.

And let us make the new quadrennium a four-year period of definite spiritual advance. The times are propitious. The occasion is inviting. Everywhere among Christian people there seems to be a yearning after deeper and more vital experience of religion. The questions that for a time divided us we have now put behind us. The fears that were entertained by many devout souls, that our preachers were no longer true to the faith of our fathers, have turned out to be largely groundless. Our ministers are true and faithful men. They themselves are far more anxious about these things than many people know. The Spirit of God seems to be brooding over his Church and awaking within us unutterable longings. Let us re-

spond to his wooing. Let us rise in response to the Divine urgency. Let us welcome the opportunity and prepare to meet it. As you already know, the evangelical Churches are this year observing the nineteen hundredth anniversary of the Day of Pentecost. You will, of course, desire to make suitable plans to participate in this celebration. But we suggest that not for the year of our Lord 1930 alone, but for the entire quadrennium, definitely spiritual affairs be made our chief concern. We do not mean to suggest that we enter principally upon a campaign to add additional names to our Church rolls. We may be confident that in due time the Lord will add daily to our number such as are being saved. What we most need is the deepening of the religious experience of our own people; the revival of family religion in the homes of our Church members; the fuller interpretation of the mind of the Master to the men of to-day with reference to all aspects of human living; the bringing back of the sense of the Divine presence into the common, everyday life of men; the development of a broader spirit of brotherly love amongst ourselves and with reference to all God's people everywhere; and a very definite effort by personal and pastoral evangelism and by the faithful preaching of the gospel of the grace of God to bring to Christ the multitudes who as yet have not been reached through the ordinary channels of Church activity. Your bishops crave the privilege of taking their proper part in such forward movement. We offer our services through coöperation with your present Commission on Evangelism, or through a special commission to be set up by this General Conference as your wisdom may determine.

"Now unto him that is able to do exceedingly abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

WARREN A. CANDLER,
COLLINS DENNY,
EDWIN D. MOUZON,
JOHN M. MOORE,
W. F. McMURRY,
U. V. W. DARLINTON,
H. M. DUBOSE,
W. N. AINSWORTH,
JAMES CANNON, JR.,
WILLIAM B. BEAUCHAMP,
SAM R. HAY,
HOYT M. DOBBS,
HIRAM A. BOAZ.

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North Mississippi.....	V. C. Curtis G. F. Maynard	T. M. Bradley J. G. McGowen	W. N. Duncan R. A. Meek	T. H. Dorsey	L. P. Wasson J. R. Countiss J. G. McGowen R. H. Shuttle	E. N. Broyles T. E. Pegram
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Northwest.....	J. E. Needham	J. B. Needham	J. W. Hunt	D. B. Doak	E. E. White	C. W. Webb
Northwest Texas.....	W. M. Pearce Boyd M. McKewen O. H. Cline	J. O. Haynes Mrs. Nat G. Rollins	J. W. Hunt J. R. Porter	D. P. Yoder	E. E. White	C. W. Webb
Pacific.....	W. J. Sims C. C. Stephenson Fred C. Woodard L. E. Todd	G. C. Emmons A. H. Moore Fred C. Woodard W. E. Brown Orville Zimmerman	R. P. Shuler C. C. Stephenson Fred C. Woodard W. E. Brown Orville Zimmerman	W. H. Nelson Nathan Newby Fred C. Woodard A. F. Smith R. G. Applegate	W. J. Sims Nathan Newby Fred C. Woodard C. W. Webb W. A. Ruggles	G. C. Emmons C. W. Webb J. S. Ryang
Polish-Danzig Mission.....	Fred C. Woodard	Fred C. Woodard	Fred C. Woodard	Fred C. Woodard	Fred C. Woodard	Fred C. Woodard
St. Louis.....	L. E. Todd	L. E. Todd	L. E. Todd	L. E. Todd	L. E. Todd	L. E. Todd
Siberia Korean Mission.....	Mrs. E. A. Kitchell	Mrs. E. A. Kitchell	Mrs. E. A. Kitchell	Mrs. E. A. Kitchell	Mrs. E. A. Kitchell	Mrs. E. A. Kitchell
South Brazil.....	J. S. Ryang G. D. Parker	J. S. Ryang G. D. Parker	J. S. Ryang G. D. Parker	J. S. Ryang G. D. Parker	J. S. Ryang G. D. Parker	J. S. Ryang G. D. Parker
South Carolina.....	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte	D. M. McLeod J. G. Guilds T. D. Ellis J. M. Rogers C. E. Ruyte
South Georgia.....	T. D. Ellis J. M. Rogers C. E. Ruyte	T. D. Ellis J. M. Rogers C. E. Ruyte	T. D. Ellis J. M. Rogers C. E. Ruyte	T. D. Ellis J. M. Rogers C. E. Ruyte	T. D. Ellis J. M. Rogers C. E. Ruyte	T. D. Ellis J. M. Rogers C. E. Ruyte
Southwest Missouri.....	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	Mrs. J. E. McDonald E. B. Chappell John W. Barton A. Frank Smith T. E. Acker
Tennessee.....	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker	E. B. Chappell John W. Barton A. Frank Smith T. E. Acker
Texas.....	John W. Barton A. Frank Smith T. E. Acker	John W. Barton A. Frank Smith T. E. Acker	John W. Barton A. Frank Smith T. E. Acker	John W. Barton A. Frank Smith T. E. Acker	John W. Barton A. Frank Smith T. E. Acker	John W. Barton A. Frank Smith T. E. Acker
Texas Mexican Mission.....	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges
Upper South Carolina.....	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges	R. F. Morris E. F. Hodges
Virginia.....	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	J. W. Moore S. H. Short Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright
West Oklahoma.....	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Forney Hutchinson M. A. Besson Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright
West Texas.....	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright	Paul B. Kern H. E. Draper H. E. Jackson E. K. McLeary G. L. Hockney W. M. Given C. W. Bright
Western Mexican Miss.....	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	Laurence Reynolds J. W. Moore R. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald
Western N. Carolina.....	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald	G. T. Rowe W. R. Odell R. J. Yeak Bruce McDonald
West Virginia.....	R. J. Yeak Bruce McDonald	R. J. Yeak Bruce McDonald	R. J. Yeak Bruce McDonald	R. J. Yeak Bruce McDonald	R. J. Yeak Bruce McDonald	R. J. Yeak Bruce McDonald

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Baltimore.....	G. W. Twynham W. H. Moore	G. W. Twynham W. H. Moore	W. H. Moore				G. W. Twynham W. H. Moore
Brazil.....	O. Lindenberg J. L. Becker	O. Lindenberg W. A. Davis	O. Lindenberg W. A. Davis				O. Lindenberg W. A. Davis
Calif. Oriental Mission.....	F. F. Netto J. F. Netto	F. F. Netto J. F. Netto	A. D. Porter	P. E. Riley	F. P. Culver W. Erskine Williams		J. L. Becker F. F. Netto
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Central Texas.....	W. C. Hawk J. Y. Sung	W. C. Hawk J. Y. Sung					F. F. Netto H. B. Hawk
China.....	Luis Alonso Mrs. Miguel Soto	Luis Alonso Mrs. Miguel Soto					E. N. Peters J. C. Hawk
Cuba.....	Vaclav Vancura J. Y. Bowman	Vaclav Vancura J. Y. Bowman	C. L. O'Neal				Y. C. Yang Luis Alonso
Czechoslovak.....	C. L. O'Neal M. J. Butler	C. L. O'Neal M. J. Butler	R. T. Blackburn J. R. Code, Jr.		W. M. Crutchenfield	J. H. Wharton	Mrs. Miguel Soto Vaclav Vancura
Denver.....	S. S. Orwig W. J. Carpenter	S. S. Orwig W. J. Carpenter	C. E. Gastie W. A. Myers	I. C. Jenkins C. E. Earnest	C. E. Gastie W. A. Myers	L. M. Whyles Harwell Wilson	R. T. Blackburn S. S. Orwig
East Oklahoma.....	C. E. Earnest L. F. Martin	C. E. Earnest L. F. Martin	J. H. Tierrell R. N. Havens	C. E. Earnest J. A. Burrow	Douglas Bailey C. K. Wingo		S. W. Walker Mrs. T. C. Banks
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Holston.....	Cleveland Rippey Johnson E. Tiger	Cleveland Rippey Johnson E. Tiger	W. G. Cram Mrs. J. H. Spillman		W. L. Clark	M. C. Redwine	O. H. Free Cleveland Rippey
Illinois.....	Thomas H. Haden W. L. Clark	Thomas H. Haden W. L. Clark	D. W. Lim K. S. Koo				Johnson E. Tiger Thomas H. Haden
Indian Mission.....	W. L. Clark M. C. Redwine	W. L. Clark M. C. Redwine					W. L. Clark C. W. Attkin
Japan Mission.....							
Kentucky.....							
Korea.....							
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Mexico.....	Juan N. Pascoe	Juan N. Pascoe	Juan N. Pascoe				Juan N. Pascoe
Mississippi.....	W. A. Hayes J. C. Wood	H. A. Catlin	B. L. Sutherland O. C. Hull	B. L. Sutherland P. L. Blackwell	J. T. Leggett M. M. Satterfield	P. L. Blackwell	J. L. Decell J. M. Satterfield

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New Mexico.....	E. Y. Burton	Mrs. W. M. Alexander		S. P. Cresap		F. C. Stephens
North Alabama.....	R. C. Edwards	R. C. Edwards				R. C. Edwards
North Arkansas.....	J. H. Mullis	J. H. Mullis				J. H. Mullis
North Carolina.....	M. E. Lazegy	W. E. Morris	R. T. Tyler	Clare Purcell	Clare Purcell	George W. Read
North Georgia.....	R. B. Carr	N. L. Miller	John T. Cooper	E. J. Garrison	Charles W. Sarver	H. C. Blackwood
North Mississippi.....	W. R. Stuck	J. Q. Schliser	M. J. Russell	J. A. Anderson		O. E. Goddard
North Texas.....	Josephus Daniels	H. C. Smith	T. M. Grant	F. S. Love	S. A. Cotton	Mrs. O. E. Goddard
Northwest.....	Nath Thompson	W. P. Few	J. F. Bruton	M. L. Matthews	M. L. Matthews	H. M. North
Northwest Texas.....	Nath Thompson	W. P. Few	L. M. Twiggs	Wallace Rogers	C. C. Jarrell	W. L. Knight
Pacific.....	W. R. Stuck	W. R. Stuck	T. M. Bradley	G. W. Westmoreland	John B. Hutcheson	C. C. Jarrell
Polish-Danzig Mission.....	Josephus Daniels	W. P. Few	T. E. Pegram	W. C. Curtis	T. H. Dorsey	T. H. Dorsey
St. Louis.....	Nath Thompson	W. P. Few	G. F. Maynard	R. A. Meek	T. E. Pegram	C. C. Sealeman
South Brazil.....	T. H. Dorsey	W. P. Few	E. D. Jennings	W. T. Whiteside	Will C. Anderson	John Speer
South Carolina.....	E. V. Cole	W. M. Pearce	D. B. Doak	D. B. Doak	J. O. Haymes	J. B. Needham
South Georgia.....	W. B. Wilson	P. W. Hern	D. P. Yoder	H. S. Black	H. S. Black	C. A. Bickley
Southwest Missouri.....	J. B. Needham	C. C. Stephenson	G. C. Enmons	Nathan Newby	C. C. Stephenson	Boyd M. McKown
Tennessee.....	J. W. Hunt	Fred C. Woodard	W. E. Brown	R. G. Applegate		G. C. Enmons
Texas.....	P. W. Horn	W. A. Ruggles	Orville Zimmerman			Fred C. Woodard
Texas Mexican Mission.....	R. P. Shuler	A. D. Betts	C. R. Jenkins	Peter Stokes	W. Stackhouse	A. F. Smith
Upper South Carolina.....	Nathan Newby	W. W. Smoak	C. Whitehurst	Walter Anthony	J. M. Outler	Mrs. E. A. Kitchell
Virginia.....	Fred C. Woodard	J. D. Gardner	H. U. Campbell	J. M. Rogers	J. D. Gardner	Mrs. E. A. Kitchell
West Oklahoma.....	W. A. Thomas	O. A. Parks				Otto Reif
West Texas.....	G. D. Parker					G. D. Parker
Western Mexican Miss.....	A. D. Betts	Mrs. J. E. McDonald	E. P. Anderson	Mrs. J. E. McDonald	P. L. DeHardt	H. U. Campbell
Western N. Carolina.....	W. W. Smoak	E. B. Chappell	Mrs. J. P. Harvill	W. E. Doss	W. V. Jarrott	S. O. Brill
Western Virginia.....	J. A. Thomas	King Vivion	R. W. Adams	Glenn Flinn	W. F. Rawls	H. W. Seay
	George S. Jones	Carl Markley	W. C. Windham	L. B. Elrod	Ira F. Key	J. F. Rawls
	C. E. Ruyle	R. F. Morris	A. L. Gunter	W. L. Dean	H. F. Banker	W. F. Fendren
	C. C. Robertson	H. N. Snyder	J. M. Rowland	F. S. Onderdonk	A. L. Gunter	C. E. Pele
	W. B. Taylor	S. C. Hatcher	F. E. Kellam	A. C. Summers	A. C. Summers	C. E. Pele
	W. O. Batts	B. T. Hart	H. M. Ratliff	J. B. Winn	S. C. Hatcher	C. H. Hardin
	Jesse Lee	H. M. Ratliff	H. E. Jackson	W. H. Stansell	D. B. Hauger	J. C. Pfeiffer
	James Kilgore	Mrs. W. L. Barr	C. C. Weaver	K. P. Barton	M. A. Beeson	O. V. Hanger
	Mrs. J. W. Mills	C. C. Weaver	E. A. Cole	R. B. Cousins	David T. Peel	Forney Hutchinson
	F. S. Onderdonk	James E. Lambeth				J. I. Murray
	B. R. Turnipseed	R. J. Yeak				W. F. Bryan
	E. P. Hodges	Mrs. R. T. Brown				H. E. Jackson
	G. W. Jones					Laurence Reynolds
	S. W. Anes					W. A. Newell
	S. H. Babcock					J. A. Jones
	A. W. Fanning					W. M. Given
	David T. Peel					Mrs. R. T. Brown
	Laurence Reynolds					
	C. M. Pickens					
	H. A. Dunham					
	W. M. Given					
	G. W. Bright					

III. DELEGATES TO THE TWENTY-FIRST GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

- Alabama Conference.**—Clerical: A. J. Lamar, H. M. Andrews, R. R. Ellison, W. D. Agnew, O. S. Welch, W. M. Curtis, W. R. Bickerstaff. Alternates: N. B. McLeod, W. H. McNeal, J. C. James, J. W. Frazer. Lay: S. H. Blan, J. T. Ellison, T. D. Samford, E. R. Malone, J. A. Wylie, M. M. McCall, Mrs. E. W. Berry. Alternates: W. J. Singletary, O. L. Tompkins, Tupper Lightfoot, B. B. Ross 14
- Arizona Conference.**—Clerical: H. M. Bruce. Alternate: C. Frank York. Lay: B. F. McGough. Alternate: Mrs. H. M. Bruce 2
- Baltimore Conference.**—Clerical: N. B. Harmon, Jr., H. M. Canter, H. H. Sherman, J. H. Wells. Hubert Sydenstricker, J. C. Copenhaver, F. J. Prettyman. Alternates: J. J. Rives, E. L. Woolf, G. G. Martin, J. H. Balthis. Lay: B. H. Hiner, James P. Woods, D. C. Roper, A. E. Huddleston, W. G. Hardy, J. P. Stiff, M. L. Walton, Jr. Alternates W. W. Millan, W. T. Doosing, James Walker, E. Chase Bare 14
- Belgian Mission.**—Clerical: W. W. Twynham. Alternate: W. G. Thonger 1
- Brazil Conference.**—Clerical: W. H. Moore. Alternate: Epaminondas Moura. Lay: Oswaldo Lindberg. Alternate: Josue Cardoso d'Affonseca 2
- California Oriental Mission.**—Clerical: W. A. Davis 1
- Central Brazil Conference.**—Clerical: J. L. Becker. Alternate: Guaracy Silveira. Lay: Francisco Faria Netto. Alternate: Elias Escobar, Jr. 2
- Central Texas Conference.**—Clerical: F. P. Culver, Cullom H. Booth, A. D. Porter, E. B. Hawk, J. E. Crawford, P. E. Riley, J. W. Bergin, W. H. Coleman, C. R. Wright. Alternates: F. O. Waddill, C. O. Shugart, F. L. Meadow, J. N. Rentfro. Lay: Mrs. J. H. Stewart, H. H. Simmons, W. Erskine Williams, George W. Barcus, W. J. Baker, F. F. Downs, H. N. Peters, W. F. Barnett, H. C. Shropshire. Alternates: E. J. White, W. A. Tarver, F. P. McElwrath, J. E. Hickman 18
- China Conference.**—Clerical: Z. T. Kaung, P. D. Woo, J. C. Hawk. Alternate: J. W. Cline. Lay: Mrs. F. K. Tsao, Y. C. Yang, W. Y. Sung. Alternate: L. G. Lea 6
- Cuba Conference.**—Luis Alonso. Alternate: H. B. Bardwell. Lay: Mrs. Miguel Soto. Alternate: Mrs. S. A. Neblett 2
- Czechoslovak Conference.**—Clerical: Vaclav Vancura. Alternate: Joseph P. Bartak. Lay: Jiri Prochazka. Alternate: Vaclav Dusa 2
- Denver Conference.**—Clerical: J. Y. Bowman. Alternate: F. R. Poage. Lay: C. L. O'Neal. Alternate: C. D. Freeman 2
- East Oklahoma Conference.**—Clerical: L. S. Barton, W. M. Crutchfield, M. L. Butler, R. T. Blackburn. Alternates: W. L. Blackburn, J. H. Ball. Lay: J. R. Cole, Jr., S. S. Orwig, J. H. Wharton, C. E. Castle. Alternate: A. E. Bonnell, Burton Kidd 8

- Florida Conference.**—Clerical: Smith Hardin, L. M. Broyles, I. C. Jenkins, L. M. Spivey, W. A. Myres, W. J. Carpenter, S. W. Walker. Alternates: M. H. Morton, A. H. Cole, W. F. Dunkle, J. H. Daniel. Lay: L. P. McCord, J. H. Therrell, Mrs. T. C. Banks, T. F. Alexander, J. T. Feaster, Harwell Wilson, C. E. Earnest. Alternates: Douglas Bailey, John S. Taylor, Mrs. F. B. Godfrey, C. B. Peeler. 14
- Holston Conference.**—Clerical: J. W. Perry, J. S. French, C. K. Wingo, I. P. Martin, J. A. Baylor, R. N. Havens, R. B. Platt, Jr., J. A. Burrow. Alternates: W. M. Bunts, E. D. Worley, R. E. Greer. Lay: J. N. Hillman, W. E. Brock, F. A. Carter, Mrs. L. A. Tynes, W. O. Mims, G. A. Lambert, C. C. Sherrod, R. F. Carr. Alternates: J. P. Browder, W. K. Barnett, J. W. Saylor 16
- Illinois Conference.**—Clerical: O. H. Free. Alternate: W. D. Humphrey. Lay: Cleveland Rippy. Alternate: Clarence New 2
- Indian Mission.**—Clerical: Johnson E. Tiger 1
- Japan Mission.**—Clerical: Thomas H. Haden. Alternate: H. P. Jones 1
- Kentucky Conference.**—Clerical: W. G. Cram, J. L. Clark, W. S. Maxwell, W. L. Clark. Alternates: W. E. Arnold, F. B. Jones. Lay: Mrs. J. H. Spillman, M. C. Redwine, James T. Cannon, C. W. Aitkin. Alternates: W. W. Ball, Charles Putman. 8
- Korea Conference.**—Clerical: D. W. Lim, I. Y. Kim. Alternate: M. B. Stokes. Lay: Y. S. Koo, C. H. Lee. Alternate: Miss Laura Edwards 4
- Little Rock Conference.**—Clerical: James Thomas, J. J. Stowe, A. C. Millar, Clem Baker, J. A. Henderson. Alternates: J. C. Glenn, C. J. Greene, J. W. Workman. Lay: G. W. Pardee, Carl Hollis, J. P. Womack, Mrs. F. M. Williams, J. H. Waters. Alternates: W. R. Boney, C. F. Elza, Noel Martin. 10
- Louisiana Conference.**—Clerical: F. N. Parker, H. T. Carley, Robert E. Goodrich, Robert W. Vaughan, W. W. Holmes. Alternates: Robert H. Harper, W. Winans Drake, W. L. Doss, Jr. Lay: T. L. James, H. H. White, T. W. Holloman, S. M. McReynolds, W. S. Holmes. Alternates: A. M. Mayo, Mrs. V. H. Spinks, W. A. McKennon. 10
- Louisville Conference.**—Clerical: A. R. Kasey, J. G. Akin, J. W. Johnson, P. H. Davis, Baxter W. Napier. Alternates: H. H. Jones, G. W. Hummel. Lay: J. H. Dickey, Mrs. W. J. Piggott, J. A. Akin, C. W. Taylor, S. M. Harris. Alternates: R. E. Cooper, William Elliott. 10
- Memphis Conference.**—Clerical: L. H. Estes, F. H. Peebles, J. W. Blackard, W. F. Maxedon, J. Mack Jenkins, J. D. Canady, F. R. Hill, Jr. Alternates: T. W. Lewis, Syl Fisher, W. W. Armstrong, E. M. Mathis. Lay: J. R. Pepper, F. T. Randle, Mrs. S. Homer Tatum, R. E. Womack, G. T. Fitzhugh, A. R. Steele, E. T. Weakley. Alternates: T. H. Stokes, J. M. Senter, Mrs. W. D. Taylor, Mrs. E. A. Tucker. 14
- Mexico Conference.**—Clerical: Juan Nicanor Pascoe. Alternate: Benjamin Fernandez. Lay: Elias Hernandez. Alternate: Sra. Argentina S. de Vargas. 2
- Mississippi Conference.**—Clerical: J. L. Decell, J. T. Leggett, W. A. Hays, B. L. Sutherland, H. A. Gatlin, T. J. O'Neil. Alternates: J. L. Neill, W. H. Lewis, J. L. Sells. Lay: J. C. Wood, T. L. Bailey, W. T. Denman, M. M. Satterfield, H. H. Hinton, W. A. Holloway. Alternates: O. C. Hull, P. L. Blackwell, J. M. Foreman. 12

- Missouri Conference.—Clerical: W. M. Alexander, R. C. Holliday, J. D. Randolph, F. C. Tucker, Robin Gould. Alternates: W. P. Wynn, E. W. Potter. Lay: M. E. Lawson, S. P. Cresap, F. F. Stephens, Mrs. W. M. Alexander, E. Y. Burton. Alternates: W. A. Craven, T. W. Lyell. 10
- New Mexico Conference.—Clerical: N. L. Linebaugh, R. C. Edwards. Alternates: C. K. Campbell, J. T. Redmon. Lay: J. E. Robertson, J. H. Mullis. Alternates: C. E. Mead, Mrs. I. J. Ayers 4
- North Alabama Conference.—Clerical: Arthur J. Moore, W. G. Henry, W. E. Morris, G. M. Davenport, Clare Purcell, M. E. Lazenby, H. M. Stevenson, R. T. Tyler, G. W. Read, L. C. Branscomb, B. T. Waites. Alternates: I. F. Hawkins, W. R. Battle, S. L. Dobbs, L. F. Stansell, W. E. Faust, R. L. Dill. Lay: F. B. Yielding, R. B. Carr, Ben L. Ingram, R. F. Lovelady, N. M. Rowe, N. L. Miller, H. C. Blackwood, E. A. Hammett, C. W. Sarver, John T. Cooper, E. J. Garrison. Alternates: F. H. Craddock, C. H. Ohme, G. E. Snively, W. W. Brandon, Paul S. Haley, W. S. Welch 22
- North Arkansas Conference.—Clerical: O. E. Goddard, H. Lynn Wade, James A. Anderson, J. W. Crichlow, F. R. Hamilton, J. Q. Schisler. Alternates: F. M. Tolleson, William Sherman, E. T. Wayland. Lay: J. M. Williams, J. H. Reynolds, W. R. Stuck, Mrs. O. E. Goddard, A. L. Hutchins, M. J. Russell. Alternates: F. M. Daniel, Hugh Basham, A. L. Malone 12
- North Carolina Conference.—Clerical: J. M. Ormond, T. McM. Grant, H. C. Smith, W. A. Stanbury, F. S. Love, H. M. North, S. A. Cotton, E. C. Few. Alternates: E. L. Hillman, M. T. Plyler, H. B. Porter, M. Bradshaw. Lay: W. P. Few, J. F. Bruton, C. F. Harvey, R. L. Flowers, M. L. Matthews, Josephus Daniels, W. L. Knight, Mrs. H. J. Faison. Alternates: C. S. Wallace, Mrs. Walter Patten, Junius Wren, A. W. Oakes 16
- North Georgia Conference.—Clerical: W. A. Shelton, W. P. King, A. M. Pierce, C. C. Jarrell, Wallace Rogers, L. M. Twiggs, S. P. Wiggins, Nathan B. Thompson, H. L. Edmondson, John S. Jenkins. Alternates: W. T. Hunnicutt, R. L. Russell, M. A. Franklin, G. M. Eakes, W. H. LaPrade, Jr. Lay: N. G. Slaughter, John B. Hutcheson, Harvey W. Cox, Mrs. Luke G. Johnson, Sam Tate, Smith L. Johnston, C. V. Curtis, T. W. Harbin, Arthur Brooke, Mrs. J. N. McEachern. Alternates: George W. Westmoreland, I. S. Ingram, John A. Manget, M. S. Bell, M. L. Allison 20
- North Mississippi Conference.—Clerical: V. C. Curtis, W. N. Duncan, J. R. Countiss, E. Nash Broyles, T. M. Bradley, T. H. Dorsey. Alternates: L. P. Wasson, E. H. Cunningham, J. H. Felts. Lay: George F. Maynard, James G. McGowen, John W. Kyle, R. A. Meek, Thomas E. Pegram, Herbert Holmes. Alternates: D. H. Hall, J. H. McKinnon, A. W. Milden 12
- North Texas Conference.—Clerical: C. C. Selecman, O. T. Cooper, G. C. French, C. A. Spragins, S. A. Barnes, R. G. Mood, W. T. Whiteside, E. V. Cole. Alternates: F. M. Richardson, S. S. McKenney, J. A. Old. Lay: E. D. Jennings, W. B. Hamilton, R. H. Shuttles, John Speer, Mrs. S. M. Black, Jess Morris, W. B. Wilson, J. W. Blanton. Alternates: Will C. Anderson, Sam Householder, J. C. DeShong 16

Northwest Conference.—Clerical: J. B. Needham. Alternate: E. J. Harper. Lay: W. M. Campbell. Alternate: W. L. Cobb.	2
Northwest Texas Conference.—Clerical: W. M. Pearce, J. W. Hunt, D. B. Doak, E. E. White, C. A. Bickley, J. O. Haymes. Alternates: W. M. Murrell, M. M. Beavers, J. H. Hamblen. Lay: Boyd W. McKeown, Mrs. Nat G. Rollins, D. P. Yoder, H. S. Black, J. R. Porter, P. W. Horn. Alternates: J. E. Swepston, O. H. Cline, C. B. Breedlove.	12
Pacific Conference.—Clerical: R. P. Shuler, W. J. Sims, G. C. Emmons. Alternates: J. A. B. Fry, W. H. Nelson, C. M. Aker. Lay: C. C. Stephenson, A. H. Moore, William Glass. Alternates: Nathan Newby, S. A. Ledbetter, T. W. Reese.	6
Polish-Danzig Mission.—Clerical: Fred C. Woodard. Alternate: Charles T. Hardt.	1
St. Louis Conference.—Clerical: Luther E. Todd, William E. Brown, C. Wesley Webdell, Alfred F. Smith. Alternates: Ivan Lee Holt, C. W. Tadlock. Lay: Mrs. E. A. Kitchell, W. A. Ruggles, Orville Zimmerman, R. G. Applegate. Alternates: C. M. Hay, Mrs. Elmer Peck.	8
Siberia Korean Mission.—Clerical: J. S. Ryang.	1
South Brazil Conference.—Clerical: G. D. Parker. Alternate: E. M. B. Jayme. Lay: Otto Reif. Alternate: W. Myllius.	2
South Carolina Conference.—Clerical: D. M. McLeod, A. D. Betts, G. E. Edwards, Peter Stokes, W. Roy Phillips. Alternates: A. J. Cauthen, T. G. Herbert, G. F. Kirby. Lay: J. C. Guilds, W. W. Smoak, Will Stackhouse, Charlton DuRant, B. Hart Moss. Alternates: J. V. Murray, Mrs. R. L. Kirkwood, R. Leo Carter.	10
South Georgia Conference.—Clerical: T. D. Ellis, Walter Anthony, C. R. Jenkins, W. F. Quillian, J. P. Dell, J. C. G. Brooks, J. A. Thomas, J. M. Outler. Alternates: J. A. Smith, Ed F. Cook, A. W. Rees, W. F. Smith. Lay: James M. Rogers, L. E. Heath, B. S. Richardson, George S. Jones, J. D. Gardner, C. Whitehurst, T. Hicks Fort, M. A. McQueen. Alternates: F. J. Dudley, O. A. Park, W. P. Hornady, B. F. Neal.	16
Southwest Missouri Conference.—Clerical: C. E. Ruyle, M. C. Magers, J. E. Alexander, H. U. Campbell. Alternates: J. D. Robins, Marvin T. Haw. Lay: Mrs. J. E. McDonald, W. R. Eckle, S. O. Brill, C. C. Robertson. Alternates: Mrs. Fred A. Lamb, Phil L. DeHardt.	8
Tennessee Conference.—Clerical: Edwin B. Chappell, William V. Jarratt, John Durrett, Erwin P. Anderson, W. E. Doss, William B. Taylor, Harvey W. Seay. Alternates: William B. Ricks, Robert H. Hudgens, John W. Swann. Lay: Mrs. J. P. Harvill, William O. Batts, William H. Wiseman, John W. Barton, Oscar K. Holladay, G. Webb Follin, J. F. Rawls. Alternates: A. C. Morgan, Homer Hancock, Hugh Morton.	14
Texas Conference.—Clerical: A. Frank Smith, J. W. Mills, R. W. Adams, Glenn Flinn, L. B. Elrod, James Kilgore, Ira Key, Jesse Lee, King Vivion. Alternates: L. L. Lloyd, D. H. Hotchkiss, Guy H. Wilson. Lay: Thomas E. Acker, H. F. Banker, Carl Markley, J. W. Torbett, John T. Scott, Mrs. J. W. Mills, W. L. Dean, W. W. Fondren, W. C. Windham. Alternates: Jeff T. Kemp, Mrs. J. C. Handy, Mrs. L. L. Lloyd.	18
Texas Mexican Mission.—Clerical: Frank S. Onderdonk. Alternate: Elazar Guerra.	1

Upper South Carolina Conference. —Clerical: R. F. Morris, B. R. Turnipseed, C. E. Peele, J. R. T. Major, A. L. Gunter, J. C. Roper. Alternates: A. N. Brunson, R. E. Stackhouse, F. E. Dibble. Lay: H. N. Snyder, E. P. Hodges, A. C. Summers, J. C. Hardin, B. W. Crouch, C. P. Hammond. Alternates: J. C. Smith, C. C. Featherstone, W. D. Roberts.		12
Virginia Conference. —Clerical: J. W. Moore, H. C. Pfeiffer, T. A. Smoot, G. E. Booker, B. F. Lipscomb, J. M. Rowland, S. C. Hatcher, C. O. Tuttle, R. T. Waterfield, J. B. Winn, G. W. Jones. Alternates: W. A. Christian, W. J. Young, W. S. Deyerle, J. S. Peters, F. R. Chenault, B. M. Beckham. Lay: S. H. Short, H. A. Barrow, S. W. Ames, F. E. Kellam, B. C. Baldwin, O. V. Hanger, D. R. Anderson, J. Lee Davis, B. T. Hart, W. H. Stansell, J. T. Catlin, Jr. Alternates: E. Frank Story, E. G. Moseley, Mrs. Lee Britt, G. N. Reed, Lucius Gregory, J. O. Shannon.		22
West Oklahoma Conference. —Clerical: Forney Hutchinson, J. D. Salter, Sidney H. Babcock, C. C. Hightower. Alternates: R. E. L. Morgan, John R. Abernathy. Lay: M. A. Beeson, Carl McFall, A. W. Fanning, J. I. Murry. Alternates: John Carlock, Earl W. Easton.		8
West Texas Conference. —Clerical: Paul B. Kern, H. E. Draper, H. M. Ratliff, K. P. Barton, W. F. Bryan, W. L. Barr. Alternates: S. L. Batchelor, J. Fisher Simpson, L. U. Spellman. Lay: M. A. Childers, R. B. Cousins, H. E. Jackson, D. T. Peel, Mrs. T. A. Brown, Mrs. W. L. Barr. Alternates: C. C. Wade, J. T. Banks, S. G. Sample.		12
Western Mexican Mission. —Clerical: Laurence Reynolds. Alternate: Richard J. Parker.		1
Western North Carolina Conference. —Clerical: G. T. Rowe, E. K. McLarty, J. W. Moore, P. T. Durham, W. A. Newell, H. C. Sprinkle, A. W. Plyler, C. C. Weaver, R. M. Courtney, C. M. Pickens. Alternates: A. L. Stanford, C. S. Kirkpatrick, W. W. Peele, W. L. Sherrill, W. R. Ware. Lay: W. R. Odell, F. N. Tate, J. A. Jones, C. H. Ireland, James Atkins, H. A. Dunham, O. V. Woosley, Mrs. C. C. Weaver, W. H. Worth, A. J. Kirby. Alternates: J. F. Shinn, G. L. Hackney, J. L. Nelson, J. E. Lambeth, E. A. Cole.		20
Western Virginia Conference. —Clerical: R. J. Yoak, W. M. Given, R. T. Webb, A. M. Martin. Alternates: O. F. Williams, A. E. O'Dell. Lay: Bruce McDonald, George W. Bright, E. C. Watson, Mrs. R. T. Brown. Alternates: Charles W. Ferguson, A. W. Cox.		8
Clerical Delegates		240
Lay Delegates		232
Total		472

IV. ALPHABETICAL LIST OF DELEGATES ELECT

CLERICAL DELEGATES

Name	Conference	Name	Conference
Adams, R. W.	Texas	Canaday, J. D.	Memphis
Agnew, W. D.	Alabama	Canter, H. M.	Baltimore
Akin, J. G.	Louisville	Carley, H. T.	Louisiana
Alexander, J. E.	Southwest Mo.	Carpenter, W. J.	Florida
Alexander, W. M.	Missouri	Chappell, E. B.	Tennessee
Alonso, Luis	Cuba	Clark, J. L.	Kentucky
Anderson, E. P.	Tennessee	Clark, W. L.	Kentucky
Anderson, James A.	North Ark.	Cole, E. V.	North Texas
Andrews, H. M.	Alabama	Coleman, W. H.	Central Texas
Anthony, Walter	South Georgia	Cooper, O. T.	North Texas
Babcock, Sidney H.	West Okla.	Copenhaver, J. C.	Baltimore
Baker, Clem	Little Rock	Cotton, S. A.	North Carolina
Barnes, S. A.	North Texas	Countiss, J. R.	North Mississippi
Barr, W. L.	West Texas	Courtney, R. M.	Western N. C.
Barton, K. P.	West Texas	Cram, W. G.	Kentucky
Barton, L. S.	East Oklahoma	Crawford, J. E.	Central Texas
Baylor, J. A.	Holston	Crichlow, J. W.	North Arkansas
Becker, J. L.	Central Brazil	Crutchfield, W. M.	East Okla.
Bergin, J. W.	Central Texas	Culver, F. P.	Central Texas
Betts, A. D.	South Carolina	Curtis, V. C.	North Mississippi
Bickerstaff, W. R.	Alabama	Curtis, W. M.	Alabama
Bickley, C. A.	Northwest Texas	Davenport, G. M.	North Alabama
Blackard, J. W.	Memphis	Davis, P. H.	Louisville
Blackburn, R. T.	East Oklahoma	Davis, W. A.	California Oriental Mission
Booker, G. E.	Virginia	Decell, J. L.	Mississippi
Booth, Cullom H.	Central Texas	Dell, J. P.	South Georgia
Bowman, J. Y.	Denver	Doak, D. B.	Northwest Texas
Bradley, T. M.	North Mississippi	Dorsey, T. H.	North Miss.
Branscomb, L. C.	North Ala.	Doss, W. E.	Tennessee
Brooks, J. C. G.	South Georgia	Draper, H. E.	West Texas
Brown, William E.	St. Louis	Duncan, W. N.	North Miss.
Broyles, E. Nash	North Miss.	Durham, P. T. (deceased)	Western North Carolina
Broyles, L. M.	Florida	Durrett, John	Tennessee
Bruce, H. M.	Arizona	Edmondson, H. L.	North Georgia
Bryan, W. F.	West Texas	Edwards, G. E.	South Carolina
Burrow, J. A.	Holston	Edwards, R. C.	New Mexico
Butler, M. L.	East Oklahoma		
Campbell, H. U.	Southwest Mo.		

Name	Conference	Name	Conference
Ellis, T. D.	South Georgia	Kern, Paul B.	West Texas
Ellison, R. R.	Alabama	Key, Ira	Texas
Elrod, L. B.	Texas	Kilgore, James	Texas
Emmons, G. C.	Pacific	King, W. P.	North Georgia
Estes, L. H.	Memphis	Lamar, A. J.	Alabama
Few, E. C.	North Carolina	Lazenby, M. E.	North Alabama
Flinn, Glenn	Texas	Lee, Jesse	Texas
Free, O. H.	Illinois	Leggett, J. T.	Mississippi
French, G. C.	North Texas	Linebaugh, N. L.	New Mexico
French, J. S.	Holston	Lipscomb, B. F.	Virginia
Gatlin, H. A.	Mississippi	Love, F. S.	North Carolina
Given, W. M.	Western Virginia	Magers, M. C.	Southwest Mo.
Goddard, O. E.	North Arkansas	Major, J. R. T.	Upper S. C.
Goodrich, Robert E.	Louisiana	Martin, A. M.	Western Virginia
Gould, Robin	Missouri	Martin, I. P.	Holston
Grant, T. McM.	North Carolina	Maxedon, W. F.	Memphis
Gunter, A. L.	Upper S. Carolina	Maxwell, W. S.	Kentucky
Haden, Thomas H.	Japan Mission	McLarty, E. K.	Western N. C.
Hamilton, F. R.	N. Arkansas	McLeod, D. M.	South Carolina
Hardin, Smith	Florida	Millar, A. C.	Little Rock
Harmon, N. B., Jr.	Baltimore	Mills, J. W.	Texas
Hatcher, S. C.	Virginia	Mood, R. G.	North Texas
Havens, R. N.	Holston	Moore, Arthur J.	North Ala.
Hawk, E. B.	Central Texas	Moore, J. W.	Virginia
Hawk, J. C.	China	Moore, J. W.	Western N. C.
Haymes, J. O.	Northwest Texas	Moore, Walter H.	Brazil
Hays, W. A.	Mississippi	Morris, R. F.	Upper S. C.
Henderson, J. A.	Little Rock	Morris, W. E.	North Alabama
Henry, W. G.	North Alabama	Myres, W. A.	Florida
Hightower, C. C.	West Okla.	Napier, B. W.	Louisville
Hill, F. R., Jr.	Memphis	Needham, J. B.	Northwest
Holliday, R. C.	Missouri	Newell, W. A.	Western N. C.
Holmes, W. W.	Louisiana	North, H. M.	North Carolina
Hunt, J. W.	Northwest Texas	Onderdonk, F. S.	Tex. Mex. Miss.
Hutchinson, Forney	West Okla.	O'Neil, T. J.	Mississippi
Jarratt, W. V.	Tennessee	Ormond, J. M.	North Carolina
Jarrell, C. C.	North Georgia	Outler, J. M.	South Georgia
Jenkins, C. R.	South Georgia	Parker, F. N.	Louisiana
Jenkins, I. C.	Florida	Parker, G. D.	South Brazil
Jenkins, J. Mack	Memphis	Pascoe, Juan Nicanor	Mexico
Jenkins, John S.	North Georgia	Pearce, W. M.	Northwest Texas
Johnson, J. W.	Louisville	Peele, C. E.	Upper S. C.
Jones, G. W.	Virginia	Peeples, F. H.	Memphis
Kasey, A. R.	Louisville	Perry, J. W.	Holston
Kaung, Z. T.	China	Pfeiffer, H. C.	Virginia

Name	Conference
Phillips, W. Roy	South Carolina
Pickens, C. M.	Western N. C.
Pierce, A. M.	North Georgia
Platt, R. B., Jr.	Holston
Plyler, A. W.	Western N. C.
Porter, A. D.	Central Texas
Prettyman, F. J.	Baltimore
Purcell, Clare	North Alabama
Quillian, W. F.	South Georgia
Randolph, J. D.	Missouri
Ratliff, H. M.	West Texas
Read, G. W.	North Alabama
Reynolds, Laurence	Western Mexican Mission
Riley, P. E.	Central Texas
Rogers, Wallace	North Georgia
Roper, J. C.	Upper S. C.
Rowe, G. T.	Western N. C.
Rowland, J. M.	Virginia
Ruyle, C. E.	Southwest Virginia
Ryang, J. S.	Siberia Korean Mission
Salter, J. D.	West Oklahoma
Schisler, J. Q.	North Arkansas
Seay, H. W.	Tennessee
Selecman, C. C.	North Texas
Shelton, W. A.	North Georgia
Sherman, H. H.	Baltimore
Shuler, R. P.	Pacific
Sims, W. J.	Pacific
Smith, A. Frank	Texas
Smith, Alfred F.	St. Louis
Smith, H. C.	North Carolina
Smoot, T. A.	Virginia
Spivey, L. M.	Florida
Spragins, C. A.	North Texas
Sprinkle, H. C.	Western N. C.
Stanbury, W. A.	North Carolina
Stevenson, H. M.	North Alabama
Stokes, Peter	South Carolina
Stowe, J. J.	Little Rock

Name	Conference
Sutherland, B. L.	Mississippi
Sydenstricker, Hubert	Baltimore
Taylor, W. B.	Tennessee
Thomas, J. A.	South Georgia
Thomas, James	Little Rock
Thompson, Nathan B.	North Ga.
Tiger, Johnson E.	Indian Mission
Todd, Luther E.	St. Louis
Tucker, F. C.	Missouri
Turnipseed, B. R.	Upper South Carolina
Tuttle, C. O.	Virginia
Twiggs, L. M.	North Georgia
Twynham, G. W.	Belgian Mission
Tyler, R. T.	North Alabama
Vancura, Vaclav	Czechoslovakia
Vaughan, Robert W.	Louisiana
Vivion, King	Texas
Wade, H. Lynn	North Arkansas
Waites, B. T.	North Alabama
Walker, S. W.	Florida
Waterfield, R. T.	Virginia
Weaver, C. C.	Western N. C.
Webb, R. T.	Western Virginia
Webdell, C. Wesley	St. Louis
Welch, O. S.	Alabama
Wells, J. H.	Baltimore
Wha, Lim Doo	Korea
White, E. E.	Northwest Texas
Whiteside, W. T.	North Texas
Wiggins, S. P.	North Georgia
Wingo, C. K.	Holston
Winn, J. B.	Virginia
Woo, P. D.	China
Woodard, F. C.	Polish Danzig Mission
Wright, C. R.	Central Texas
Yoak, R. J.	Western Virginia
Young, Kim In	Korea

CLERICAL ALTERNATES

Name	Conference	Name	Conference
Abernathy, John R.	West Okla.	Guerra, Elazar	
Aker, C. M.	Pacific		Texas Mexican Mission
Armstrong, W. W.	Memphis	Hamblen, J. H.	Northwest Texas
Arnold, W. E.	Kentucky	Hardt, Charles T.	
Ball, J. H.	East Oklahoma		Polish Danzig Mission
Balthis, J. H.	Baltimore	Harper, E. J.	Northwest
Bardwell, H. B.	Cuba	Harper, Robert H.	Louisiana
Bartak, Joseph P.	Czechoslovakia	Haw, M. T.	Southwest Missouri
Batchelor, S. L.	West Texas	Hawkins, I. F.	North Alabama
Battle, W. R.	North Alabama	Herbert, T. G.	South Carolina
Beavers, M. M.	Northwest Texas	Hillman, E. L.	North Carolina
Beckham, B. M.	Virginia	Holt, Ivan Lee	St. Louis
Blackburn, W. L.	East Oklahoma	Hotchkiss, D. H.	Texas
Bradshaw, M.	North Carolina	Hudgens, R. H.	Tennessee
Brunson, A. N.	Upper S. C.	Hummel, G. W.	Lou'ville
Bunts, W. M.	Holston	Humphrey, W. D.	Illinois
Campbell, C. K.	New Mexico	Humnicutt, W. T.	North Georgia
Cauthen, A. J.	South Carolina	James, J. C.	Alabama
Chenault, F. R.	Virginia	Jayne, E. M. B.	South Brazil
Christian, W. A.	Virginia	Jones, F. B.	Kentucky
Cline, J. W.	China	Jones, H. H.	Louisville
Cole, A. H.	Florida	Jones, H. P.	Japan Mission
Cook, Ed F.	South Georgia	Kirby, G. F.	South Carolina
Cunningham, E. H.	North Miss.	Kirkpatrick, C. S.	Western N. C.
Daniel, J. H.	Florida	LaPrade, W. H., Jr.	North Ga.
Deyerle, W. S.	Virginia	Lewis, T. W.	Memphis
Dibble, F. E.	Upper S. C.	Lewis, W. H.	Mississippi
Dill, R. L.	North Alabama	Lloyd, L. L.	Texas
Dobbs, S. L.	North Alabama	Martin, G. G.	Baltimore
Doss, W. L., Jr.	Louisiana	Mathis, E. M.	Memphis
Drake, W. Winans	Louisiana	McKenney, S. S.	North Texas
Dunkle, W. F.	Florida	McLeod, N. B.	Alabama
Eakes, G. M.	North Georgia	McNeal, W. H.	Alabama
Faust, W. E.	North Alabama	Meadow, F. L.	Central Texas
Felts, J. H.	North Mississippi	Morgan, R. E. L.	West Oklahoma
Fernandez, Benjamin	Mexico	Moura, Epaminondas	Brazil
Fisher, Syl	Memphis	Murrell, W. M.	Northwest Texas
Franklin, M. A.	North Georgia	Neill, J. L.	Mississippi
Frazier, J. W.	Alabama	Nelson, W. H.	Pacific
Fry, J. A. B.	Pacific	Norton, M. H.	Florida
Glenn, J. C.	Little Rock	O'Dell, A. E.	Western Virginia
Greene, C. J.	Little Rock	Old, J. A.	North Texas
Greer, R. E.	Holston	Parker, Richard J.	
			Western Mexican Mission

Name	Conference
Peele, W. W.	Western N. C.
Peters, J. S.	Virginia
Plyler, M. T.	North Carolina
Poage, F. R.	Denver
Porter, H. B.	North Carolina
Potter, E. W.	Missouri
Redmond, J. T.	New Mexico
Rees, A. W.	South Georgia
Rentfro, J. N.	Central Texas
Richardson, F. M.	North Texas
Ricks, W. B.	Tennessee
Rives, J. J.	Baltimore
Robins, J. D.	Southwest Missouri
Russell, R. L.	North Georgia
Sells, J. L.	Mississippi
Sherman, William	North Ark.
Sherrill, W. L.	Western N. C.
Shugart, C. O.	Central Texas
Silveira, Guaracy	Central Brazil
Simpson, J. Fisher	West Texas
Smith, J. A.	South Georgia
Smith, W. F.	South Georgia

Name	Conference
Spellman, L. U.	West Texas
Stackhouse, R. E.	Upper South Carolina
Stanford, A. L.	Western N. C.
Stansell, L. F.	North Alabama
Stokes, M. B.	Korea
Swann, J. W.	Tennessee
Tadlock, C. W.	St. Louis
Thonger, W. G.	Belgian Mission
Tolleson, F. M.	North Arkansas
Waddill, F. O.	Central Texas
Ware, W. R.	Western N. C.
Wasson, L. P.	North Mississippi
Wayland, E. T.	North Arkansas
Williams, O. F.	Western Va.
Wilson, Guy H.	Texas
Woolf, E. L.	Baltimore
Workman, J. W.	Little Rock
Worley, E. D.	Holston
Wynn, W. P.	Missouri
York, C. Frank	Arizona
Young, W. J.	Virginia

LAY DELEGATES

Name	Conference
Acker, Thomas E.	Texas
Aitkin, C. W.	Kentucky
Akin, J. A.	Louisville
Alexander, T. F.	Florida
Alexander, Mrs. W. M.	Missouri
Ames, S. W.	Virginia
Anderson, D. R.	Virginia
Applegate, R. G.	St. Louis
Atkins, James	Western N. C.
Bailey, T. L.	Mississippi
Baker, W. J.	Central Texas
Baldwin, B. C.	Virginia
Banker, H. F.	Texas
Banks, Mrs. T. C.	Florida
Barcus, George W.	Central Tex.
Barnett, W. F.	Central Texas
Barr, Mrs. W. L.	West Texas
Barrow, H. A.	Virginia
Barton, John W.	Tennessee
Batts, W. O.	Tennessee

Name	Conference
Beeson, M. A.	West Oklahoma
Berry, Mrs. E. W.	Alabama
Black, H. S.	Northwest Texas
Black, Mrs. S. M.	North Texas
Blackwood, H. C.	North Alabama
Blan, S. H.	Alabama
Blanton, J. W.	North Texas
Bright, G. W.	Western Virginia
Brill, S. O.	Southwest Missouri
Brock, W. E.	Holston
Brooke, Arthur	North Georgia
Brown, Mrs. R. T.	Western Va.
Brown, Mrs. T. A.	West Texas
Bruton, J. F.	North Carolina
Burton, E. Y.	Missouri
Campbell, W. M.	Northwest
Cannon, James T.	Kentucky
Carr, R. B.	North Alabama
Carr, R. F.	Holston
Carter, F. A.	Holston

Name	Conference	Name	Conference
Castle, C. E.	East Oklahoma	Harvill, Mrs. J. P.	Tennessee
Catlin, J. T., Jr.	Virginia	Heath, L. E.	South Georgia
Childers, M. A.	West Texas	Hernandez, Elias	Mexico
Cole, J. R., Jr.	East Oklahoma	Hillman, J. N.	Holston
Cooper, John T.	North Alabama	Hiner, B. H.	Baltimore
Cousins, R. B.	West Texas	Hinton, H. H.	Mississippi
Cox, Harvey W.	North Georgia	Ho, Yi Choon	Korea
Cresap, S. P.	Missouri	Hodges, E. P.	Upper S. C.
Crouch, B. W.	Upper S. C.	Holladay, O. K.	Tennessee
Curtis, C. V.	North Georgia	Hollis, Carl	Little Rock
Daniels, Josephus	North Carolina	Holloman, T. W.	Louisiana
Davis, J. Lee	Virginia	Holloway, W. A.	Mississippi
Dean, W. L.	Texas	Holmes, Herbert	North Miss.
Denman, W. T.	Mississippi	Holmes, W. S.	Louisiana
Dekey, J. H.	Louisville	Horn, P. W.	Northwest Texas
Downs, J. F.	Central Texas	Huddlestun, A. E.	Baltimore
Dunham, H. A.	Western N. C.	Hutcheson, John B.	North Ga.
DuRant, Charlton	South Carolina	Hutchins, A. L.	North Arkansas
Earnest, C. E.	Florida	Ingram, Ben L.	North Alabama
Eckle, W. R.	Southwest Missouri	Ireland, C. H.	Western N. C.
Ellison, J. T.	Alabama	Jackson, H. E.	West Texas
Faison, Mrs. H. J.	North Carolina	James, T. L.	Louisiana
Fanning, A. W.	West Oklahoma	Jennings, E. D.	North Texas
Feaster, J. T.	Florida	Johnson, Mrs. Luke G. (deceased)	North Georgia
Few, W. P.	North Carolina	Johnston, Smith L.	North Ga.
Fitzhugh, G. T.	Memphis	Jones, George S.	South Georgia
Flowers, R. L.	North Carolina	Jones, J. A.	Western N. C.
Follin, G. W.	Tennessee	Kellam, F. E.	Virginia
Fondren, W. W.	Texas	Kirby, A. J.	Western N. C.
Fort, T. Hicks	South Georgia	Kitchell, Mrs. E. A.	St. Louis
Gardner, J. D.	South Georgia	Knight, W. L.	North Carolina
Garrison, E. J.	North Alabama	Kyle, John W.	North Mississippi
Glass, William	Pacific	Lambert, G. A.	Holston
Goddard, Mrs. O. E.	North Ark.	Lawson, M. E.	Missouri
Guilds, J. C.	South Carolina	Lindenberg, Oswaldo	Brazil
Hamilton, W. B.	North Texas	Lovelady, R. F.	North Alabama
Hammett, E. A.	North Alabama	Malone, E. R.	Alabama
Hammond, C. P.	Upper S. C.	Markley, Carl	Texas
Hanger, O. V.	Virginia	Matthews, M. L.	North Carolina
Harbin, T. W.	North Georgia	Maynard, George F.	North Miss.
Hardin, J. C.	Upper S. C.	McCall, M. M.	Alabama
Hardy, W. G.	Baltimore	McCord, L. P.	Florida
Harris, S. M.	Louisville	McDonald, Bruce	Western Va.
Hart, B. T.	Virginia		
Harvey, C. F., Sr.	North Carolina		

Name	Conference
McDonald, Mrs. J. E.	Southwest Missouri
McEachern, Mrs. J. N.	North Georgia
McFall, Carl	West Oklahoma
McGough, B. F.	Arizona
McGowen, James G.	North Miss.
McKeown, Boyd M.	Northwest Texas
McQueen, M. A.	South Georgia
McReynolds, S. M.	Louisiana
Meek, R. A.	North Mississippi
Miller, N. L.	North Alabama
Mills, Mrs. J. W.	Texas
Mims, W. O.	Holston
Moore, A. H.	Pacific
Morris, Jess	North Texas
Moss, B. Hart	South Carolina
Mullis, J. H.	New Mexico
Murray, J. I.	West Oklahoma
Netto, Francisco Faria	Central Brazil
Odell, W. R.	Western N. C.
O'Neal, C. L.	Denver
Orwig, S. S.	East Oklahoma
Pardee, G. W.	Little Rock
Peel, D. T.	West Texas
Pegram, Thomas E.	North Miss.
Pepper, J. R.	Memphis
Peters, H. N.	Central Texas
Piggott, Mrs. W. J.	Louisville
Porter, J. R.	Northwest Texas
Prochazka, Jiri	Czechoslovakia
Randle, F. T.	Memphis
Rawls, J. F.	Tennessee
Redwine, M. C.	Kentucky
Reif, Otto	South Brazil
Reynolds, J. H.	North Arkansas
Richardson, B. S.	South Georgia
Rippy, Cleveland	Illinois
Robertson, C. S.	Southwest Mo.
Robertson, J. E.	New Mexico
Rogers, J. M.	South Georgia
Rollins, Mrs. Nat G.	Northwest Texas

Name	Conference
Roper, D. C.	Baltimore
Rowe, N. M.	North Alabama
Ruggles, W. A.	St. Louis
Russell, M. J.	North Arkansas
Samford, T. D.	Alabama
Sarver, C. W.	North Alabama
Satterfield, M. M.	Mississippi
Scott, John T.	Texas
Sherrod, C. C.	Holston
Short, S. H.	Virginia
Shropshire, H. C.	Central Tex.
Shuttles, R. H.	North Texas
Simmons, H. H.	Central Texas
Slaughter, N. G.	North Georgia
Smoak, W. W.	South Carolina
Snyder, H. N.	Upper S. C.
Sook, Koo Yung	Korea
Soto, Mrs. Miguel	Cuba
Speer, John	North Texas
Spillman, Mrs. J. H.	Kentucky
Stackhouse, Will	South Carolina
Stansell, W. H.	Virginia
Steele, A. R.	Memphis
Stephens, F. F.	Missouri
Stephenson, C. C.	Pacific
Stewart, Mrs. J. H.	Central Tex.
Stiff, J. P.	Baltimore
Stuck, W. R.	North Arkansas
Summers, A. C.	Upper S. C.
Sung, W. Y.	China
Tate, F. N.	Western N. C.
Tate, Sam	North Georgia
Tatum, Mrs. S. Homer	Memphis
Taylor, C. W.	Louisville
Therrell, J. H.	Florida
Torbett, J. W.	Texas
Tsao, Mrs. F. K.	China
Tynes, Mrs. L. A.	Holston
Walton, M. L., Jr.	Baltimore
Waters, J. H.	Little Rock
Watson, E. C.	Western Virginia
Weakley, E. T.	Memphis
Weaver, Mrs. C. C.	Western N. C.
Wharton, J. H.	East Oklahoma
White, H. H.	Louisiana

Name	Conference
Whitehurst, C.	South Georgia
Williams, Mrs. F. M.	Little Rock
Williams, J. M.	North Arkansas
Williams, W. Erskine.	Central Tex.
Wilson, Harwell	Florida
Wilson, W. B.	North Texas
Windham, W. C.	Texas
Wiseman, W. H.	Tennessee
Womack, J. P.	Little Rock
Womack, R. E.	Memphis

Name	Conference
Wood, J. C.	Mississippi
Woods, James P.	Baltimore
Woosley, O. V.	Western N. C.
Worth, W. H.	Western N. C.
Wylie, J. A.	Alabama
Yang, Y. C.	China
Yeilding, F. B.	North Carolina
Yoder, D. P.	Northwest Texas
Zimmerman, Orville	St. Louis

LAY ALTERNATES

Name	Conference
Allison, M. L.	North Georgia
Anderson, Will C.	North Texas
Ayers, Mrs. I. J.	New Mexico
Bailey, Douglas	Florida
Ball, W. W.	Kentucky
Banks, J. T.	West Texas
Bare, E. Chase	Baltimore
Barnett, W. K.	Holston
Basham, Hugh	North Arkansas
Bell, Miller S.	North Georgia
Blackwell, P. L.	Mississippi
Boney, W. R.	Little Rock
Bonnell, A. E.	East Oklahoma
Brandon, W. W.	North Alabama
Breedlove, C. B.	Northwest Texas
Britt, Mrs. Lee	Virginia
Browder, J. P.	Holston
Bruce, Mrs. H. M.	Arizona
Carlock, John	West Oklahoma
Carter, R. Leo	South Carolina
Cline, O. H.	Northwest Texas
Cobb, W. L.	Northwest
Cole, E. A.	Western N. C.
Cooper, R. E.	Louisville
Cox, A. W.	Western Virginia
Craddock, F. H.	North Alabama
Craven, W. A.	Missouri
D'Affonseca, Josue Cardoso	Brazil
Daniel, F. M.	North Arkansas
DeHardt, Phil L.	Southwest, Mo.
DeShong, J. C.	North Texas

Name	Conference
Doosing, W. T.	Baltimore
Dudley, F. J.	South Georgia
Dusa, Vaclav	Czechoslovakia
Easton, Earl W.	West Oklahoma
Edwards, Miss Laura	Korea
Elliott, William	Louisville
Elza, C. F.	Little Rock
Escobar, Elias, Jr.	Central Brazil
Featherstone, C. C.	Upper S. C.
Ferguson, C. W.	Western Va.
Foreman, J. M.	Mississippi
Freeman, C. D.	Denver
Godfrey, Mrs. F. B.	Florida
Gregory, Lucius	Virginia
Hackney, G. L.	Western N. C.
Haley, Paul S.	North Alabama
Hall, D. H.	North Mississippi
Hancock, Homer	Tennessee
Handy, Mrs. J. C.	Texas
Hay, C. M.	St. Louis
Hickman, J. E.	Central Texas
Hornady, W. P.	South Georgia
Householder, Sam	North Texas
Hull, O. C.	Mississippi
Ingram, I. S.	North Georgia
Kemp, Jeff T.	Texas
Kidd, Burton	East Oklahoma
Kirkwood, Mrs. R. L.	South C.
Lamb, Mrs. Fred A.	Southwest Missouri
Lambeth, J. E.	Western N. C.
Lea, L. G.	China

Name	Conference	Name	Conference
Ledbetter, S. A.	Pacific	Ross, B. B.	Alabama
Lightfoot, Tupper	Alabama	Sample, S. G.	West Texas
Lloyd, Mrs. L. L.	Texas	Saylor, J. W.	Holston
Lyell, T. W.	Missouri	Senter, J. M.	Memphis
Malone, A. L.	North Arkansas	Shannon, J. O.	Virginia
Manget, John A.	North Georgia	Shinn, J. F.	Western N. C.
Martin, Noel	Little Rock	Singletary, W. J.	Alabama
Mayo, A. M.	Louisiana	Smith, J. C.	Upper S. C.
McElwrath, F. P.	Central Texas	Snively, G. E.	North Alabama
McKennon, W. A.	Louisiana	Spinks, Mrs. V. H.	Louisiana
McKinnon, J. H.	North Miss.	Stokes, T. H.	Memphis
Mead, C. E.	New Mexico	Story, E. Frank	Virginia
Milden, A. W.	North Mississippi	Swepston, J. E.	Northwest Tex.
Millan, W. W.	Baltimore	Tarver, W. A.	Central Texas
Morgan, A. C.	Tennessee	Taylor, John S.	Florida
Morton, Hugh	Tennessee	Taylor, Mrs. W. D.	Memphis
Moseley, E. G.	Virginia	Tompkins, O. L.	Alabama
Murray, J. V.	South Carolina	Tucker, Mrs. E. A.	Memphis
Myllius, W.	South Brazil	Vargas, Mrs. Argenta S. de	Mexico
Neal, B. F.	South Georgia	Wade, C. C.	West Texas
Neblett, Mrs. S. A.	Cuba	Walker, James	Baltimore
Nelson, J. L.	Western N. C.	Wallace, C. S.	North Carolina
New, Clarence	Illinois	Welch, W. S.	North Alabama
Newby, Nathan	Pacific	Westmoreland, G. W.	N. Georgia
Oakes, A. W.	North Carolina	White, E. J.	Central Texas
Ohme, C. H.	North Alabama	Wren, Junius	North Carolina
Park, O. A.	South Georgia		
Patten, Mrs. Walter	N. C.		
Peck, Mrs. Elmer	St. Louis	Total Clerical Delegates	240
Peeler, C. B.	Florida	Total Clerical Alternates	127
Putman, Charles	Kentucky	Total Lay Delegates	232
Reed, G. N.	Virginia	Total Lay Alternates	122
Reese, T. W.	Pacific		
Roberts, W. D.	Upper S. C.	Grand total	721

V. MEMBERS OF THE TWENTY-FIRST GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH*

Alabama Conference. —Clerical: A. J. Lamar, H. M. Andrews, R. R. Ellison, W. D. Agnew, O. S. Welch, W. M. Curtis, W. R. Bickerstaff. Lay: S. H. Blan, J. T. Ellison, T. D. Samford, E. R. Malone, J. A. Wylie, M. M. McCall, Mrs. E. W. Berry	14
Arizona Conference. —Clerical: H. M. Bruce; C. Frank York, alternate; vice, H. M. Bruce. Lay: B. F. McGough	3
Baltimore Conference. —Clerical: N. B. Harmon, Jr., H. M. Canter, H. H. Sherman, J. H. Wells, Hubert Sydenstricker, J. C. Copenhaver, F. J. Prettyman. Lay: James P. Woods, D. C. Roper, A. E. Huddleston, W. G. Hardy, M. L. Walton, Jr. W. T. Doosing, alternate, vice J. P. Stiff; E. Chase Bare, alternate, vice B. H. Hiner	14
Belgian Mission. —Clerical: G. W. Twynham	1
Brazil Conference. —Clerical: W. H. Moore. Lay: Oswaldo Lindenber	2
California Oriental Mission. —Clerical: W. A. Davis	1
Central Brazil Conference. —Clerical: J. L. Becker. Lay: Francisco Faria Netto	2
Central Texas Conference. —Clerical: F. P. Culver, Cullom H. Booth, A. D. Porter, E. B. Hawk, J. E. Crawford, P. E. Riley, J. W. Bergin, W. H. Coleman, C. R. Wright. Lay: Mrs. J. H. Stewart, H. H. Simmons, W. Erskine Williams, George W. Barcus, W. J. Baker, F. F. Downs, H. N. Peters, W. F. Barnett, H. C. Shropshire; E. J. White, alternate, vice W. J. Baker, George W. Barcus, and W. F. Barnett; W. A. Tarver, alternate, vice W. J. Baker	20
China Mission Conference. —Clerical: Z. T. Kaung, P. D. Woo, J. C. Hawk. Lay: Mrs. F. K. Tsao, Y. C. Yang, W. Y. Sung	6
Congo Mission. —No delegate present.	
Cuba Conference. —Clerical: Luis Alonso. Lay: Mrs. Miguel Soto	2
Czechoslovak Conference. —Clerical: Vaclav Vancura	1
Denver Conference. —Clerical: J. Y. Bowman. Lay: C. L. O'Neal	2
East Oklahoma Conference. —Clerical: L. S. Barton, W. M. Crutchfield, M. L. Butler, R. T. Blackburn; W. L. Blackburn, alternate, vice R. T. Blackburn. Lay: J. R. Cole, Jr., S. S. Orwig, J. H. Wharton, C. E. Castle; Burton Kidd, alternate, vice S. S. Orwig	10
Florida Conference. —Clerical: Smith Hardin, L. M. Broyles, I. C. Jenkins, L. M. Spivey, W. A. Myres, W. J. Carpenter, S. W. Walker; W. F. Dunkle, alternate, vice L. M. Spivey. Lay: J. H. Therrell, Mrs. T. C. Banks, T. F. Alexander, J. T. Feaster, Harwell Wilson, C. E. Earnest; Douglas Bailey, alternate, vice L. P. McCord	15

*The list includes alternate, clerical, and lay delegates who at any time during the session were seated in place of principals. As in a number of instances principals returned and resumed their seats, or appeared later in the session after their substitutes had been seated, the total number of members exceeds the actual number sitting at any time.

Holston Conference. —Clerical: J. W. Perry, J. S. French, C. K. Wingo, I. P. Martin, J. A. Baylor, R. N. Havens, R. B. Platt, Jr., J. A. Burrow. Lay: J. N. Hillman, F. A. Carter, Mrs. L. A. Tynes, W. O. Mims, G. A. Lambert, C. C. Sherrod, R. F. Carr; J. P. Browder, alternate, vice W. E. Brock	16
Illinois Conference. —Clerical: O. H. Free. Lay: Cleveland Rippy	2
Indian Mission. —Clerical: Johnson E. Tiger	1
Japan Mission. —Clerical: Thomas H. Haden	1
Kentucky Conference. —Clerical: W. G. Cram, J. L. Clark, W. S. Maxwell, W. L. Clark. Lay: Mrs. J. H. Spillman, M. C. Redwine, James T. Cannon, C. W. Aitkin	8
Korea Conference. —Clerical: D. W. Lim, T. Y. Yim. Lay: Y. S. Koo, C. H. Lee	4
Little Rock Conference. —Clerical: James Thomas, J. J. Stowe, A. C. Millar, Clem Baker, J. A. Henderson; J. C. Glenn, alternate, vice Clem Baker. Lay: G. W. Pardee, Carl Hollis, J. P. Womack, Mrs. F. M. Williams, J. H. Waters; C. F. Elza, alternate, vice J. H. Waters	12
Louisiana Conference. —Clerical: F. N. Parker, H. T. Carley, Robert E. Goodrich, Robert W. Vaughan, W. W. Holmes. Lay: T. L. James, H. H. White, T. W. Holloman, S. M. McReynolds, W. S. Holmes; A. M. Mayo, alternate, vice T. L. James; Mrs. V. H. Spinks, alternate, vice H. H. White; W. A. McKennon, alternate, vice H. H. White	13
Louisville Conference. —Clerical: A. R. Kasey, J. G. Akin, J. W. Johnson, P. H. Davis, Baxter W. Napier; H. H. Jones, alternate, vice Baxter W. Napier; G. W. Hummel, alternate, vice J. G. Akin. Lay: J. H. Dickey, Mrs. W. J. Piggott, J. A. Akin, C. W. Taylor, S. M. Harris	12
Memphis Conference. —Clerical: L. H. Estes, F. H. Peeples, J. W. Blackard, W. F. Maxedon, J. Mack Jenkins, J. D. Canaday, F. R. Hill, Jr. Lay: J. R. Pepper, Mrs. S. Homer Tatum, R. E. Womack, G. T. Fitzhugh, A. R. Steele, E. T. Weakley; T. H. Stokes, alternate, vice F. T. Randle	14
Mexico Conference. —Clerical: Juan Nicanor Pascoe. Lay: Sra. Argentina S. de Vargas, alternate, vice Elias Hernandez	2
Mississippi Conference. —Clerical: J. L. Decell, J. T. Leggett, W. A. Hays, B. L. Sutherland, H. A. Gatlin, T. J. O'Neil. Lay: J. C. Wood, M. M. Satterfield, W. A. Holloway; O. C. Hull, alternate, vice W. T. Denman; P. L. Blackwell, alternate, vice H. H. Hinton	11
Missouri Conference. —Clerical: W. M. Alexander, R. C. Holliday, J. D. Randolph, F. C. Tucker, Robin Gould. Lay: M. E. Lawson, S. P. Cresap, F. F. Stephens, Mrs. W. M. Alexander, E. Y. Burton; W. A. Craven, alternate, vice E. Y. Burton	11
New Mexico Conference. —Clerical: N. L. Linebaugh, R. C. Edwards; J. T. Redmon, alternate, vice, N. L. Linebaugh. Lay: J. E. Robertson, J. H. Mullis; Mrs. I. J. Ayers, alternate, vice J. E. Robertson	6
North Alabama Conference. —Clerical: Arthur J. Moore, W. G. Henry, W. E. Morris, G. M. Davenport, Clare Purcell, M. E. Lazenby, H. M. Stevenson, R. T. Tyler, G. W. Read, L. C. Branscomb, B. T. Waites; I. F. Hawkins, alternate, vice Arthur J. Moore; R. L. Dill, alternate, vice M. E. Lazenby. Lay: F. B. Yelding, R. B. Carr, Ben L. Ingram, R. F. Lovelady, N. M. Rowe, N. L. Miller, H. C. Blackwood, E. A. Hammett, C. W. Sarver, John T. Cooper, E. J. Garrison; F. H. Craddock,	

- alternate, vice R. F. Lovelady; C. H. Ohme, alternate, vice H. C. Blackwood 26
- North Arkansas Conference.**—Clerical: O. E. Goddard, H. Lynn Wade, James A. Anderson, J. W. Crichlow, F. R. Hamilton, J. Q. Schisler. Lay: J. M. Williams, J. H. Reynolds, W. R. Stuck, Mrs. O. E. Goddard, A. L. Hutchins, M. J. Russell. 12
- North Carolina Conference.**—Clerical: J. M. Ormond, T. McM. Grant, H. C. Smith, W. A. Stanbury, F. S. Love, H. M. North, S. A. Cotton, E. C. Few. Lay: W. P. Few, J. F. Bruton, C. F. Harvey, R. L. Flowers, M. L. Matthews, Josephus Daniels, W. L. Knight, Mrs. H. J. Faison; Mrs. Walter Patten, alternate, vice Mrs. H. J. Faison 17
- North Georgia Conference.**—Clerical: W. A. Shelton, W. P. King, A. M. Pierce, C. C. Jarrell, Wallace Rogers, L. M. Twiggs, S. P. Wiggins, Nathan B. Thompson, H. L. Edmondson, John S. Jenkins. Lay: N. G. Slaughter, John B. Hutcheson, Harvey W. Cox, Sam Tate, Smith L. Johnston, T. W. Harbin, Arthur Brooke, Mrs. J. N. McEachern; George W. Westmoreland, alternate Mrs. Luke G. Johnson, deceased; I. S. Ingram, alternate, vice C. V. Curtis; M. S. Bell, alternate, vice Sam Tate 21
- North Mississippi Conference.**—Clerical: V. C. Curtis, W. N. Duncan, J. R. Countiss, E. Nash Broyles, T. M. Bradley, T. H. Dorsey, L. P. Wasson, alternate, vice J. R. Countiss; E. H. Cunningham, alternate, vice T. H. Dorsey. Lay: George F. Maynard, James G. McGowen, R. A. Meek, Thomas E. Pegram; D. H. Hall, alternate, vice John W. Kyle 13
- North Texas Conference.**—Clerical: C. C. Selecman, O. T. Cooper, G. C. French, C. A. Spragins, S. A. Barnes, R. G. Mood, W. T. Whiteside, E. V. Cole; F. M. Richardson, alternate, vice S. A. Barnes and E. V. Cole; J. A. Old, alternate, vice C. A. Spragins. Lay: E. D. Jennings, R. H. Shuttles, John Speer, Mrs. S. M. Black, Jess Morris, W. B. Wilson, J. W. Blanton; Will C. Anderson, alternate, vice W. B. Hamilton; Sam Householder, alternate, vice John Speer; J. C. DeShong, alternate, vice Jess Morris 20
- Northwest Conference.**—Clerical: J. B. Needham; E. J. Harper, alternate, vice J. B. Needham 2
- Northwest Texas Conference.**—Clerical: W. M. Pearce, J. W. Hunt, D. B. Doak, E. E. White, C. A. Bickley, J. O. Haymes; W. M. Murrell, alternate, vice J. W. Hunt; M. M. Beavers, alternate, vice W. M. Pearce. Lay: Boyd M. McKeown, Mrs. Nat G. Rollins, D. P. Yoder, H. S. Black, J. R. Porter, P. W. Horn; O. H. Cline, alternate, vice Boyd M. McKeown; C. B. Breedlove, alternate, vice P. W. Horn 16
- Pacific Conference.**—Clerical: R. P. Shuler, W. J. Sims, G. C. Emmons; W. H. Nelson, alternate, vice R. P. Shuler and W. J. Sims; C. M. Aker, alternate, vice W. H. Nelson. Lay: C. C. Stephenson, A. H. Moore, William Glass; Nathan Newby, alternate, vice William Glass 9
- Polish-Danzig Mission.**—Clerical: Fred C. Woodard 1
- St. Louis Conference.**—Clerical: Luther E. Todd, William E. Brown, C. Wesley Webdell, Alfred F. Smith. Lay: Mrs. E. A. Kitchell, W. A. Ruggles, Orville Zimmerman, R. G. Applegate; C. M. Hay, alternate, vice Orville Zimmerman; Mrs. Elmer Peck, alternate, vice W. A. Ruggles 10
- Siberia Korean Mission.**—Clerical: J. S. Ryang 1

- South Brazil Conference.**—Clerical: G. D. Parker. Lay: Otto Reif 2
- South Carolina Conference.**—Clerical: D. M. McLeod, A. D. Betts, G. E. Edwards, Peter Stokes, W. Roy Phillips. Lay: J. C. Guilds, W. W. Smoak, Will Stackhouse, Charlton DuRant, B. Hart Moss 10
- South Georgia Conference.**—Clerical: T. D. Ellis, Walter Anthony, C. R. Jenkins, W. F. Quillian, J. P. Dell, J. C. G. Brooks, J. A. Thomas, J. M. Outler. Lay: James M. Rogers, L. E. Heath, B. S. Richardson, George S. Jones, J. D. Gardner, C. Whitehurst, T. Hicks Fort, M. A. McQueen; O. A. Park, alternate, vice J. D. Gardner; B. F. Neal, alternate, vice T. H. Fort 18
- Southwest Missouri Conference.**—Clerical: C. Ruyle, M. C. Magers, J. E. Alexander, H. U. Campbell. Lay: Mrs. J. E. McDonald, S. O. Brill, C. C. Robertson; Mrs. Fred A. Lamb, alternate, vice P. L. DeHardt; Phil L. DeHardt, alternate, vice W. R. Eckle 9
- Tennessee Conference.**—Clerical: Edwin B. Chappell, William V. Jarratt, John Durrett, Erwin P. Anderson, W. E. Doss, William B. Taylor, Harvey W. Seay. Lay: Mrs. J. P. Harvill, William O. Batts, William H. Wiseman, John W. Barton, Oscar K. Holladay, G. Webb Follin, J. F. Rawls 14
- Texas Conference.**—Clerical: A. Frank Smith, J. W. Mills, R. W. Adams, Glenn Flinn, L. B. Elrod, James Kilgore, Ira Key, Jesse Lee, King Vivion; L. L. Lloyd, alternate, vice King Vivion and A. Frank Smith; Guy H. Wilson, alternate, vice I. F. Key. Lay: Thomas E. Acker, H. F. Banker, Carl Markley, J. W. Torbett, John T. Scott, Mrs. J. W. Mills, W. L. Dean, W. W. Fondren, W. C. Windham; Jeff T. Kemp, alternate, vice J. W. Torbett, W. W. Fondren, W. L. Dean, and J. T. Scott; Mrs. J. C. Handy, alternate, vice John T. Scott and J. W. Torbett; Mrs. L. L. Lloyd, alternate, vice Jeff T. Kemp 23
- Texas Mexican Mission.**—Clerical: Frank S. Onderdonk 1
- Upper South Carolina Conference.**—Clerical: R. F. Morris, B. R. Turnipseed, C. E. Peele, J. R. T. Major, A. L. Gunter, J. C. Roper. Lay: H. N. Snyder, E. P. Hodges, A. C. Summers, J. C. Hardin, B. W. Crouch, C. P. Hammond; J. C. Smith, alternate, vice C. P. Hammond; W. D. Roberts, alternate, vice B. W. Crouch 14
- Virginia Conference.**—Clerical: J. W. Moore, H. C. Pfeiffer, T. A. Smoot, G. E. Booker, B. F. Lipscomb, J. M. Rowland, S. C. Hatcher, C. O. Tuttle, R. T. Waterfield, J. B. Winn, G. W. Jones; W. A. Christian, alternate, vice, J. M. Rowland. Lay: S. H. Short, H. A. Barrow, S. W. Ames, F. E. Kellam, B. C. Baldwin, O. V. Hanger, D. R. Anderson, J. Lee Davis, B. T. Hart, W. H. Stansell; E. Frank Story, alternate, vice D. R. Anderson; Mrs. Lee Britt, alternate, vice J. T. Catlin, Jr.; G. N. Reed, alternate, vice F. E. Kellam 25
- West Oklahoma Conference.**—Clerical: Forney Hutchinson, J. D. Salter, Sidney H. Babcock, C. C. Hightower. Lay: M. A. Beeson, Carl McFall, A. W. Fanning, J. I. Murray 8
- West Texas Conference.**—Clerical: Paul B. Kern, H. E. Draper, H. M. Ratliff, K. P. Barton, W. F. Bryan, W. L. Barr; S. L. Batchelor, alternate, vice Paul B. Kern; J. Fisher Simpson, alternate, vice S. L. Batchelor. Lay: M. A. Childers, R. B. Cousins, H. E. Jackson, D. T. Peel, Mrs. T. A. Brown, Mrs.

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W. L. Barr; J. T. Banks, alternate, vice R. B. Cousins; S. G. Sample, alternate, vice M. A. Childers	16
Western Mexican Mission.—Clerical: Laurence Reynolds	1
Western North Carolina Conference.—Clerical: G. T. Rowe, E. K. McLarty, J. W. Moore, W. A. Newell, H. C. Sprinkle, A. W. Plyler, C. C. Weaver, R. M. Courtney, C. M. Pickens; A. L. Stanford, alternate, vice P. T. Durham, deceased. Lay: W. R. Odell, J. A. Jones, C. H. Ireland, H. A. Dunham, O. V. Woosley, Mrs. C. C. Weaver, W. H. Worth; G. L. Hackney, alternate, vice F. N. Tate; J. E. Lambeth, alternate, vice A. J. Kirby; E. A. Cole, alternate, vice James Atkins	20
Western Virginia Conference.—R. J. Yoak, W. M. Given, R. T. Webb, A. M. Martin. Lay: Bruce McDonald, George W. Bright, E. C. Watson, Mrs. R. T. Brown	8
Clerical Delegates	263
Lay Delegates	260
Total	523

VI. REPORTS OF COMMISSIONS

REPORT OF THE COMMISSION ON CONSTITUTION

INTRODUCTORY STATEMENT

The General Conference held at Memphis, Tenn., in May, 1926, pending the consideration of "The Report of the Commission on Constitution" and the Report of "The Special Committee" to which the Report of the Commission had been referred, adopted the following resolutions:

"Whereas, the newly proposed Constitution now before this body has innovations requiring sober and searching scrutiny; and whereas our beloved Church is in no urgent need of immediately having a Constitution submitted to the Annual Conferences; and whereas further prayer and study should be conducive to helpful constitutional conclusion; therefore be it

"Resolved: 1. That the College of Bishops be, and is hereby, directed to appoint a Commission to be composed of three of their number, six traveling elders, and six laymen, whose duties shall be to prepare a Constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish the same in the Church press and in pamphlet form at least six months preceding the meeting of the next General Conference in order that the terms of such proposed Constitution may become known to the membership of the Church. If said Constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the Constitution.

"2. That the report of the Commission on Constitution provided for in the General Conference of 1922, and the newly proposed Constitution, now under consideration by this General Conference, together with all other papers which have been referred to the Special Committee of Twenty-Five on Constitution be referred to the new Commission, herein provided for.

"3. That the Conferences which have resolutions concerning amendments or changes in the Constitution forward them to the Commission on Constitution rather than hold them for the next General Conference.

"4. That the Publishing Agents, as treasurers of the General Conference Expense Fund, be authorized and directed to provide funds to defray the expense of this Commission.

"5. That we record our appreciation of the labors of the Commission on Constitution and our Special Committee of Twenty-Five."

In obedience to this action of the General Conference the bishops appointed a Commission composed of Warren A. Candler, Horace M. Du Bose, U. V. W. Darlington, A. F. Watkins, T. D. Ellis, J. S. French, D. M. McLeod, A. Frank Smith, A. J. Lamar, Daniel C. Roper, C. S. Nunn, M. E. Lawson, H. E. Jackson, J. T. Ellison, George F. Maynard.

The Commission met promptly, bestowing upon the work required much study. All the papers referred to it were given the most careful and patient consideration.

The final results of the labors of the Commission are embodied in the form of a Constitution herewith respectfully submitted to the consideration of the ministers and members of the Methodist Episcopal Church, South.

In general it follows closely the lines of the existing Constitution of the Church, although different from it at some points.

The part of the Constitution concerning the Doctrinal Standards of the Church is more brief and condensed than the corresponding paragraphs of the Constitution proposed for adoption by the General Conference of 1926. This does not signify any less regard for the great importance of the subject, but rather implies a greater appreciation of it, as appears from the resolution unanimously adopted by the Commission and submitted as an essential part of its report, as follows:

"Whereas, the Twenty-Five Articles of Religion and the General Rules of the United Societies are protected by the Six Restrictive Rules, which must of necessity remain a part of the Constitution, to whatever extent rewritten; and, whereas these writings, together with the Apostles' Creed, possess a symbolic and historic character, their origins antedating the organization of the Methodist Church; therefore

"Be it resolved, That it is the sense of this Commission that the said Articles of Religion, the Apostles' Creed, and the said General Rules should not be written in the body of the Constitution, but made to constitute the first Section of our Book of Discipline, under the heading, 'Symbolic and Historic Writings.'"

The Commission indulges the hope that the Constitution submitted may be approved by the General and Annual Conferences with little or no amendment, and that its adoption may promote the welfare of the Church and advance the interests of our Lord's kingdom as they are involved in the peace and prosperity of the widely extended connection to which we belong.

If experience should demonstrate the need for amendments, in the future they can be made as may be found necessary, which in the judgment of the Commission is a course far better than the rejection or serious amendment of the report now submitted and the further postponement of the clarification of the constitutional law of

the Church by the framing of a more definite and systematic form of Constitution.

Signed on behalf and by order of the Commission on the Constitution.

WARREN A. CANDLER, *Chairman*;

ALEXANDER F. WATKINS, *Secretary*.*

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH†

PREAMBLE

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

ARTICLE I. NAME

The name of our Church is The Methodist Episcopal Church, South.

ARTICLE II, DOCTRINAL STANDARDS

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The source and test of the doctrines of the Methodist Episcopal Church, South, are the Holy Scriptures of the Old and the New Testaments, which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation, and are the sufficient rule and guide of the faith and practice of Christians.

Sec. 2. The doctrines of these Holy Scriptures have been interpreted by Methodists from the days of John Wesley until now by the Twenty-Five Articles of Religion, the Apostles' Creed, the first forty-four sermons of John Wesley published prior to 1765, and his Notes on the New Testament.

ART. III. MEMBERSHIP

The conditions of membership in the Methodist Episcopal Church, South, are:

1. A desire to flee from the wrath to come, and to be saved from sin.

2. Ratification of the baptismal covenant, the vow of repentance toward God, faith in our Lord Jesus Christ, and obedience to God's holy will and commandments.

3. A pledge to be subject to the Discipline of the Church; to attend upon its ordinances and support its institutions.

ART. IV. THE MINISTRY

Section 1. *Local Preachers*.—Proper persons shall be licensed to preach as local preachers, according to the rules and regulations which shall be prescribed by the General Conference.

*Since the completion of the task of the Commission Dr. Watkins has passed to his heavenly reward. His services in the work of the Commission were wise, faithful, and valuable.

†As adopted item by item by the General Conference, but finally rejected as a whole.

Sec. 2. *Local and Traveling Deacons.*—The Annual Conference shall, according to the rules and regulations prescribed by the General Conference, admit local preachers on trial into the traveling connection; and shall, upon the completion of satisfactory probation, admit them into full connection in the Conference and elect to deacon's orders; provided that those who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to deacon's orders, without admission on trial into the traveling connection.

Sec. 3. *Local and Traveling Elders.*—The Annual Conference shall, according to the rules and regulations prescribed by the General Conference, elect deacons to elder's orders; and when elders are so elected and ordained according to the form of ordination as may be prescribed by our Book of Discipline, they shall have authority to perform all the duties of traveling preachers; provided that those local deacons who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to elder's orders, with the authority conferred by the General Conference.

Sec. 4. *Bishops.*—When the General Conference shall have elected a traveling elder to the office of bishop, he shall be consecrated according to such forms as are or may be prescribed by the General Conference.

ART. V. PASTORAL CHARGES AND CONFERENCES

Section 1. *Pastoral Charges.*—Pastoral charges shall consist of the members of the Church organized into one or more churches.

Sec. 2. *Church Conferences.*—A Church Conference shall be organized in each church, composed of all its members, with such powers as are herein conferred, and such additional powers as the General Conference shall prescribe, provided that only such persons as shall have reached the age of eighteen years shall be qualified to vote.

Sec. 3. *Quarterly Conferences.*—There shall be organized in each pastoral charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

Sec. 4. *District Conferences.*—There shall be a District Conference held annually in each of the Districts hereinafter provided for, composed of such persons and invested with such powers as the General Conference may provide, which provision shall be uniform throughout the Church. A special session of the District Conference shall be called by the presiding elder of the District upon the written request of the District Board of Trustees. The business of the called session shall be confined to the subject or subjects included in the call.

Sec. 5. *Annual Conferences.*—There shall be Annual Conferences, whose number and territorial boundaries shall be determined by the General Conference. The territory of the Annual Conferences shall be divided into Districts to be composed of pastoral charges, the maximum number of which pastoral charges shall be fixed by the General Conference. Each District shall be presided over by a Traveling Elder, to be appointed by the Bishop in charge, who, with the majority of his cabinet concurring, shall determine the number and boundaries of the Districts. Each Annual Conference shall be composed of all traveling preachers in full connection with it, together with lay members from each Presiding Elder's District,

whose number and qualifications shall be determined by the General Conference; provided that the lay members must be at least twenty-one years of age and must have been for four years, next preceding their election, members of the Methodist Episcopal Church, South. The lay members shall participate in all the business of the Annual Conference, except such as involves ministerial character.

A Bishop shall preside in the Annual Conference, ordain deacons and elders elect, and fix the appointments of the preachers, subject to any regulations which the General Conference may make. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of a bishop, the Annual Conference shall elect by ballot, and without nomination, a president from among the traveling elders, and he shall discharge all the duties of a bishop except that of ordination.

A special session of an Annual Conference shall be called by the bishop in charge upon written petition, or resolution, of a majority of the members of the Conference. The lay delegates elected at the last session of the respective District Conferences shall be the lay members of the Annual Conference at such special sessions. The business of a called session shall be confined to the subject or subjects stated in the call.

Sec. 6. *The General Conference: How Composed.*—(a) The General Conference shall be composed of an equal number of clerical and lay delegates, from each Annual Conference, fixed by the General Conference subject to Restrictive Rule No. 2. Of these lay members one may be a local preacher.

(b) The clerical delegates shall be elected by the clerical members of the Annual Conference; provided that such delegates shall have been traveling preachers at least four years, next preceding their election, counting from admission into full connection, at the time of holding the General Conference.

(c) The lay delegates shall be elected by the lay members of the Annual Conference; provided that such delegates be at least twenty-five years of age, and shall have been continuously members of the Methodist Episcopal Church, South, for at least six calendar years next preceding their election, and also at the time of holding the General Conference.

(d) All delegates and reserve delegates to the General Conference shall be elected by ballot without nomination, a majority vote being necessary to elect; but the number of reserve delegates shall not exceed the number of principal delegates.

(e) No member of an Annual Conference shall be counted twice in determining the number of delegates to be elected to the General Conference nor vote in more than one Annual Conference in the same year for delegates to the General Conference or on the same constitutional question.

(f) Certificates of election, signed by the President and Secretary of the Annual Conference, shall be furnished each delegate elected to the General Conference and to each reserve delegate, and duplicate certificates shall be addressed to "The Secretary of the preceding General Conference."

Sessions.—(g) The General Conference shall meet in the month of April or May, once in four years from the year 1846, in such place as shall be fixed from time to time by authority of the General Conference.

(h) Two-thirds of the bishops or a majority of the Annual Conferences shall have authority to call a special session of the Gen-

eral Conference; provided that when the General Conference shall have expressed a desire for a called session, then the bishops shall call it at such a time as may be agreed upon by a majority vote of the bishops present and voting.

(i) When a special session of the General Conference is called it shall not be held until after all the Annual Conferences shall have met in regular or special session; and the called General Conference shall be constituted of delegates elected at the Annual Conferences held between the date of the call and the holding of such called General Conference. The place of holding a called session of the General Conference shall be fixed by the authority of the preceding General Conference.

Quorum.—(j) A majority of all the delegates elected from the Annual Conferences is required to make a quorum for the transaction of business by the General Conference.

The Presiding Officers.—(k) The General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary, and fix their tenure of office.

(l) The bishops shall preside in the General Conference in such order as they may determine; but if no bishop be present, the General Conference shall elect by ballot one of its members to preside *pro tempore*.

Arresting Judgment.—(m) When a rule or regulation is adopted by the General Conference which, in the opinion of a majority of the bishops, is unconstitutional, the bishops shall present to the Conference which passed said rule or regulation their objections thereto, with their reasons in writing; and the same shall be delivered through the Secretary of the General Conference to the Judicial Council, and said rule or regulation shall not take effect until declared constitutional by said Council.

ART. VI. RESTRICTIVE RULES

The General Conferences shall have full power to make rules and regulations for our Church, subject to the following limitations and restrictions, viz:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow more than one representative for every eighteen members of the Annual Conference, nor less than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds of the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

3. They shall not change or alter any part or rule of our government so as to do away episcopacy, or destroy the plan of our itinerant general superintendency or our system of itinerant ministry.

4. They shall not revoke or change the General Rules of our Church.

5. They shall not do away the privilege of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privilege of our members of trial before the Church, or by a committee and of an appeal.

6. They shall not appropriate the produce of the Publishing House

to any purpose other than for the benefit of the superannuated preachers, their wives, widows, and children.

ART. VII. JUDICIAL COUNCIL

Section 1. *How Composed*.—All appellate power shall be vested in a Judicial Council, to be composed of seven members, four of them being traveling elders, and three lay members of the Methodist Episcopal Church, South, to be nominated and elected in the following manner:

The Committee on Itinerancy shall nominate fourteen traveling elders and fourteen lay members of the Church and from such nominees, or from such other nominees as may be named from the floor without discussion, the General Conference shall elect, by ballot and without discussion, four traveling elders and three lay members; and from the remaining nominees the General Conference shall elect, by separate ballot, four traveling elders and three lay members as alternate members of the Judicial Council. These alternates shall be eligible to fill vacancies occurring from any cause in the membership of the Council for the remainder of the term of the member whose place any one of the alternates may have been called to fill, and in the event of a vacancy it shall be the duty of the President and the Secretary to notify the alternate of the traveling elder or layman in the order of his election.

Sec. 2. *Term of Office*.—The term of office shall be for twelve years, and until their successors are elected and qualified, for the traveling elders and lay members. At the first election two traveling elders and the lay member receiving the highest vote shall be elected for twelve years; those receiving the next highest vote shall be elected for eight years, and those receiving the lowest vote shall be elected for four years. Thereafter all elections of traveling elders and lay members shall be for twelve years, and all elections shall be by majority vote. In the event of vacancies occurring after the exhaustion of the list of alternate members, the Council shall be authorized to fill such vacancies for the remainder of the quadrennium.

Sec. 3. *Membership*.—The members of the Council shall not be eligible to membership in the General Conference nor to any connectional position nor to membership on any General Conference Board or Commission, during their term of office; and no member shall sit in any case in which he has any personal or official interest, otherwise than as a member of the Church.

Sec. 4. *Powers*.—The Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference or of an Annual Conference whether or not any act of the General Conference or of an Annual Conference violates the constitution of the Church; to hear and determine the appeal of a traveling preacher; to determine an appeal taken by one-third of the Conference, board or body from which the appeal comes, or by one-third of the College of Bishops, all appeals from the bishop's decision on the question of law in an Annual or District Conference; to hear and determine all other questions involved in appeals from any connectional board or body of the Church; to have such other jurisdiction as may be conferred upon it by the General Conference; provided it shall have no jurisdiction under an appeal by the bishop involving his character or the efficiency of his administration. In such cases the bishop shall be allowed an appeal directly to the General Conference.

The Council shall have power to arrest any act of a connectional board or body of the Church, which is contrary to the law of the Church, when such action is brought before it on appeal by one-third of the members of such board or body or upon complaint of a majority of the College of Bishops, present at a regular or called session; provided that such an appeal shall be taken at the session of the board or body from the action of which the appeal is asked, or within thirty days after the adjournment of said session.

The decisions of the Council shall be final.

The Council shall have free access to all papers and records of any Conference, board or body, and may require the production of any papers, documents, or records, which in its judgment may pertain to any matter pending before it.

Sec. 5. *Sessions*.—The Council shall meet at the same time and place as the General Conference, and shall continue in session until the adjournment of that body. It may meet at such other times and at such places as it may deem necessary; provided that it shall meet at least once each year on the call of the President, should there be any business demanding its attention.

Sec. 6. *Quorum*.—Five members of the Judicial Council shall constitute a quorum. A vote of as many as five members of the Council shall be necessary to suspend or inhibit any action of the General Conference or Annual Conference as is provided in Section 4 of this Article. A majority vote of the entire Council shall be sufficient to decide all other appeals, motions, cases, and proceedings before it.

Sec. 7. *Government*.—The Council shall provide all necessary rules and regulations for its government and procedure.

Sec. 8. *Decisions of Bishops*.—Each bishop shall report, at least annually, his decisions of law in Annual and District Conferences to the Judicial Council, which shall affirm, modify, or reverse them.

Sec. 9. *Removal of Members*.—The General Conference shall have power to remove members of the Judicial Council from office for cause.

Sec. 10. *Transfer of Judicial Functions*.—The Judicial functions of the bishops and the Committee on Appeals shall continue as at present until this Constitution shall have been adopted and the Judicial Council shall have been elected and organized; whereupon such functions shall cease. All business remaining before the College of Bishops or the Committee on Appeals, pending or undetermined, shall be transferred to and decided by the Judicial Council.

ART. VIII. AMENDMENTS

The recommendations of three-fourths of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference by a vote of two-thirds of the members present and voting to alter or amend any of the provisions of this Constitution; or whenever any such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote of the members present and voting, as soon as three-fourths of all the members of the several Annual Conferences, present and voting, shall have concurred therein; such amendment or alteration shall take effect when the result of the voting thereupon is announced by the College of Bishops; provided that such concurrence by the Annual Conferences shall have taken place before the meeting of the next ensuing General Conference.

REPORT OF THE COMMISSION ON NATIONALISM

Dear Fathers and Brethren: The Twentieth General Conference assembled in Memphis, Tenn., in 1926, instructed the Board of Missions to appoint a Commission on Nationalism to study the whole question of the relations of the younger Churches in mission fields to the Church in America and to study the whole situation as related to the desire of the younger Churches for autonomy in ecclesiastical matters.

That the General Conference authorizes the Board of Missions to appoint a commission, composed of members of the Church, both at home and abroad, which through the ensuing quadrennium shall study the whole question of "nationalism" as related to the larger development of our foreign work, coming together from time to time to compare viewpoints and information regarding the needs of the work, and reporting to the next General Conference a plan for the better organization and government of our work abroad.

We recommend concurrence.

BASCOM ANTHONY, *Chairman*;
W. ERSKINE WILLIAMS, *Secretary*.

Pursuant to this instruction the Board of Missions at its meeting on June 15, 1926, instructed its Executive Committee to prepare a plan and to appoint a Commission on Nationalism to carry out the instructions of the General Conference and to make report to the next General Conference.

The plan prepared by the Executive Committee and approved by the Board at its meeting of May 3, 1927, is as follows:

1. We recommend that the Commission on Nationalism be composed of twenty-five members from our Church in the United States and fifty-two members from our missions in foreign countries, as follows:

First, we recommend that the members of the Commission from the Church in the United States shall be composed as follows: Bishops in charge of foreign fields, 5; the General Secretary of the Board of Missions, 1; Foreign Secretaries of the Board of Missions, 2; five preachers and twelve laymen, six of whom shall be women, 17.

Second, we recommend that the members of the Commission from our Missions in foreign countries shall be composed as follows: Brazil, 15 (to be apportioned equally to the three Brazil Conferences); China, 9; Europe, 9 (to be apportioned equally to the three European Missions); Mexico, 9; Cuba, 5; Korea, 9; Africa, 5—provided that in each field adequate representation shall be given both nationals and missionaries.

Third, we recommend that the members of the Commission to be appointed from among the membership of our Church in foreign lands from each Conference or Mission be elected by the Annual Conferences of Missions on the foreign field at the coming annual sessions.

2. We recommend in the matter of procedure the following:

(1) That the twenty-five members of the Church in the United

States of America be termed the Central Committee of the Committee on Nationalism.

(2) That the members of the Commission in each field be known as the Field Committee on Nationalism, as China Committee on Nationalism, etc.

(3) Each Committee of the Commission shall be organized by electing a chairman, vice chairman, and secretary.

3. We recommend that the duties of the Committee shall be:

CENTRAL COMMITTEE

1. It shall be the duty of the Central Committee to notify the Field Committees of the action of the General Conference and the Board of Missions regarding the work of the Commission.

2. It shall be the duty of the Central Committee to keep in close touch with the Field Committees and to receive the results of their investigations and findings. After mutual and satisfactory agreements have been reached between the Field Committee and the Central Committee as a policy for that field, the committee shall report to the General Conference through the Board of Missions.

3. The Central Committee and the Field Committee for any given field shall constitute the Commission on Nationalism for that field.

4. The Central Committee shall study the whole question of the attitude of our Church in America toward the nationalistic movement in foreign fields, and at the proper time it shall inform the Church at large of the proposed policies.

FIELD COMMITTEE

1. The Field Committee shall investigate the whole question of Church autonomy on mission fields as well as methods of administration, control, and coöperation.

2. The findings of the Field Committee shall be forwarded to the Central Committee for its consideration.

3. Any member of the Central Committee who may be visiting a mission field shall, for the time being, be a member of the Field Committee.

4. Any member of a Field Committee who may be in the United States of America shall, for the time being, be a member of the Central Committee.

5. Each field shall be responsible for the expenses incident to the work of the Field Committee, to be supplied from the "Bulk Sum" or other appropriations and from contributions from the native Church.

FITZGERALD S. PARKER, *Secretary*.

In accordance with this plan, the twenty-five members of the committee in the United States were designated the "Central Committee." Furthermore, committees were to be created in all the foreign fields, which were to be elected by the authorized bodies in the various fields, and they were to be advisory to the Central Committee. When members of the Field Committee were in the United States they were entitled to sit with the Central Committee at any of its sessions as full members.

CENTRAL COMMITTEE

COMMISSION ON NATIONALISM, M. E. CHURCH, SOUTH

W. B. Beauchamp, Chairman; W. J. Young, Vice Chairman; Mrs. Luke Johnson, late Secretary.

SUBCOMMITTEES

CUBA

W. A. Candler, Chairman; Miss Esther Case, Secretary; O. E. Goddard, F. S. Love, W. J. Young.

EUROPE

U. V. W. Darlington, Chairman; Lavens Thomas, Secretary; Mrs. F. F. Stephens, Nathan Newby, P. D. Maddin.

MEXICO

W. B. Beauchamp, Chairman; F. S. Parker, Secretary; Miss Esther Case, Mrs. J. W. Downs, M. A. Childers.

ORIENT

W. N. Ainsworth, Chairman; Mrs. Luke Johnson, Secretary; W. G. Cram, W. Erskine Williams, John S. Candler.

SOUTH AMERICA

James Cannon, Jr., Chairman; W. J. Young, Secretary; O. E. Goddard, F. S. Love, Mrs. C. W. Nichols.

UNITED STATES—THE CHURCH AT HOME

W. G. Cram, Chairman; J. W. Perry, Secretary; Mrs. W. J. Piggett, Mrs. T. J. Copeland, J. G. Snelling.

FIELD COMMITTEES

AFRICA

William DeRuiter, Chairman; J. G. Barden, Mrs. C. T. Schaedel, Charlie Kimbulu, Andern Lunnumbi. Addresses: Kabinda, Lomami District, Congo Belge, Wembo Nyami, Africa.)

CHINA

J. W. Cline, S. R. Anderson, Miss Mary Culler White, Miss Sallie Lou McKinnon, Z. T. Kiaung, Tsz Vi-Yui, Sun Vun-yoen, Sz Siang-tse, Mrs. Tsiang Zah Z-Nyoh. Addresses: 10 Young Allen Court, Shanghai, China.

BRAZIL

Brazil Conference.—J. A. Guerra, Juiz de Fora, Minas, Brazil; J. L. Becker, Rio de Janeiro, Brazil; Cesar Dacorso Filho, Bello Horizonte, Minas, Brazil; P. E. Buyers, Rio de Janeiro, Brazil; Jalmar Bowden, Juiz de Fora, Brazil.

Central Brazil Conference.—Guaracy Silveira, Piracicaba, Brazil; W. B. Lee, Sao Paulo, Brazil; Elias Escobar, Sao Paulo, Brazil; Oswaldo da Silva, Ribeirao Preto, Brazil; S. A. Belcher, Campinas, Brazil.

South Brazil Conference.—J. I. Cerilhanes, Cruz Alta, Brazil; A. M. Ungaretti, Alegrete, Brazil; G. D. Parker, Santa Anna do Livramento, Brazil; J. W. Daniel, Porto Alegre, Brazil; Eduardo Vargas, Alegrete, Brazil.

CUBA

Luis Alonzo, Havana, Cuba; Miss Frances Moling, Cienfuegos, Cuba; S. A. Neblett, Cardenas, Cuba; Ignacio Gonzales, Santiago, Cuba; O. K. Hopkins, Cienfuegos, Cuba.

EUROPE

Belgium.—George W. Twynham, M. Symays, and K. Blommaert, Brussels, Belgium.

Czechoslovakia.—J. P. Bartak, Husova tr. Plzen, Czechoslovakia; Jan Kotouc, Prague-Vrsovice, Czechoslovakia; Vaclav Hunaty, Moravska, Ostrava, Czechoslovakia.

Poland.—F. C. Woodard, C. P. Warfield, and W. Dropiowski, Warsaw, Poland.

MEXICO

F. S. Onderdonk, Chairman, San Antonio, Tex.; J. N. Pascoe, Secretary, Monterey, Mexico; C. C. Cota, Los Angeles, Calif.; Jose Espino, El Paso, Tex.; E. Guerra, Dallas, Tex.; J. M. Vasquez, San Antonio, Tex.; L. B. Newberry, Chihuahua, Mexico; Benjamin Fernandez, Yende, Mexico; Jose de la Fuente, Montemorelos, Mexico.

KOREA

J. L. Gerdine, El Dorado, Ark.; L. P. Anderson, M. B. Stokes, Miss Laura Edwards, Keo Chai Ok, Lim Doo Wha, Kim Mary, Kim Kei Tai, T. H. Yun.

The Commission on Nationalism has had four meetings, and the whole question pertaining to autonomous Conferences, the setting up of independent Churches, the relationship of the Church at home to autonomous Churches, the question of episcopal supervision, and all other related questions have been given careful and sympathetic study. The coöperation and the opinions of missionaries, and especially expressions from the Field Committees, have been sought and careful consideration has been given to all papers presented and to all opinions expressed.

Having been instructed by the General Conference to make report to the session of the General Conference to be held in May, 1930, your Commission hereby respectfully submits the following report with recommendations:

I. BRAZIL

PERTAINING TO A METHODIST CHURCH IN BRAZIL

The memorial from the Central Conference, and approved by the three Annual Conferences in Brazil, is as follows:

To the Most Venerable Bishops and Representatives to the General Conference of the Methodist Episcopal Church, South, meeting in Dallas, Tex., in May, 1930:

Dear Fathers and Brethren in Christ Jesus: The Methodist Church of Brazil salutes you and prays God to pour on you all the richest heavenly blessings.

It is with great joy that we acknowledge the ever-increasing interest in us that you have shown, sending your beloved sons to our country to preach the saving truth of the gospel to us, also co-operating largely and generously in the material establishing of the Church of Jesus Christ in our land.

In no way by us would it pass unnoticed your very noble and truly Christian act of placing in our hands the choice of the form of government that would best suit the interests of the Methodist Church of Brazil, without suspending any of the help that you have been

giving us up to this day, even though we should think it convenient to have complete independence.

Our Church, having naturally pondered the enormous responsibilities of all work under her direction, decided, as you will know, not to dispense entirely your wise guidance, continuing organically united with you, asking, however, sufficient autonomy to elect her own bishops and organize her discipline in such a way as to make more efficient the government of the Church in Brazil.

For your own, as well as for our, comfort and joy, we wish to present here the statistical data that show the fruits reaped up to this time in the blessed field of the gospel in our country.

Out of your pioneers there are still living among us the three ministers who composed our first Annual Conference—J. L. Kennedy, J. W. Tarboux, and H. C. Tucker. They see to-day the great advancement of our work, which has been founded by the faith and abnegation of many preachers still living and many others already sleeping in the Lord.

Here are the statistical data:

Three Annual Conferences, covering seven states of the Brazilian Union, including 14 districts, 148 pastoral charges, 74 traveling preachers, 52 local preachers, 15,088 members. These members contributed last year the respectable sum of 1,218,766 milreis (at the actual rate, \$145,899.99, being \$9.60 per capita).

Last year (1928) 2,111 new members were received in the ranks of Jesus Christ, through baptism and profession of faith.

There are 298 Sunday schools with 1,345 officers and teachers and 16,634 pupils. These Sunday schools raised last year 94,135 milreis for their own expenses and other purposes.

There are 144 Epworth Leagues with 5,251 members, and 153 Woman's Missionary Societies with 4,798 members. These societies in 1928 raised 82,793 milreis.

There are 22 schools and colleges for boys and girls with 182 teachers and 2,725 pupils. There are 22 parochial schools with 47 teachers and 1,197 pupils.

There are 132 houses of worship, valued at 6,714,720 milreis; 32 parsonages, valued at 1,734,750 milreis; 41 buildings for schools and colleges, valued at 10,475,662 milreis; 2 seminaries with 46 boys matriculated; and 1 publishing house, valued at 1,200,000 milreis.

Yet what exists and is of the greatest importance in the Church that is making such a rapid development is a zeal, an enthusiasm, a spirituality characteristically Methodist. These conditions make us believe and hope that the same glorious history of Methodism in the United States is to be repeated in our country. Your daughter, the Methodist Church of Brazil, anxiously wishes such results, and all her requests here made and her aspirations aim at that noble end, and that she may become as vigorous, as energetic, as helpful, and as faithful to God and men as the mother Church has been and that she may develop a likeness to her most honored mother.

It is because of all that is above mentioned that the Central Conference of Brazil asks the General Conference to give to the Methodist Church of Brazil, through regular legislation, the rights necessary in order that she may realize her saintly and noble ambition.

The Central Conference of Brazil, in session in Sao Paulo last August, decided, after much prayer, careful study, and ponderation, to submit to your examination and approval and projects of law necessary for her government. As you will see, these projects of law contemplate a close union of the Church of Brazil with you and

at the same time an essential liberty not to hinder her natural progress and expansion.

THE PROJECTS OF THE LAW

A. Constitution of the Central Conference of Brazil

Article 1. The name of this ecclesiastical corporation shall be the Central Conference of Brazil.

Art. 2. The objects of the Central Conference of Brazil shall be: (1) To cultivate the spirit of solidarity in the midst of the Brazilian Methodism; (2) to concentrate all the power of the Brazilian Methodism on the religious and social problems of the Brazilian people; (3) to stimulate the expression of the religious spirit of the Brazilian people in Methodist terms; (4) to prepare the way necessary for the autonomy of the Brazilian Methodism.

Art. 3. The Central Conference of Brazil shall be composed of one clerical member for every thousand communicants of each Brazilian Annual Conference or Mission and an equal number of lay members. A fraction of a thousand, above five hundred, in the membership of a Brazilian Annual Conference entitles it to one more clerical representative and to one more lay representative; provided that no one Brazilian Annual Conference or Mission shall be denied the right to one clerical representative and to one lay representative. One of the lay representatives of each Brazilian Annual Conference or Mission may be a local preacher. The Central Conference of Brazil shall, every eight years, readjust this basis for the representation of the Brazilian Annual Conferences or Missions, provided that it shall never come to exceed that here stated.

The Annual Conference lay leaders and the Annual Conference Presidents of the Women's Missionary Societies shall be members *ex officio* of the Central Conference of Brazil.

Art. 4. All representatives to the Central Conference of Brazil shall be elected by ballot by a majority of the members of the Brazilian Annual Conferences or Missions in the sessions of these Conferences or Missions immediately previous to the session of the Central Conference of Brazil. The clerical representatives shall be elected by the clerical members of the Annual Conferences or Missions, and they shall have been traveling preachers at least four calendar years preceding their elections, and they shall be in full connection with an Annual Conference when elected and also at the time of holding the Central Conference of Brazil. The lay representatives to the Central Conference of Brazil shall be elected by the lay members of the Brazilian Annual Conferences or Missions, be twenty-five years of age at least, and have been members of the Methodist Church at least for six years.

Art. 5. The clerical and lay members shall deliberate as one body. A majority of the elected representatives shall be necessary to make a quorum.

Art. 6. The Central Conference of Brazil shall meet once every four years, in the place chosen at its regular session after the meeting of the Brazilian Annual Conference immediately previous to the General Conference.

Art. 7. The bishops or bishop in charge, or a majority of the Brazilian Annual Conferences, shall have the authority to call the Central Conference of Brazil at any time they may judge it necessary. The Central Conference of Brazil thus called shall be constituted of the representatives elected to the preceding regular session of the same Conference, and the place of meeting shall also be

the same as that of the preceding regular session of the same Conference.

Art. 8. The bishops or bishop in charge shall have authority, when thought necessary, to change the place appointed for the meeting of the Central Conference of Brazil.

Art. 9. The bishops or bishop in charge shall preside at the Central Conference of Brazil. In their absence the Conference shall elect by ballot a President from the representatives who are traveling elders, a majority being necessary to elect.

Art. 10. The Central Conference of Brazil shall have full powers to make rules and regulations for the Methodist Church of Brazil under the following limitations and restrictions:

(1) The Central Conference of Brazil shall not revoke, alter, or change our Articles of Religion or establish any new standard or rule of doctrine contrary to our present existing and already established standards of doctrines.

(2) It shall not change or alter any part or rule of our government so as to do away with the episcopacy or destroy the plan of our itinerant general superintendency.

(3) It shall not revoke or change the General Rules of the United Societies.

(4) It shall not do away with the privileges of our ministers or preachers of final trial by a committee and of an appeal; neither shall it do away with the privileges of our members of trial before the Church, or by a committee, and of an appeal.

(5) All legislation that it may pass shall be subject to the ratification of the General Conference.

Art. 11. The bishops of the Methodist Church of Brazil shall be elected by the Central Conference of Brazil.

Art. 12. The bishops of the Methodist Church of Brazil shall be accountable for their administration and conduct to the Central Conference of Brazil.

Art. 13. The bishops of the Methodist Church of Brazil shall have a seat among the bishops at the General Conference when present, and at any time in the College of Bishops, and shall enjoy the same rights and privileges as the bishops of the Methodist Episcopal Church, South.

Art. 14. The bishops of the Methodist Church of Brazil shall report and present statistics annually to the College of Bishops and to the General Board of Missions, and quadrennially to the General Conference.

Art. 15. The bishops of the Methodist Episcopal Church, South, being present at the Central Conference of Brazil, shall enjoy the same rights and privileges as the bishops of the Methodist Church of Brazil.

Art. 16. The Secretaries of the General Board of the Methodist Episcopal Church, South, being present at the Central Conference of Brazil, shall enjoy the same rights and privileges as the members thereof.

Art. 17. The Brazilian Annual Conferences shall continue to pay their proportional quotas for the episcopal assessment made by the General Conference.

Art. 18. The Brazilian Annual Conferences shall continue to pay the proportional quotas for the General Conference expenses as long as the legislation of the Central Conference of Brazil is to be submitted to the ratification of the General Conference.

Art. 19. The Central Conference of Brazil shall make assess-

ments for the support of the bishops of the Methodist Church of Brazil, for their travel expenses, and for their current business. The episcopal support shall be paid from the general episcopal assessments made by the General Conference, but the travel and current expenses shall be paid by the Brazilian Annual Conferences.

Art. 20. All requests for help made by the Methodist Church of Brazil to the Methodist Episcopal Church, South, shall be conveyed through the Brazilian National Board of Missions.

Art. 21. All communications from the Methodist Church of Brazil to the General Conference shall be sent through the Central Conference of Brazil.

Art. 22. The Central Conference of Brazil shall have full powers to organize such national boards, committees, societies, and legal corporations as it may think necessary to care for the common interests of the Brazilian Methodism, and to consider any matters that may be referred to it by the Brazilian Annual Conferences.

Art. 23. The Central Conferences of Brazil shall have full powers to open and maintain national and foreign missions with funds raised by the Methodist Church of Brazil.

Art. 24. The Central Conference of Brazil shall have full powers to lay assessments on the Brazilian Annual Conferences for the maintenance of all the enterprises that it may undertake and for the expenses of its own meetings.

Art. 25. The Central Conference of Brazil shall be the organ through which the Methodist Church of Brazil may relate itself to other corporations, religious or civil.

Art. 26. The Central Conference of Brazil shall have full powers to elect the officers they may judge necessary for its work, the President and Secretaries being a permanent committee of representation.

Art. 27. The Central Conference of Brazil shall have full powers to make its parliamentary rules.

Art. 28. The Central Conference of Brazil shall have full powers to receive and judge appeals from the traveling preachers of the Methodist Church of Brazil, and its judgment shall be final.

Art. 29. Any amendment to this constitution, approved by two-thirds of the representatives to the Central Conference of Brazil, in session, shall become effective only after having been approved by a majority of each of the Brazilian Annual Conferences and ratified by the General Conference.

B. The Central Conference of Brazil Requests

1. That the General Conference may not lay any other assessments on the Brazilian Annual Conference than these above mentioned—that is, for the support of bishops and for the expenses of the General Conference.

2. That any demand for alienation of properties in Brazil belonging to the Woman's Council be henceforth addressed to the Annual Conferences in whose limits such property is located.

3. That the Central Conference of Brazil be called henceforth in Brazil the "Concilio Methodistista do Brazil."

4. That the General Conference authorize the continuation in Brazil of the funds raised for the Superannuate Endowment by the Brazilian Annual Conferences, for one more quadrennium or until there may be a better exchange for the milreis.

Here is, dear fathers and brethren, what is the golden dream of the Methodists in Brazil.

May the Divine Son of God, Jesus Christ, give to our beloved and venerable fathers and brethren the wisdom needed for the solution of all our problems.

(Signed by the President and Secretary of the Central Conference of Brazil and the Translation Committee appointed by the Central Conference: Derly A. Chaves, Cesar Dacorso Filho, W. H. Moore.)

RECOMMENDATION

Regarding this memorial your Commission recommended the following:

First, that the General Conference provide for the appointment of a Commission to be composed of five members to be known as the Commission on the Methodist Church in Brazil, and that this Commission be authorized to proceed to Brazil to confer with a like Commission composed of fifteen members, five to be elected from each of the three Annual Conferences of Brazil.

Second, that this Joint Commission shall be empowered to set up the Methodist Church of Brazil, with such a degree of organic relationship to the Methodist Episcopal Church, South, as the Joint Commission may determine; provided, that this Commission shall not have power to set up such a Central Conference of the Methodist Episcopal Church, South, as has authority to elect its own bishops, but that does have power to organize an autonomous Church.

Third, that this Joint Commission shall be instructed, in preparing the basis for the organization of the Methodist Church of Brazil, to provide for a continued relationship between the Methodist Church of Brazil and the Methodist Episcopal Church, South, in the United States.

Fourth, that in case an autonomous Church is established, they shall call a meeting of the governing body, and when this body is legally constituted and in session they shall proceed to elect a bishop and other officers of the Methodist Church of Brazil as called for in the plan which may be prepared by the Commission.

Fifth, that the Commission be authorized to draw on the General Conference expense fund for the expenses incurred.

Sixth, as a caution in the process of setting up the autonomous Church of Brazil, we recommend that the setting-up Commission be instructed to have care against the violation of the constitutional limitations of the Methodist Episcopal Church, South. And we recommend, second, that while giving due care to the instructions contained in these recommendations, especially endeavoring to carry out their spirit, they use whatever discretion may be required (within constitutional limitations) for setting up the autonomous Church in Brazil.

II. KOREA

PERTAINING TO CHURCH UNION IN KOREA

The Korea Annual Conference of the Methodist Episcopal Church, South, at its session held in September, 1927, prepared the following memorial to the General Conference:

Dear Fathers and Brethren: Under the blessing of God the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea has grown and prospered until in the two Annual Conferences there are now 63,866 adherents, including 28,430 baptized members and 7,193 probationers and 228 employed preachers. For these results, first of all we give thanks to the God of all grace who has so manifestly guided and empowered his servants who have labored in this field. We also record our deep gratitude to the missionaries and the Board of Missions that have made possible these great accomplishments.

In presenting this memorial we wish it clearly understood that there is no lack of appreciation for the work of the missionaries and the Mission Boards, and that there is no desire to sever cordial relations which have existed and do now exist between the Church in America and the Church in Korea. It is our belief that for many years to come the services of the missionaries and the financial assistance of the Mission Boards will be needed in Korea.

However, there is a strong conviction among the preachers and members that the two Methodist Conferences in Korea shall be organically united. The existence of two Methodist Churches in Korea calls for constant defense before non-Christians. It is our conviction that the many new and pressing problems which now confront the kingdom of Christ in Korea can best be met and solved by a united, self-governing Church, and that such a Church would be the most powerful agency for the great work of evangelization yet to be done in this land.

Therefore, the Korea Annual Conference of the Methodist Episcopal Church, South, respectfully memorializes the General Conference:

1. To authorize the Korea Annual Conference of the Methodist Episcopal Church, South, to be united with the Korea Annual Conference of the Methodist Episcopal Church, and to be organized into a Korean Methodist Church; provided such authorization is also given by the General Conference of the Methodist Episcopal Church to its Korea Annual Conference.

2. To appoint a Commission to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with similar Commissions from the two Annual Conferences in Korea, which Joint Commission shall be authorized to adopt a basis of union, to call an autonomous Conference in Korea, and to perform such other acts as may be necessary in the organization of the Korean Methodist Church.

3. To instruct the Joint Commission, in preparing the basis of union and planning the organization of the Korean Methodist Church, to provide for some organic relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Furthermore, at the Korea Annual Conference held September 4, 1929, at Seoul, Korea, the Korea Annual Conference took action re-

garding the matter of Church union in Korea in the following resolutions:

Whereas three years ago our Annual Conference took action favoring organic union with our sister Methodism and decided to petition the General Conference of our Church to provide means for that end; and whereas the growth of the Christian movement in Korea will be greatly stimulated and increased by this union, and whereas the coöperation of the two Methodist Churches in Korea will help remove a recognized source of weakness within and criticism without; *therefore let it be*

Resolved, That we hereby reaffirm our desire for the early consummation of this union, and that we formulate all our future policies with this end in view.

R. A. HARDIE,
L. C. BRANNON,
KIM IN YOUNG.

The memorial adopted, September, 1927, is an identical memorial with that which was adopted by the Korea Annual Conference of the Methodist Episcopal Church. This memorial from the Korea Annual Conference of the Methodist Episcopal Church was presented to the Thirtieth Delegated General Conference of the Methodist Episcopal Church, which was held in Kansas City, Mo., May 1-29, 1928. This memorial was presented in due form to the Committee on Temporal Economy and by the concurrence of that committee became Report No. 17. At its morning session on Friday, May 18, the report of the Committee on Temporal Economy was taken out of its order and adopted as per the transcript from the Journal of the General Conference as certified to by the Rev. J. M. Arters, Secretary of the Conference, as follows:

Under the blessing of God the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea has grown and prospered until in two Annual Conferences there are now 63,866 adherents, including 28,430 baptized members, 7,193 probationers, and 298 employed preachers. For these results, first of all, we give thanks to God who has so manifestly guided and empowered his servants who have labored in this field. We also record our deep gratitude to the missionaries and the Boards of Missions that have made possible these great accomplishments.

In presenting this memorial we wish it to be clearly understood that there is no lack of appreciation for the work of the missionaries and the Mission Boards, and no desire to sever the cordial relations which have existed and do now exist between the Church in America and the Church in Korea. It is our belief that for many years to come the service of the missionaries and the financial assistance of the Mission Boards will be needed in Korea.

However, there is a strong conviction among preachers and members that the two Methodist Churches in Korea should be organically united. The existence of two Methodist Churches in Korea calls for constant defense before the non-Christians. It is our conviction that the many new and pressing problems which now confront the kingdom of Christ in Korea can best be met and solved by a united, self-governing Church, and that such a Church would be the most

powerful agency for the great work of evangelization yet to be done in this land.

Therefore, the Korea Annual Conference of the Methodist Episcopal Church respectfully memorializes the General Conference:

1. To authorize the Korea Annual Conference of the Methodist Episcopal Church to be united with the Korea Annual Conference of the Methodist Episcopal Church, South, and to be organized into the Methodist Episcopal Church of Korea; provided such authorization is also given by the General Conference of the Methodist Episcopal Church, South, to its Korea Annual Conference.

2. To request the bishops to appoint a Commission to meet with a like Commission of the General Conference of the Methodist Episcopal Church, South, and with a similar Commission from the two Annual Conferences in Korea, which Joint Commission shall be authorized to formulate a basis of union, to call an autonomous Conference in Korea, and to perform such other acts as may be necessary in the organization of the Methodist Church in Korea.

3. To instruct the Joint Commission in preparing the basis of union and planning the organization of the Methodist Church in Korea to provide for continued organic relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

4. To authorize the Commission to draw on the General Conference expense fund for the expenses incurred.

We recommend, therefore, in conformity with the record, as set forth above, that the following resolutions pertaining to the union of the Annual Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, into the Methodist Church of Korea, be adopted:

1. To authorize the Korea Annual Conference of the Methodist Episcopal Church, South, to be united with the Korea Annual Conference of the Methodist Episcopal Church and to be organized into the Methodist Church of Korea.

2. To authorize the appointment of a Commission of five to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with a similar Commission composed of five members from each of the two Annual Conferences in Korea, which Joint Commission shall be authorized to formulate a basis of union, to call an autonomous Conference in Korea, and to perform such other acts as may be necessary in the organization of the Methodist Church of Korea.

3. To instruct the Joint Commission, in preparing the basis of union and planning the organization of the Methodist Church of Korea, to provide for as vital a relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South, as these principles will permit.

4. To authorize the Commission to draw on the General Conference expense fund for the expenses incurred.

III. MEXICO

PERTAINING TO CHURCH UNION IN MEXICO

The Methodist Episcopal Church and the Methodist Episcopal Church, South, are represented in Mexico by one Annual Conference each, and under the comity agreements of 1919 they occupy separate territories, but carry on educational, evangelistic, and social work identical in spirit and purpose.

It has long been the desire of the people of these two Methodisms in Mexico to enter into a closer organic relation.

A joint session of the two Annual Conferences was held in Pueblo, Mexico, in 1925, at which time plans for a unification of the two Methodisms were tentatively worked out.

Since that time there have been numerous conferences which have been given over to the consideration of this question, and the final decision has always been a recommendation for a unification or federation of the two Annual Conferences in Mexico.

At the last session of the Mexico Annual Conference of the Methodist Episcopal Church, South, which was held in Neuvo Laredo, October 17-20, 1929, resolutions were adopted indorsing the plan of unification for the two Methodisms in Mexico, as follows:

PROPOSED PLAN OF UNION OF THE METHODIST EPISCOPAL CHURCH AND THE METHODIST EPISCOPAL CHURCH, SOUTH, IN MEXICO

1. *Name.* The name of the united Church shall be "The Methodist Church in Mexico.

2. The Methodist Church in Mexico shall be composed of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Mexico. The financial help and counsel of the Boards in the United States shall be administered by a Joint Field Finance Committee consisting of representatives of these Boards and the Methodist Church in Mexico.

3. *Mexico Central Conference.* The Methodist Church in Mexico shall be constituted by a convocation of the Mexico Central Conference at such a time and in such a place as may be determined by the two bishops superintending the two Methodisms in Mexico. The first Mexico Central Conference shall be composed of all the effective elders of both Annual Conferences, together with an equal number of lay delegates, who shall be elected in the manner that each Church prescribes for the election of lay delegates, who are to vote on constitutional questions. Said Mexico Central Conference shall meet every four years.

The first Mexico Central Conference shall legislate on all the details of organization, such as the length of the sessions, means of meeting the expenses of the delegates, the number of representatives that may be elected, and on everything that affects methods and procedure.

This plan of union, including the organization of the Mexico Central Conference and the designation of its powers, shall be approved by the Annual Conferences of both Methodisms.

4. *Powers of the Central Conference.* The Mexico Central Conference shall be presided over by the general superintendent

for Mexico. Said Conference shall have under its supervision the work of the Methodist Church in Mexico, such as publishing houses, seminaries, religious education, Sunday schools, Epworth Leagues, evangelistic campaigns, Woman's Work, and all other phases of the work of the Churches.

The Central Conference, however, shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church or the Methodist Episcopal Church, South, nor shall the Central Conference involve the Board of Foreign Missions of the Methodist Episcopal Church, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, or the Board of Missions of the Methodist Episcopal Church, South, or any other organization of these Churches in any financial obligation without the approval of said Boards or organization.

The Central Conference shall elect such general officers as it deems necessary for overseeing and arranging its work and shall undertake the raising of such funds as may be necessary for the salaries, travel, and office expenses of such officers. Notwithstanding, the Missionary Societies of both Churches shall feel at perfect liberty to designate to the work such pecuniary assets as they may deem fit and under such conditions as said Boards may determine.

5. *Episcopal Supervision.* The first Mexico Central Conference shall elect by ballot, without nomination, a general superintendent, or bishop, from the effective elders of both Annual Conferences. A two-thirds majority shall be necessary to elect. Said General Superintendent shall be at least forty years of age and shall have been an effective elder for ten years previous to election. He shall be elected for a term of four years. Whether an article permitting reelection shall be introduced shall be left with the Central Conference; provided that it has the approbation of a two-thirds majority of both Annual Conferences or of such Annual Conferences as may be organized in Mexico in the future.

The general superintendent shall be consecrated by one or both of the counseling bishops, together with at least three elders of the Methodist Church in Mexico.

It shall be the duty of the Mexico Conference to take the necessary steps to provide an adequate support for and other expenses of the general superintendent.

6. *Counseling Bishops.* Each of the two Methodisms, by means of their authorizing bodies, shall designate one of their general superintendents to represent the interests of its own denomination in Mexico. These general superintendents shall be known as "counseling bishops."

7. *Duties of the General Superintendent.* It shall be the duty of the general superintendent of the Methodist Church in Mexico to preside over all the Annual Conferences and Missionary Conferences that now exist or that may hereafter be organized, as well as the Mexico Central Conference. He shall have under his care, as far as possible, all the duties that correspond to a general superintendent in both Methodisms, being governed in each Conference according to the administrative procedure and the disciplinary prescription of the branch of Methodism to which said Annual Conference may belong, except in such cases as the Central Conference may decide to the contrary, with the approbation of the General Conferences.

The Committee on Nationalism in Mexico of the Methodist Episcopal Church, South, consisting of Bishop W. B. Beauchamp, Judge

M. A. Childers, Dr. F. S. Parker, Mrs. J. W. Downs, and Miss Esther Case, and the Commission on Federation in Mexico of the Methodist Episcopal Church, consisting of Bishop Francis J. McConnell, Bishop George A. Miller, Dr. Ralph E. Diffendorfer, Mr. Frank S. Wallace, and Miss Juliet H. Knox, met in the office of Bishop McConnell, 150 Fifth Avenue, New York City, January 18, 1930, at 10:15 A.M., with Bishop Beauchamp in the chair. Those present were Bishop W. B. Beauchamp, Judge M. A. Childers, Dr. W. G. Cram representing Miss Case, Dr. Frank S. Onderdonk representing Mrs. Downs, Bishop Francis J. McConnell, Dr. Ralph E. Diffendorfer, and Miss Juliet H. Knox.

After prayer by Bishop McConnell, Miss Knox was elected secretary. The minutes of the preceding meeting on December 4, 1928, were read and accepted with two corrections. Judge Childers stated that the plan that had been considered was not one that had been submitted by the Methodist Episcopal Church, South, but one that had come from the Methodists in Mexico.

Dr. Onderdonk reported that an unofficial meeting to discuss the proposed plan of union was held during the Havana Conference by the Mexico representatives present at the Conference. Two changes were suggested: First, that the word "advice" in section 2, line 4, be changed to "counsel"; second, that the word "federated" in section 1, line 1, be changed to "united," and the same change be made in section 3, last paragraph, changing "federation" to "union." On motion, it was voted that these changes be adopted.

It was voted that the word "Central" in section 3, last paragraph, be changed to "Annual," thus giving each member of the Conferences an opportunity to express his opinion of the plan.

It was voted that the words "and all other phases of the work of the Churches" be added to section 4, end of the first paragraph, omitting the "and" before "Woman's Work."

It was voted that section 4, paragraph 2, be changed to read: "The Central Conference, however, shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church or the Methodist Episcopal Church, South, nor shall the Central Conference involve the Board of Foreign Missions of the Methodist Episcopal Church, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, or the Board of Missions of the Methodist Episcopal Church, South, or any other organization of these Churches in any financial obligation without the official approval of said Boards or organizations."

It was voted to change the second sentence of section 2 to read as follows: "The financial help and counsel of the Boards in the United States shall be administered by a joint Field Reference Committee composed of representatives of these Boards and the Methodist Church in Mexico."

It was voted that the plan as above amended be adopted. The meeting then adjourned at 11:30.

Also at the recent session of the Central Mexican Conference which was held in El Paso, Tex., March 25-27, 1930, a resolution confirming and reiterating the desire for the union of Methodism in Mexico was unanimously adopted.

Furthermore, a memorial pertaining to the Methodist federation in Mexico was presented to the Thirtieth Delegated General Con-

ference of the Methodist Episcopal Church held in Kansas City, May 1-29, 1928, and approved, as follows:

The Methodist Episcopal Church and the Methodist Episcopal Church, South, are represented in Mexico by one Annual Conference each, under the comity agreements of 1919, occupying separate territories, but carrying on educational, evangelistic, and social work identical in spirit and purpose.

It has long been the desire of the people of the two Methodisms in Mexico to enter upon closer organic relations, as was evidenced by the strong vote in favor of unification. The existence of a division into two separate camps of our common Methodism is a distinct disadvantage to the entire work. The constitution of Mexico and conditions there make a change advisable, not to say imperative.

In view of these and other related facts, we respectfully memorialize the General Conference:

1. To authorize the Mexico Annual Conference of the Methodist Episcopal Church to be united with the Mexico Annual Conference of the Methodist Episcopal Church, South, and to be organized into the Methodist Church of Mexico; provided such authorization is also given by the General Conference of the Methodist Episcopal Church, South, to its Mexico Annual Conference.

2. To request the bishops to appoint a Commission to meet a like Commission of the General Conference of the Methodist Episcopal Church, South, and with a similar Commission from the two Annual Conferences in Mexico, which Joint Commission shall be authorized to formulate a basis of union, to call an autonomous Conference in Mexico, and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico. It is recommended that all possible preliminary steps be taken in this direction prior to the next session of the General Conference of the Methodist Episcopal Church, South.

3. To instruct the Joint Commission in preparing the basis of union and planning the organization of the Methodist Church of Mexico, to provide for continued organic relationship of the present Conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively.

4. To authorize the Commission to draw on the General Conference expense fund for the expenses incurred.

Therefore, in view of the facts recited above, your Commission respectfully make the following recommendations:

1. That the General Conference authorize the Mexico Annual Conference of the Methodist Episcopal Church, South, to be united with the Mexico Annual Conference of the Methodist Episcopal Church and to be organized into the Methodist Church of Mexico.

2. That we request the General Conference to provide for the appointment of a setting-up Commission of five to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with a similar Commission composed of five members from each of the two Annual Conferences in Mexico, which Joint Commission shall be authorized to establish an autonomous Church in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico.

3. We herewith present the foregoing recommendations, the work of representative leaders of our two Methodisms, as a general basis of the union, it being understood that the Joint Commission shall have authority to revise the same as the needs for the field may appear.

4. To authorize the Commission to draw on the General Conference expense fund for the expenses incurred.

IV. CHINA

RECOMMENDATIONS FROM THE CHINA COMMITTEE ON NATIONALISM

The China Field Committee of the Commission on Nationalism made the following recommendations to the China Mission Conference and to the Central Council of China:

1. That we request the General Conference to give the China Conference authority to reorganize, in harmony with the aims of the present Central Council, so as to effect a unified organization of the whole work of our Church in China.

2. We request that the General Conference provide that the bishop who is appointed to China shall reside in China, so as to carry out his work.

3. In case the General Conference does not provide that the bishop who is appointed to China shall reside in China, we request that the China Conference be given authority to elect a chairman who shall carry out the administrative work of the bishop during his absence from China.

4. We request that the General Conference maintain its coöperation with the China Conference in men and money, so that the work may continue to grow and prosper.

We have had before us the paper from the Field Commission on Nationalism in China.

The conditions in China seem to call for a somewhat different form of organization from that which is being sought for many other mission fields of the Church. We should recommend:

1. That the China Conference have and maintain the relation to the Methodist Episcopal Church, South, of an Annual Conference.

2. The approval by the General Conference of the Central Council that has been tentatively operating in our China Mission and the authorization of such an administrative body in other mission fields where its organization is approved by the Board of Missions.

3. That the General Conference provide for a continuous supervision on the fields, and that the general superintendent be requested to reside in Shanghai, China, as his official residence; and that he have charge of all our work in the Orient; and that this be referred to the Committee on Episcopacy for the formulation of a plan for effecting this measure.

4. Should the Annual Conference in China, the Central Council concurring, approve the formation of an autonomous Church in

China, the Commissioners appointed to serve as the representatives of the Methodist Episcopal Church, South, on the Joint Commission on Church Union in Korea shall hereby be authorized to meet with a like Commission of five to be elected by the China Conference, which Joint Commission shall be known as the Joint Commission on Autonomous Church in China and shall be authorized to formulate a plan for an autonomous Church in China, to call a Conference to carry out the plans agreed upon, and to perform such other acts as may be necessary in the organization of an autonomous Methodist Church in China.

5. To instruct the Joint Commission in preparing the plan of organization for the autonomous Methodist Church in China to provide for continued relationship with the Methodist Episcopal Church, South.

6. To authorize the Commission to draw on the General Conference expense fund for the expenses incurred.

V. CUBA, AFRICA, AND EUROPE

Careful investigation and study of the situation has revealed the fact that at this time there is no desire on the part of the Missions or the Churches in the island of Cuba, Africa, Belgium, Czechoslovakia, or Poland for any independent or autonomous relationship. Therefore, no special recommendation is made to the General Conference concerning the young Churches in these fields other than our belief that the present status is desirable.

A CAUTION

As a caution in the process of setting up autonomous Churches in the several fields, we recommend that the setting-up Commissions on the several fields be instructed to have care against the violation of the Constitutional limitations of the Methodist Episcopal Church, South. And we recommend, second, that while giving due care to the instructions contained in the recommendations, especially endeavoring to carry out their spirit, they use whatever discretion may be required (within Constitutional limitations) for setting up of autonomous Churches in the several mission fields.

The following form of organization for a Central Council is recommended to the General Conference for enactment into law in accordance with the act of the Central Committee:

To Section IV of the Discipline, page 47, entitled "Of the Missions of the Church," there be added a new paragraph, to be numbered ¶ 83, to read as follows:

¶ 83. In the foreign fields where there is an autonomous or independent Methodist Church which is affiliated either organically or otherwise with the Methodist Episcopal Church, South, and the Board of Missions, there shall be organized a Central Council to

be composed of national members of the autonomous, or independent Methodist Church, and missionaries working in that field, which Central Council shall take place of the Mission. A joint committee of the national Methodist Church and of the Mission shall prepare a constitution to direct the operations of the Central Council, which shall be submitted to the Board of Missions for approval. (This shall not refer to our work in Japan unless the Japan Mission and the Japan Methodist Church agree to organize a Central Council.)

¶ 84. In foreign fields where there is no autonomous or independent Methodist Church, but where we have an Annual Conference, there may be a Central Council, which shall be composed of representatives of the Annual Conference and all departments of work of the Mission, which shall take the place of the Mission. (The Central Council shall have all the rights and powers of the Mission. The procedure for organizing the Central Council shall be as follows: A joint committee appointed by the Annual Conference and the Mission shall prepare a constitution to direct the operations of the Central Council, which shall be submitted to the Board of Missions for approval.

¶ 85. When a Central Council has been organized in a foreign field in the place of a Mission, the said Central Council shall have two clerical delegates, one missionary and one national, to the General Conference, whose rights and privileges shall be the same as those of delegates representing Missions of the Church.

We further recommend that the General Conference amend the title on page 47 in the Discipline by inserting after the word "Missions" the words "and the Central Councils"; so that the title when amended shall read, "Of the Missions and Central Councils of the Church."

Finally, honored fathers and brethren, your Commission, having diligently striven to carry out the instructions under which it was constituted, fully aware of the gravity and delicacy of the situations for which their report seeks to provide; and equally impressed by the importance of so acting as to conserve the magnificent results that have been achieved under the conditions of our directed missionary operations; having few precedents for their guidance, and with many variations in the terms of their problem of providing for the setting up of a new form of Church organization for your spiritual children in foreign lands; trusting that in all things they have endeavored to work with a single purpose and under the leading of the Spirit of God; submit to you the results of their labors. May he who stands in the midst of the seven golden candlesticks, and who holds in his right hand the seven stars, correct our errors and direct our endeavors in extending to the Churches in Brazil, Mexico, Korea, and China privileges and responsibilities similar to those under which our Mother Methodism has spread over our own dear country and in many foreign lands.

W. B. BEAUCHAMP, *Chairman;*

FITZGERALD S. PARKER, *Secretary.*

REPORT OF THE GENERAL CONFERENCE EDUCATIONAL COMMISSION

I. MEMBERSHIP OF THE EDUCATIONAL COMMISSION

1. *Elected*: W. M. Alexander, Mrs. D. N. Bourne, J. L. Cuningim, J. L. Decell, J. S. French, O. E. Goddard, Paul B. Kern, W. F. Quillian, C. M. Reeves, G. C. White, Mrs. W. A. Newell, C. T. Tally.
2. *Ex Officio*: W. G. Cram, J. W. Shackford, F. S. Parker, H. H. Sherman, successor to Dr. Stonewall Anderson (deceased),* E. B. Chappell, Mrs. B. W. Lipscomb.

II. ACT OF GENERAL CONFERENCE GIVING INSTRUCTIONS TO AND DEFINING THE DUTIES OF THE COMMISSION

"The Report of your Commission on the Reorganization of Boards recommends far-reaching legislation regarding the administration of the diversified program of education. Your committee believes that the real problem before the Church as regards its work of education is that of so relating all the elements of the educational program and all the agencies involved, that the Church may perform its total task of education intelligently, vitally, and with the greatest efficiency. In view, therefore, of the far-reaching nature of the interests at stake, the delicacy and intricacy of the problems under consideration, we recommend:

"1. That there should be a carefully wrought out, comprehensive, unified program of education for the local Church, including the educational work of the local Church, the schools, colleges, and universities, and all other institutions and agencies of the Church operating in the field of education, and that this program and the agencies charged with its supervision and promotion should be determined upon a basis of a careful and thoroughgoing study of all the educational work of the Church.

"2. That the General Conference do now create a commission known as 'General Conference Educational Commission of the Methodist Episcopal Church, South.' This Commission should consist of eighteen members, constituted as follows: Twelve members chosen with special reference to their wide and thoroughgoing acquaintance with the problems of education as regards the local Church, institutions of learning, and other educational agencies, at least two of whom shall be women, shall be selected by the General Conference on the nomination of a committee of five, of which committee one shall be elected by the General Conference Committee on Missions,

*After the general principles upon which the report of the Commission was to be constructed had been formulated, and after the preliminary work of study had been done, Dr. Stonewall Anderson, General Secretary of the Board of Education, passed away, and his place on the Commission was filled by Dr. H. H. Sherman, his successor. Dr. Anderson's enthusiasm for the cause of Christian education, his accurate knowledge, and his unflinching sincerity contributed largely to the earlier stages of the preparation of this report, and it is our earnest hope that his spirit and labors may thereby be enshrined in the organization of the educational work of the Church.

one by the Committee on Sunday schools, one by the Committee on Epworth Leagues, one by the Committee on Education. The four members of the committee thus elected shall select a fifth, provided that at least one member of this committee of five shall be a woman. The other six members of the Commission shall consist of the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of the Board of Education, two representatives of the secretarial staff of the Board of Missions, one of whom shall be a woman, and the Editor of the Sunday school literature. The officials shall be *ex officio* members of this Commission without the right to vote.

"It shall be the duty of this Commission:

"(1) To make ■ careful survey of the entire educational situation of the Methodist Episcopal Church, South, as it relates to the local Church, to the schools, colleges, and universities of the Church; and to tax-supported and independent institutions, as well as to those forms of education carried on by means of correspondence schools, extension schools, Cokesbury Schools, standard training schools, leadership schools, summer schools for pastors, preachers' institutes, and other agencies. The Commission also shall make a careful survey of the administrative boards and agencies coöperating in the field of education and their relation to each other.

"(2) To work out a program of a plan of organization to be reported to the General Conference of 1930 for its consideration and adoption, which shall secure the following results:

"(a) Conserve all the educational values which have thus far been wrought out through the educational agencies as they now exist.

"(b) Provide for a comprehensive and unified program of education for the whole Church which shall eliminate all overlapping and duplication in the field of education, and which at the same time shall meet the needs of developing life from infancy to full-grown, ripe maturity.

"(c) Provide for the organization of ■ General Conference administrative agency, or agencies, Annual Conference agency, or agencies, which shall be charged with the duty of supervising and carrying out the comprehensive, unified program of education for the whole Church. In making plans for a General Conference agency, or agencies, and Annual Conference agency or agencies, of supervision and administration, it shall be distinctly understood that the Commission shall not be embarrassed or limited in any way by the desire either to perpetuate or to eliminate such agencies; the one thing desirable being the best and most effective agency, or agencies, practicable for carrying out a comprehensive, unified program of education for the entire Church.

"(3) The Commission shall have authority to recommend to the

agencies and institutions now operating in the field of education any adjustments or experiments to be made during the ensuing quadrennium, which in the judgment of the Commission may be wise.

"3. That the General Conference Educational Commission, when created, be instructed by the General Conference to prepare a report not later than the close of the third year of the ensuing quadrennium, and to publish it in the connectional organ of the Church at least one year before the meeting of the General Conference in 1930."

III. A PRELIMINARY STATEMENT FROM THE COMMISSION

The General Conference of 1922 created two separate Commissions, instructed to deal with matters vitally affecting the educational work of the Church.

The first of these was the Commission on the Reorganization of Boards. This Commission, in accordance with its instructions, was primarily concerned with the reduction of the number of General Boards of the Church. While its report necessarily dealt with the Boards engaged in educational work, the Commission had not been empowered to draw up a plan of reorganization of the entire educational program of the Church.

The second Commission was the Commission on the Unification of the Educational Program, whose instructions did not empower it to deal with the reorganization of the General Boards. Thus it was that this Commission was likewise too limited in its power to enable it to deal with the educational problem in its entirety. This second Commission in its report to the last General Conference pointed out the limitations of each of these two Commissions in the following language: "We call attention to the fact that just as this Commission was limited in not having before it the whole field of education, in like manner the Commission on Reorganization of Boards was limited in not being in position to undertake a thoroughgoing study of the program of education in the Church together with all of the agencies concerned therewith."

This report further said: "In view, therefore, of the far-reaching nature of the interests at stake, the delicacy and intricacy of the problems under consideration, and the significance for the future of our great Church any action touching its educational interests, and, because it would be unwise to make radical readjustments in overhead machinery until a careful and thoroughgoing study of all of our educational problems and programs has been made, we therefore recommend as follows":

(Then follows the recommendation that a unified program of education, including every phase of educational work in which the Church is engaged, should be wrought out, and the recommendation that the General Conference create a new commission to be charged

with this task. These recommendations were adopted by the General Conference of 1926, which met at Memphis, Tenn., and became the basis for the appointment and powers of the present Commission.)

The General Conference laid upon the Commission the difficult task of unifying the educational work of the Church, both local and general; and of providing an overhead administrative agency for the conduct and promotion of this work, conserving all the values in our existing organizations.

The action of the General Conference grew out of a widespread demand for greater simplification and unification in our educational work, particularly as it affects the local Church. Here the overlapping has been increasingly embarrassing. The explanation of this embarrassment is not difficult to understand. For years different connectional Boards of our Church, justly concerned for the promotion of the phases of work severally committed to them and acting independently, have secured from the General Conference disciplinary authority to project movements or create organizations in the local Church, with the inevitable consequence of more or less duplication.

The report herewith submitted makes the needs of the local Church the starting point. All organizations should exist, not for themselves, but to meet certain definite personal and social needs. In Methodism the unit is the local Church, and the connection, rightly conceived, exists for the sake of the units of which it is composed. The Commission spent the first year exclusively in the effort to discover the needs of the local Church. Section IV of this report was first in our thought and became the first result of our study.

The report that follows is the product of an earnest effort to combine in a single working organization three Boards, each charged with an important and extensive part of the work of the Church, which has developed during the past decades, with the inevitable consequence of creating a complex system. To unify and simplify these organizations was the charge of the General Conference, and if the report should seem less simple than it is desired, that is due to the nature of the conditions with which the Commission had to do, while, at the same time, avoiding all radical action and conserving all values inhering in the existing organizations.

As a matter of fact, compared with the organizations now called for in our book of Discipline, the one organization that would be required—should the report of the Commission become law—registers a long step in the direction of simplicity in the local Church, in the Annual Conference, and in the overhead administrative organization and personnel. The disciplinary material now covering the same ground is much more extensive than this report.

In casting the material of the report into disciplinary form greater elaborateness was required for the sake of legal clearness, by which all rights would be protected and all duties defined, than would have been required had the report been literary in form.

The results of our work are presented with a conviction that we have made an honest and conscientious effort to carry out the instructions of the General Conference. The Commission entertain no delusion that the plan here presented is perfect or final. Doubtless time and actual experimentation will reveal defects and needed changes, as has been the case in every General Board of the Church. We believe that the plan is sound in educational theory and will prove practicable in operation. Many valuable and welcome suggestions have come to us from sources outside the membership of the Commission.

With prayer that the Church may be guided in her final decisions, we submit the result of our labor.

Signed for the Commission by

PAUL B. KERN, *Chairman*;
GOODRICH C. WHITE, *Secretary*.

CHRISTIAN EDUCATION

SECTION I. THE GENERAL BOARD OF CHRISTIAN EDUCATION

A. GENERAL ORGANIZATION

1. *Authorization.* There shall be a General Board of Christian Education which shall have supervision of all the educational work of the Methodist Episcopal Church, South, in the United States of America, thus taking over the functions now belonging to the General Conference Board of Education, the General Sunday School Board, and the General Epworth League Board, and such educational functions of other Boards as may be determined by the General Conference.

2. *Composition of the General Board.* The General Board of Christian Education shall be composed of five effective bishops, eighteen traveling elders, and twenty lay members (half of whom shall be women), who shall be elected by the General Conference on nomination of the Committee on Christian Education, and of the General Secretary; provided, that the thirty-eight members, including the eighteen traveling elders and twenty lay members, be so selected that each Annual Conference in the United States shall have one representative upon said Board; and provided, further, that the removal of any member of this Board from the Conference of which he is a representative shall automatically vacate his seat on said Board. The Board shall have authority to fill vacancies in its membership.

3. *Organization of the General Board.* At a time not later than immediately following the adjournment of the General Conference, the General Secretary of the Board of Christian Education shall convene the Board for the purpose of effecting a partial organization. The method of procedure shall be as follows: After effecting a temporary organization, the Board shall elect a temporary Nominating Committee of seven members. Upon the nomination of this committee, the Board shall elect a President, a Vice President, and a temporary Recording Secretary, who shall also serve as Treasurer until a permanent Treasurer shall have been elected.

At a date to be selected at this initial meeting, the Board shall meet in order to complete its organization. At this meeting a permanent Nominating Committee of seven members shall be elected, of whom the General Secretary shall be one. Upon the nomination of this committee the Board shall elect a Recording Secretary, a Treasurer and Business Manager, two Department Secretaries, and three Department Committees of such number as the Board may determine (paragraphs 14 and 15, Section I, A.)

4. *Duties of General Officers.* The President shall preside at the regular and called meetings of the Board and shall perform such other duties as the Board may direct. In the absence of the President, the Vice President shall preside in his place and shall discharge all the duties falling to the President. The Recording Secretary shall keep the minutes of the Board. The Treasurer and Business Manager shall handle the funds of the Board and look after its business affairs under such regulations as the Board may enact. He shall be required to give bond for such sum as the Board may determine. The same person may, at the discretion of the Board, serve as both Recording Secretary and Treasurer and Business Manager.

5. *Domicile of the General Board.* The Board shall be domiciled in Nashville, Tenn., and shall be incorporated under the laws of the State of Tennessee.

6. *Authority of the General Board.* The Board shall have authority to pass by-laws in harmony with its charter and the Discipline of the Methodist Episcopal Church, South, to sue and be sued, to hold and administer funds and property, real and personal, for the carrying out of the purposes of its organization, to elect such officers as shall be specially provided for by the General Conference and such additional officers as the needs of its work may require, and to fill any vacancies that may occur in its officuary.

7. *Meetings.* The Board shall meet annually at such time and place as it may elect. Upon the written request of the Executive Committee or of fifteen members of the Board, the President shall call the Board in extraordinary session.

8. *Executive Committee.* Upon nomination of the Nominating Committee, the Board shall elect an Executive Committee composed of a Chairman designated by the Nominating Committee, two members from each of the Department Committees herein provided for, and the General Secretary. The Executive Committee shall act for the Board in the intervals of its meetings under such regulations as the Board may adopt. It shall also serve as the Committee on Finance and shall make recommendations in regard to budget, salaries, and all other matters related to the financial affairs of the Board. The Department Secretaries shall sit with the Executive Committee and shall have all privileges in the committee except the privilege of voting.

9. *The General Secretary.* The General Conference shall elect quadrennially a General Secretary of the Board, who shall have general supervision of the affairs of the Board and shall be the administrative and legal executive thereof. It shall be his duty to serve as Chairman of the Executive Staff of the Board herein provided for; to see that the work of the various departments is properly coördinated; to take counsel with the Department Secretaries in regard to the work of their respective departments; to travel throughout the Church in the interest of the work of the Board; and annually to report to the Board and to offer such recommendations in regard to the development and improvement of the work as he may deem necessary; provided that recommendations involving changes in any of the departments shall be referred for consideration to that department before being passed upon by the Board as a whole. He shall report annually to the Annual Conferences and quadrennially to the General Conference on the work of the Board. As soon as possible after the conclusion of the fiscal year of the Board, he shall, jointly with the Treasurer, publish a condensed financial statement that shall show the financial status of the Board. The General Secretary shall have all the privileges in meetings of the Department Committees herein provided for, except the privilege of voting. The Board shall fix and pay his salary and his traveling expenses. In case the office of General Secretary should become vacant, the Board shall elect his successor.

10. *Training.* The Board shall have supervision of all the training processes of the Church for both lay and ministerial workers except where these have been specifically delegated to other boards or agencies, and shall have authority to determine and enforce educational standards as these relate to the religious training of the Church. It is understood that this does not apply to institutions operating under their own charter, nor to those operated under the Board of Missions.

11. *Program.* The Board shall provide for the organization and

conduct of training schools of various grades and types adapted to meet the differing needs of the Church's constituency, such as Standard Training Schools, Cokesbury Schools, Pastors' Schools, and Epworth League Institutes and Conferences under the authority of the General Conference. The Board shall have authority to determine and enforce educational standards in these schools and conferences. They shall also have power to establish and conduct correspondence schools for the same purpose, and shall provide for such conferences, councils, institutes, and other meetings as may be deemed necessary for the promotion of its training work.

12. *Coöperation.* It shall be the duty of the Board to utilize and coöperate with all the educational agencies and institutions of the Church in developing a Church-wide program for the training of our ministers and laymen.

13. *Departments.* The work of the Board shall be conducted under three general departments, which shall be known as:

- (1) The Department of the Local Church.
- (2) The Department of Schools and Colleges.
- (3) The Editorial Department.

14. *Department Committees.* The Board shall elect quadrennially from its membership, upon nomination of the Nominating Committee, three Department Committees of such number as the Board may determine. These committees shall be known as:

- (1) The Committee on the Local Church.
- (2) The Committee on Schools and Colleges.
- (3) The Editorial Committee.

The duties of these Department Committees shall be to consider and make recommendations upon all matters that may be referred to them by the Board during its annual or called sessions.

15. *Department Secretaries.* The Board shall elect quadrennially, upon nomination of the Nominating Committee, two Department Secretaries, who shall be designated as:

- (1) The Secretary of the Department of the Local Church.
- (2) The Secretary of the Department of Schools and Colleges.

The Secretary of the Editorial Department shall be elected by the General Conference in the same manner as other connectional officers are elected.

The Department Secretaries shall be the administrative officers of their respective departments, shall administer the affairs of their departments under such regulations as the Board may make, shall travel throughout the Church in the interest of the work of the Board, and, after consultation with the General Secretary, shall make annually to the Board reports of their work and recommendations in regard to the needs of their departments, including recommendations in regard to organization and budget. Assistants to the

Secretaries of the Departments of the Local Church and Schools and Colleges shall be elected by the Board upon nomination of the respective Secretaries of the Departments, with the approval of the General Secretary. Assistants to the Secretary of the Editorial Department shall be elected by the Book Committee upon the nomination of the Secretary of the Editorial Department, with the approval of the General Secretary. The Board shall fix and pay the salaries and traveling, office, and incidental expenses of the Department Secretaries and their assistants, and shall appropriate annually such amounts as the Board may deem necessary for the support of the several departments, except in case of the Editorial Department, which shall be provided for as herein stated. (Sec. I, D, par. 3.)

The Department Secretaries shall have the privileges of membership, except the privilege of voting, in the Board and in their respective Department Committees.

16. *Executive Staff.* The General Secretary and the Department Secretaries shall together constitute the Executive Staff of the Board. It shall be the duty of the Executive Staff to consider all the work of the Board with a view to a complete coördination of the functions of the various departments, and to regulate the travel and field work of its several officers.

17. *Committee on Curriculum.* There shall be a Committee on Curriculum, composed of the General Secretary, the Department Secretaries, and such other members as the Board may elect. It shall be the duty of this committee to consider such matters relating to curricula for various types of work carried on by the Board as may be brought before it by the Executive Staff.

18. *Committee on Coöperation in Training and Life Service.* The Board shall appoint a Committee on Coöperation in Training and Life Service, consisting of the General Secretary, the Secretary of the Department of the Local Church, the Secretary of the Department of Schools and Colleges, and six members of the Board. It shall be the duty of this Committee to consider and make recommendations to the Board concerning all matters of coöperation between the Department of the Local Church and of the Department of Schools and Colleges in life service and in Training Schools and in Correspondence Schools, in which courses provided by the Board itself and those provided by the Commission on Courses of Study are both offered.

19. *Other Committees.* The Board may appoint other committees on coöperation that it may deem necessary and give to them such authority as it may see fit.

20. *Cultivation Periods.* The Board shall promote cultivation periods in every congregation under the leadership of the pastor for the purpose of deepening the interest of the Church in the enlist-

ment and training of Christian workers, and in Christian education as carried on in the local Church, and in the colleges and universities of the Church.

B. THE DEPARTMENT OF THE LOCAL CHURCH

1. *Function.* Through the Department of the Local Church the Board shall have supervision of all the educational work of the Church, including worship, fellowship, study, and evangelistic, missionary, social and recreational activity, and shall be responsible for forming standards and preparing programs for the organization and work of Christian education in the Church in accordance with provisions set forth in Section IV.

2. *Training Courses.* It shall also have authority to provide courses for the training of pastors, teachers, officials, and others in the work of the local Church, and to promote such courses through various types of training schools, correspondence schools, and such other agencies as it may see fit to establish; and to determine and enforce the standards of these courses.

3. *Sunday School Extension.* To the end that Sunday schools may be made available for all those for whom the Methodist Episcopal Church, South, is responsible, the Board, through the Department of the Local Church, shall be authorized to project and promote plans for Sunday school extension throughout the Church, and to contribute to the support of Sunday schools requiring assistance in mission territory.

4. *Specials in the Sunday School and Epworth League.* In the discharge of its responsibility for supervising missionary education in the Sunday school, and as a part of the total educational program for the local Church, the Board shall provide, in coöperation with the Board of Missions, a joint missionary special to be known as the Home and Foreign Missionary Enterprise; and it shall provide a plan for the voluntary assumption by Sunday schools, and departments and classes of the Sunday schools, and by Epworth Leagues, of shares in this Home and Foreign Missionary Enterprise, and in such other specials in home and foreign missions as are reserved for this purpose by the Board of Missions after consultation with the General Board of Christian Education; and other specials that may be selected by the General Board of Christian Education in its own field of work. The proceeds from these specials shall be used in harmony with Section I, F, paragraph 2.

5. *Annual Conference Extension Secretaries.* The General Board of Christian Education, in the discharge of its responsibility for Sunday School Extension throughout the territory of the Church, shall have authority to enter into agreements with the Annual Conference Board of Christian Education to carry out a program of

Sunday School Extension in accordance with the policies of the General Board of Christian Education and to employ an Extension Secretary for this work. It shall be a part of this agreement that the Conference Board of Christian Education shall make an annual budget for the Conference extension program and shall submit the budget, together with quarterly reports on the distribution of the funds herein provided for, to the General Secretary of the General Board of Christian Education, who shall transmit the same to the Joint Committee, as provided for in Section I, E, paragraph 5.

6. *Missionary Education and Coöperation.* The Board shall be charged with providing for education in missions in all our Churches and coöperation with the Board of Missions in promoting and supervising Sunday school work in our foreign mission fields and in Sunday school work in connection with the work that is under the administration of the Board of Missions in the homeland.

7. *Educational Meetings.* The Board shall have authority to conduct such educational conferences, councils, federations, assemblies, and other meetings in the interest of Sunday schools and Christian education as they may deem wise.

8. *Young People's Organizations.* The Board shall further provide for Epworth Leagues and for young people's organizations of wider inclusion than the local Church, the special purpose of which shall be to give young people opportunity for initiative, self-direction, and intellectual, social, recreational, and evangelistic activities under the guidance of the Church.

C. THE DEPARTMENT OF SCHOOLS AND COLLEGES

1. *Function.* Through the Department of Schools and Colleges the Board shall have general supervision of all the educational operations of the Church in schools, colleges, and universities, including the training of ministerial and lay workers provided by these institutions. It shall also provide through such agencies as it may deem proper for promoting and supervising the study of courses for preachers prepared by the Commission on Courses of Study, due recognition being given to existing agencies such as Correspondence Schools and pastors' schools; and shall have authority to determine and enforce educational standards within the field of the department.

2. *Authority.* The Board shall have authority to secure annually complete reports from all the schools, colleges, and universities of the Church. They shall have authority to correlate existing institutions and to originate new ones where they can be judiciously established and maintained; provided that no new institutions shall be established nor shall existing institutions be correlated without the approval of the patronizing Conference or Conferences. They shall have authority to determine annually what schools and other

educational enterprises shall receive financial aid from the Board and the amount, terms, and conditions thereof; provided, that no appropriations shall be made for buildings, except from funds contributed for that purpose. They shall have authority to assist our educational institutions in raising funds for endowment, equipment, and other purposes; and to provide and administer a loan fund for the aid of worthy students attending any of our educational institutions.

3. *Educational Coöperation.* The Board, through such officers and committees as it may deem necessary, shall provide for the coöperative study of the special problems of the schools and colleges, and for the development and effective operation of plans for integrating the work of our institutions of higher education with the Church's unified program of Christian education.

4. *Religious Work in Schools and Colleges.* The Board shall elect one or more persons whose duty it shall be to visit the colleges of the Church, to study the problems of campus life, to offer advice and counsel in the planning of programs conducive to the development of religious ideals and life, and to assist in the prosecution of evangelistic work in institutions of higher education.

The Board shall, through such agencies and at such places as it may deem advisable, provide for the religious training and the cultivation of the religious life of Methodist students in tax-supported and independent institutions.

5. *Educational Conferences.* The Board shall arrange for such conferences of the administrative and other officers of the institutions of higher education and other educational agencies of the Church as it may deem advisable.

6. *Coöperation with Other Agencies.* The Board shall have authority to coöperate with other denominations and with agencies other than those of the Methodist Episcopal Church, South, in the promotion of Christian education.

7. *Protection of Property Interests.* The Board may serve as a Board of Reference, and, when necessary, may take measures to protect property interests of our educational institutions.

8. *Teachers' Agency.* The Board may establish and conduct an agency by which teachers and directors of social and religious activities may be recommended to our educational institutions.

9. *Ministerial Training.* The Board shall have responsibility for the enlistment and the direction of candidates for the Christian ministry. Further, it shall discover and give guidance to volunteers for all forms of life service and to those desiring to give part-time service to the Church in definite Christian work. It shall transmit the names and addresses of all volunteers for missionary work to the Cultivation Department of the Board of Missions.

10. *Commission on Courses of Study.* There shall be a Commission on Courses of Study for preachers, which shall be composed of five bishops, chosen by the College of Bishops, and four traveling elders, two of whom shall be educators, chosen by the Board of Christian Education. It shall be the duty of this Commission to study the needs of our ministry in the field of training and to provide courses for the following classes: (a) Candidates for license to preach; (b) local preachers; (c) candidates for admission on trial. It shall also provide a graded Conference course adapted to the needs of the several groups of traveling preachers named in the Discipline, as follows: (1) Those who do not meet the standard requirement of two years in college; (2) those who do meet this requirement, but who are not graduates of schools of theology; and (3) those who are graduates of schools of theology.

11. *Basis for Classification.* In order to facilitate the classification of traveling preachers in relation to the course of study, each preacher, after being admitted on trial into the traveling connection, shall submit to the *Secretary of the Department of Schools and Colleges* a properly certified statement of his educational preparation at the time of his admission.

12. *Methods and Agencies.* The methods and agencies through which these courses shall be taken shall be determined by the Board, due recognition being given existing agencies, such as Correspondence Schools and Pastors' Schools.

13. *Rights of Annual Conferences.* Nothing in the foregoing paragraphs shall be so construed as to abridge in any wise the right of an Annual Conference to determine the admission and standing of its members under the provisions of the Discipline.

D. THE EDITORIAL DEPARTMENT

1. *Function.* Through the Editorial Department the Board shall provide for the preparation and publication of all literature that they may deem necessary for the carrying on of their work. The publication and circulation of the literature prepared by this department shall be a joint responsibility of the Board of Christian Education and the Book Committee under the following provisions:

2. *Duties of Secretary.* The Secretary of the Editorial Department shall be responsible for editing all the periodicals and books authorized by the Board. He shall make recommendations to the Joint Committee on Publication, herein provided for, in regard to the requirements of the department as to the number and salaries of assistants, office secretaries, and budget. (Paragraphs 4, 5, and 6.)

3. *Financial Responsibility.* The publications of the Board shall be manufactured and handled through the Methodist Publishing House of the Methodist Episcopal Church, South. The Book Com-

mittee shall have full financial responsibility for such publications. After receiving the recommendations of the Joint Committee on Publication, herein provided for, the Book Committee shall fix and pay the salaries and the traveling, office, and incidental expenses of the Secretary of the Editorial Department and his assistants. (Paragraphs 4, 5, and 6.)

4. *Joint Committee on Publication.* In order to the effective discharge of the joint responsibilities of the Board and the Book Committee, under the terms of this constitution, there shall be a Joint Committee on Publication. This committee shall be composed of the General Secretary, the Secretary of the Editorial Department, and three members of the Editorial Committee, who shall be appointed by the Board, together with the Publishing Agents and three members of the Book Committee, who shall be appointed by the Book Committee. The Joint Committee shall elect its own Chairman and shall meet annually preceding the meetings of the Board and of the Book Committee, and at such other times as their duties may require.

5. *Duties of Joint Committee.* It shall be the duty of the Joint Committee on Publication to consider and make recommendations to the Board and to the Book Committee in regard to:

(1) The number of assistants required for the office of the Secretary of the Editorial Department and the salaries which the Secretary of the Editorial Department and each of his several assistants shall receive.

(2) The publication of educational periodicals, graded and elective courses, training texts for Sunday school officers and teachers, and other books that the work of the Board may require.

(3) Plans for the improvement and circulation of all Sunday school and Epworth League literature.

(4) All other matters of common interest to the Board and to the Book Committee.

6. *Final Authority of Book Committee.* In matters involving financial responsibility the final determination in every case shall lie with the Book Committee.

7. *Recommendations.* The Secretary of the Editorial Department, the General Secretary, the Book Committee, and the Board of Christian Education shall each have authority to present to the Joint Committee on Publication any recommendations or suggestions they, or any of them, may desire to propose for the consideration of the Committee.

8. The Secretary of the Editorial Department and the General Secretary shall be allowed to sit with the Book Committee for the consideration of matters pertaining to the joint interests of the Book Committee and the Board of Christian Education, and shall have the privileges of the floor for the discussion of such matters.

9. The Publishing Agents shall be allowed to sit with the Board of Christian Education for the consideration of matters pertaining to the joint interests of the Board and the Book Committee, and shall have the privileges of the floor for the discussion of such matters.

E. RELATIONS WITH OTHER AGENCIES

1. *Relations with Conference Boards.* The General Board of Christian Education shall have responsibility for working out, in coöperation with Annual Conference Boards of Christian Education, a general program and plan of organization for the furtherance within the Annual Conference of all the interests of Christian education with the supervision of which the General Board is charged. This shall include the holding within the Conference territory of training schools, conferences, educational councils, federations, assemblies, and such other meetings in the interest of Christian education in the Conferences as this Board may deem wise. They shall from time to time call together the officers and representatives of the Annual Conference Boards for counsel regarding Annual Conference Board organization and Conference Programs of Work, and for the purpose of bringing about the effective coöperation and coöperation of the General and Conference Boards in all the work with which they are severally charged.

2. *Aid to Conference Boards.* The General Board shall aid in the Annual Conference Boards in holding training schools, Conference educational councils, federations of adult classes, assemblies of young people, and such other meetings in the interest of Christian Education in the Conferences as the Boards may deem wise.

3. *Relations with the Book Committee.* In order to promote effective coöperation by the General Board of Christian Education and the Book Committee in the production, publication, and distribution of literature relating to Christian education, there shall be a joint committee of the Board and of the Book Committee to be known as the Joint Committee on Publication. The composition and duties of this committee shall be as set forth in Section I, D, paragraphs 4 and 5.

4. *Relations with Other General Boards and Agencies.* The Board shall have authority to make provision at its discretion for coöperation with any of the General Boards or agencies of the Church in any matters which, in the judgment of the Boards concerned, may be provided for jointly.

5. *Joint Committee of Coöperation and Counsel with the Board of Missions.* For the purpose of promoting effective coöperation by the General Board of Christian Education, the General Board of Missions, and the Woman's Missionary Council, in matters in which the work of these agencies is closely related, there shall be a Com-

mittee of Coöperation composed of the Executive Staff of the General Board of Christian Education and three other members who shall be appointed by the Board, and an equal number representing the missionary interests, who shall be the General Secretary of the Board of Missions, two members of the Woman's Missionary Council, one of whom shall be its President, and four other members who shall be appointed by the Board of Missions. This committee shall be known as the Joint Committee of Coöperation and Counsel. It shall meet at least once yearly and shall make definite recommendations to the two Boards on the following items:

(a) Christian literature for foreign fields and plans for promoting the work of Christian Education in foreign fields that are under the supervision of the Board of Missions.

(b) The Home and Foreign Missionary Enterprise and those special objects to be agreed upon by the two Boards, as elsewhere provided, and plans by which these specials shall be placed and cultivated.

(c) Plans for securing missionary material for use in Christian Education publications and otherwise in missionary cultivation from fields in which the Board of Missions operates.

(d) Plans for promoting missionary education in the local Church, including courses of study and the publication of books and literature directly bearing on missionary education in the local Church.

(e) Plans for relating all missionary cultivation initiated by the Board of Missions in the local Church so as rightly to enlist the Church in this cultivation.

(f) Sunday school extension and the work of the rural Church.

6. *Joint Committee on Architecture.* The Board shall elect five persons, who, together with five representatives elected by the Board of Church Extension, shall constitute a Joint Committee on Architecture. This committee shall have authority to prepare standards for the architecture of educational buildings and to recommend them to the coöperating Boards; and shall be authorized, under such provisions as the Boards may agree upon, to offer advice in the erection of such buildings. The Joint Committee shall meet at least once annually, and at such other times as its work may require.

7. *Joint Committee on Coöperation with the Board of Lay Activities.* There shall be a Joint Committee on Coöperation between the General Board of Christian Education and the General Board of Lay Activities, consisting of the Executive Staff of the General Board of Christian Education and an equal number of representatives from the General Board of Lay Activities, including the General Secretary and such associate secretaries of the Board of Lay Activities as that Board shall designate. This Joint Committee shall plan for the most effective coöperation in the cultivation and promotion of

Christian stewardship, the development of men's work, lay training, and any other matters which in their judgment may best be provided for coöperatively and shall make such recommendation to the Boards concerned as they may deem best for the work of the Church.

8. *Coöperation with Extra-Denominational Agencies.* The Board shall have authority to arrange for any needed coöperation in its field of work with other denominations and agencies; provided that no such arrangement shall interfere with the right and responsibility of the Church to provide and control its own organization and programs of work; and provided further that to the Annual Conferences shall be reserved the right to determine each for itself whether or not it will undertake so to coöperate with other denominations or agencies.

F. FINANCE

1. *Budget and Assessment.* The Board shall present quadrennially to the General Commission on Budget a statement of the amount required for meeting its general overhead expenses and for the support of each department of its work, except the Editorial Department, which shall be financed as elsewhere provided. (See I, D, paragraph 3.) The Budget Commission shall recommend, and the General Conference order, an apportionment upon the Church for such an amount for each of these departments as may be deemed necessary.

2. *Funds Raised for Missions and Sunday School Extension.* The proceeds from all Mission Board specials taken in the Sunday schools and Epworth Leagues other than on account of the Home and Foreign Missionary Enterprise shall be forwarded by the local Church to the Treasurer of the Board of Missions. Ten per cent of this shall be forwarded to the Treasurer of the General Board of Christian Education for missionary education and Sunday school extension.

The proceeds from all Board of Christian Education specials taken in Sunday schools and Epworth Leagues shall be forwarded by the local Church to the Treasurer of the General Board of Christian Education to be used for the purpose specified in the special.

All money raised in the Sunday schools and Epworth Leagues on account of the Home and Foreign Missionary Enterprise shall be remitted monthly through the Annual Conference Treasurer of these funds to the Treasurer of the General Board of Christian Education, who shall keep a record of the same by Conferences. Proceeds from the Home and Foreign Missionary Enterprise shall be used as hereinafter indicated, and shall be distributed by the Treasurer of the General Board of Christian Education as follows:

(1) Ten per cent shall be set aside for the use of the General Board of Christian Education in missionary education and in Sunday school extension.

(2) One-half of the net proceeds shall then be used in foreign mission work. The first claim upon this half shall be for financing the budget of Sunday school work in foreign fields as jointly agreed upon by the General Board of Christian Education and the Board of Missions. The remainder of this half shall then be devoted to missionary work in foreign fields for those objects that shall be agreed upon between the Board of Missions and the General Board of Christian Education.

(3) The other half of the net proceeds of the Home and Foreign Missionary Enterprise shall be devoted to Sunday school extension in the territory of the Annual Conferences in the United States, as follows:

(a) One-tenth of this amount shall be directly administered by the General Board of Christian Education in extension work in the weaker Conferences, or in special areas where the Annual Conference is unable to provide for the work.

(b) The remainder shall be used by the Board of Christian Education of the Annual Conference in which the money was raised for Sunday school extension in its own territory wherever the Annual Conference Board enters into an agreement with the General Board of Christian Education to carry out a program of Sunday school extension in harmony with the policies of the General Board of Christian Education, and to employ a secretary for this purpose. Wherever such an agreement is not entered into the remainder of this fund shall be retained by the General Board of Christian Education for use in its Sunday school extension work.

(4) The funds of the Woman's Missionary Society shall be directed as provided for elsewhere in the Discipline. (Paragraphs 468 and 479, 1926 edition.)

3. *Authority to Administer Funds.* The Board shall have authority to administer funds, gifts, or bequests that may be committed to it for any department of its work; and to solicit, establish, and administer any special funds that may be found necessary for the carrying out of its plans and purposes.

The Board shall have authority to establish, solicit, and administer, under such regulations as it may adopt, funds for the erection of buildings, the constituting of endowments, and the support of enterprises that it may adopt to subsidize in carrying on its work of various types.

4. *Financing of Editorial Department.* The Editorial Department shall be financed by the Book Committee, as provided in Section I, D, paragraph 3.

SECTION II. THE ANNUAL CONFERENCE BOARD OF CHRISTIAN
EDUCATION

1. *Authorization.* At its session next following the General Conference each Annual Conference shall elect a Board of Christian Education, which shall succeed to the responsibilities, powers, and assets of the three Annual Conference Boards hitherto existing and known as the Conference Sunday School Board, the Annual Conference Epworth League Board, and the Annual Conference Board of Education. That is, this Board shall be charged with forwarding and supervising the entire educational program of the Church within the bounds of the Annual Conference, except in so far as has otherwise been provided for.

2. *Authority.* This Board shall be auxiliary to the General Board of Christian Education and shall conduct its work in harmony with the educational policy of the Church as set forth in the Constitution of the General Board. It shall coöperate with the General Board in securing educational statistics and information concerning all educational institutions under its care, including the local Church; and in distributing educational information and literature; and shall hold at least one meeting annually for the consideration and promotion, within the bounds of the Annual Conference, of the General and Conference interests of education, at which meeting a representative of the General Board shall be present, if practicable.

3. *Composition.* The Board shall be composed of one lay member from each presiding elder's district, and an equal number of ministers; and such additional members as the Conference may determine. All these members shall be elected by the Annual Conference on the first or second day of its session. Vacancies that may occur during the quadrennium shall be filled by the Conference on nomination of the Board. In case a member is habitually absent from the meetings of the Board or neglectful of his duties as a member, the Board shall have authority to declare his place vacant and to make a nomination to the Conference for his successor.

4. *Officers.* The officers of the Board shall be a President, a Vice President, a Recording Secretary, a Treasurer, and an Executive Secretary. These officers, except the Executive Secretary and the Treasurer, shall be elected by ballot, if practicable, on the first or second day of the session of the Annual Conference. A majority of the members of the Board shall be present. The Executive Secretary and the Treasurer shall be elected by ballot on nomination of the Nominating Committee appointed by the President of the Board. The retiring Boards shall complete the business of the quadrennium and make their annual reports, after which the new Board shall take charge.

5. *Committees.* There shall be an Executive Committee of the

Board, of which the President shall be a member, who shall be chosen by the Board on nomination of the Nominating Committee. The Executive Committee shall meet on the call of the President or of one-third of the members, and shall transact all necessary business of the Board *ad interim*, under such regulations as the Board may adopt. Their acts shall be reported to the annual meetings of the Board. The Executive Committee shall act as a Finance Committee, shall prepare and recommend an annual budget, and shall include all the expenditures of the Board. On adoption of the budget by the Board, the President shall represent to the Budget Commission of the Conference the financial needs of the Board. The Board may provide for such other committees as its work may require.

6. *Method of Organization.* Organization shall be effected in the following way: The convener of the Board shall call the newly elected Board together for organization on the first or second day of the session of the Conference and shall cause a temporary organization to be effected by the election of a temporary chairman and a temporary secretary. The Board shall then proceed to effect a permanent organization as prescribed in paragraph 4.

7. *Duties of Officers.* The President shall be a presiding, not an administrative, officer; but he shall give of his time and thought to advocating the causes of the Board and shall see that the Board is fully organized and functioning in every department. Should the office of President become vacant, the Vice President shall discharge the duties of the President until the next regular meeting, when a successor shall be elected. The Recording Secretary shall keep records of the proceedings and files of all reports. The Treasurer shall receive, and receipt for, all funds of the Board, deposit them in bank, and disburse them by check as ordered by the Board. All checks shall be countersigned by the Executive Secretary, or some other person duly authorized by the Board. The Treasurer and the depository shall be adequately bonded.

8. *Salaried Workers.* On nomination of the Nominating Committee the Board may elect an Executive Secretary who shall be Conference Secretary of Christian Education, and whose election shall be confirmed by the Annual Conference. He shall be its agent in the general oversight and promotion of all the work of the Board, and in the direction and supervision of its salaried and volunteer workers. On nomination of the Executive Secretary, such other salaried and volunteer workers as the Board may deem necessary shall be elected. All salaried officers and other workers shall discharge their duties as these may be defined by the Board in harmony with the policies and methods of the General Board of Christian Education. They shall attend the meetings of the Conference Board and have all the privileges of members except the privilege of voting. The Ex-

executive Secretary shall make a full report to the Board annually. The other salaried workers shall report as may be required to the Executive Secretary.

9. *By-Laws.* The Board shall pass by-laws for the regulation of its business; provided, that these shall be in harmony with this Constitution and with the Constitution and policies of the General Board of Christian Education. A by-law may be amended or repealed at any annual or called meeting. If it be at a called meeting, specific notice of the purpose to consider the repeal shall have been given in the call.

10. *Meetings.* The Board shall meet annually on the first day of the session of the Annual Conference, or earlier if they shall so determine, and at such other times as they may provide. On the written request of one-fourth of the members or of the Executive Committee the Board shall be called to meet in extra session, at which no other business, save that stated in the call, shall be considered. The Board shall hold during each Annual Conference session an Anniversary, at which the interests of Christian education shall be emphasized. Other meetings in the interest of education may be held during the session of the Conference when special enterprises or conditions may require. At a regular or called meeting of the Board, a majority of members shall constitute a quorum for the transaction of business. At the regular meetings of the Board an order of business, which shall be prescribed in the By-Laws, shall govern its proceedings.

11. *Reports to the Annual Conference and to the General Board.* The President of the Board shall be responsible for seeing that an adequate report of its proceedings and policies is submitted to the Annual Conference. This report shall carry a financial statement showing all resources and liabilities of the Board, its income from all sources, and its expenditures of every class. Immediately following the session of the Annual Conference the Board shall report to the General Board of Christian Education a summary of its acts and its operations and the names of its officers and salaried workers. It shall transmit to the General Board a list of all our educational institutions operated within its territory with a statement of their enrollment and the names of their administrative officers; also the names and addresses of Sunday school superintendents and of the officers of the District and Annual Conference organizations operating under the Conference Board and of young people's societies, unions, and assemblies.

12. *Finance.* In accordance with the financial plan of the Church, an assessment shall be made upon the Churches within the Conference for the work of the Conference Board of Christian Education. The Conference, upon recommendation of the Board, shall determine

what proportion of the assessment so ordered shall be allotted to each of the general interests under the care of the Board. Donors may give special direction to their contributions.

13. *Recognition of Schools and Other Institutions.* No new institution shall be established until it has been authorized by the Annual Conference and has received the approval of the General Board of Christian Education; nor shall an institution already in existence be taken under the care of the Church, until it has been adopted by the Annual Conference after consideration by the Conference Board of Education, and has been approved by the General Board of Christian Education. No institution shall receive the financial support or recognition of the Church whose trustees, curators, or directors are not selected in accordance with the requirements of the Discipline, in so far as the laws of the several States will permit.

14. *Committee on Coöperation.* The Executive Secretary of the Annual Conference Board of Christian Education, and two other persons to be elected by the Annual Conference Board of Christian Education, together with the Conference Missionary Secretary and two other persons to be elected by the Conference Board of Missions, shall constitute a Joint Committee for the purpose of considering the work of Sunday school extension and the rural Church, and arriving at common understandings and agreements and making recommendations to the two Boards regarding the same.

SECTION III. SCHOOLS AND COLLEGES

The Methodist Episcopal Church, South, recognizes and accepts the duty and obligation of maintaining institutions of higher education for the promotion of a distinctly Christian culture.

1. *Supervision and Coöperation.* The schools, colleges, and universities of the Church shall be under the general supervision of the General Board of Christian Education and of the several Annual Conference Boards of Christian Education as provided in Section I, C, and Section II, paragraphs 1 and 2; and shall coöperate with these Boards in their plans for the furtherance of Christian education.

2. *Duties of Schools and Colleges.* The institutions of higher education of the Church shall seek: (1) To infuse into the whole educational process, including instruction and all extra-curricular activities, the truth and spirit of the gospel of Jesus Christ; (2) to provide instruction and training in religion, through the teaching of the Bible, the history and principles of Christianity, and the applications of Christian principles to personal and social life; (3) to coöperate with other agencies of the Church in training for service in Church and community; and (4) to initiate and foster agencies that will contribute to the development of a spirit and atmosphere in these

institutions conducive to the highest type of Christian character and Christian living.

3. *Establishment, Adoption, and Support.* No educational institution nor educational foundation of the Methodist Episcopal Church, South, shall be established or receive support from the funds of the Church unless its plan and proposed organization have been first submitted to the General Board of Christian Education for its counsel and approval. No existing institution shall be adopted without the approval of the Board; nor shall any institution or foundation receive the financial support or the recognition of the Church whose trustees, curators, or directors are not selected in accordance with the requirements of the Discipline in so far as the laws of the State in which it is located will permit. (Discipline, Chapter III, Section XVIII, paragraph 224, 1926 edition.)

4. *Change of Educational Classification.* No institution of the Methodist Episcopal Church, South, shall change its educational classification without having first secured the approval of the General Board of Christian Education.

5. *Control.* The control of any school, college, or university of the Methodist Episcopal Church, South, shall be vested in a Board of Trustees whose membership shall be constituted in accordance with the provisions of the Book of Discipline. (Chapter III, Section XVIII, "Of Trustees," paragraph 224, 1926 edition.)

SECTION IV. THE LOCAL CHURCH

1. *Function.* Each local congregation shall be so organized as to discharge its responsibility for the religious development of its entire constituency in accordance with the policies of the General Board of Christian Education, and with the concurrence of the pastor, shall make adequate provision for meeting the religious needs of growing life, such as worship, fellowship, study, and social, evangelistic, missionary, and recreational activity.

2. *Local Church Board of Christian Education.* There shall be in every local Church a Board of Christian Education composed of the pastor, the superintendent of the Sunday school, and from one to five members who shall be nominated by the pastor and elected by the Quarterly Conference; provided, that the following officers, where there are such, shall also be members of the Board; The Director of Religious Education, the President of the Young People's Division, the Superintendent of the Adult Division, and the Presidents of the Woman's Missionary Society and of the Brotherhood.

3. *Election of Sunday School Officers and Teachers.* The Local Church Board of Christian Education shall have supervision of Christian Education in the local Church in accordance with the policy of the General Board of Christian Education, and shall elect

annually, on nomination of the superintendent, the pastor concurring, those officers and teachers of the Sunday school whose election is not otherwise provided for; shall confirm those teachers whose election is otherwise provided for; the pastor or the superintendent shall have power to remove any officer or teacher of the Sunday school who has been elected or confirmed by the Church Board of Christian Education; provided, that the Church Board of Christian Education shall have no power to confirm or reject officers of the Woman's Missionary Society or of the Brotherhood.

4. *Duties of the Local Church Board of Christian Education.* It shall be the duty of the Local Church Board of Christian Education:

(1) To see that the Sunday school and Epworth Leagues and all their authorized classes and departments are supplied with adequate and appropriate literature prepared or approved by the General Board of Christian Education, and with proper equipment and financial support.

(2) To see that suitable missionary programs are carried out in all the departments of the Sunday school and Epworth Leagues and that opportunity is given in the Sunday school and Epworth Leagues at least monthly, preferably on the fourth Sunday of the month, for a missionary offering. The missionary offering of the Sunday school shall be directed in accordance with the provisions of Section I, B, paragraph 3, and Section I, F, paragraph 2, of this Constitution and in keeping with the regulations of the Board of Christian Education.

(3) To see that information concerning the work of our schools and colleges and universities is given regularly in the local Church through quarterly programs, thereby emphasizing the place and importance of these institutions in the educational system of our Church. It is recommended that the fifth Sunday be set apart for this program.

(4) To see that some appropriate day be observed annually as Sunday School Day. Plans for the observance of the day shall provide for the presentation to the Church of the work of the Sunday school. A collection shall be taken for Sunday school work, which shall be forwarded to the Treasurer of the Conference Board of Christian Education, and be used in promoting Sunday school work within the territory of the Annual Conference.

(5) To see that appropriate emphasis is given annually to the work of the young people's organizations by suitable observance of the anniversary of the Epworth League.

(6) To see that College Day is observed at some appropriate time during the year, when Christian education, as carried on in the colleges and universities of the Church, shall be suitably presented, and when an offering shall be taken to assist worthy students in our own institutions and to help in establishing and maintaining

departments of religious education. This offering shall be forwarded to the Annual Conference Treasurer, who shall remit twenty-five per cent to the Treasurer of the General Board of Christian Education and the remaining seventy-five per cent to the Treasurer of the Conference Board of Christian Education for the work in the Conference institutions; provided, that when the Conference has no such institution or department the seventy-five per cent also shall be forwarded to the Treasurer of the General Board, to be used as far as practicable for the benefit of said Conference.

(7) To provide for the assumption of responsibility for the support of ministerial students, the furtherance of Christian education in our schools and colleges, and the support of leadership training schools, assemblies, and other enterprises of the Church; provided, that all such "specials" shall be in accordance with the policies of the General Board of Christian Education, and that the primary consideration in the assignment of such specials shall be their educational value.

(8) To see that one Sunday in each month, preferably the fourth, is observed as Missionary Day in all our Sunday schools, and that an offering is taken on this day for the Home and Foreign Missionary Enterprise, or for a special for missions, jointly approved by the General Board of Missions and the General Board of Christian Education; or a special for the promotion of Sunday school work as the Local Church Board of Christian Education may elect in advance, and that this offering is forwarded at once as designated in Section I, F, paragraph 2.

5. *Divisions.* There shall be three divisions of the local Church, as follows: The Children's Division (one to eleven years, inclusive); the Young People's Division (twelve to twenty-three years, inclusive); and the Adult Division (twenty-four years and over). Adequate provision shall be made for the guidance and supervision of each division.

6. *The Sunday School.* In every local congregation there shall be a Sunday school, whose superintendent shall be nominated by the pastor and elected annually by the Quarterly Conference; a secretary and a treasurer, and such other general administrative officers as may be needed, nominated by the superintendent, the pastor concurring, and elected annually by the Quarterly Conference.

7. *Duties of General Officers.* The superintendent shall see that the Sunday school is organized in accordance with the disciplinary provisions for the Sunday school and the standards established by the General Board of Christian Education. He shall supervise the sessions of the Sunday school; see that meetings of the Sunday School Council are held regularly; preside over the meetings of the Sunday school; bring before the Council matters requiring its

consideration; and make a full report to each Quarterly Conference concerning the Sunday school, giving the information called for by the General Board of Christian Education.

The secretary shall keep accurate records of the Sunday school and report to the Local Church Board of Christian Education. The treasurer shall keep an accurate record of all money raised by the Sunday school, receive and pay it out as directed by the Local Church Board of Christian Education as the book of Discipline directs, and make report to the Local Church Board of Christian Education and the Quarterly Conference.

8. *Sunday School Council.* Where practicable there shall be a Sunday School Council composed of the superintendent of the Sunday school, the pastor, all general administrative officers of the Sunday school, the divisional superintendents, department counselors, and officers and teachers elected or confirmed by the Local Church Board of Christian Education.

The Sunday School Council shall meet at least quarterly and shall be responsible for the study of the total task of the Sunday school; and for discussion of the program and policies of the Sunday school, so as to promote and secure unity of purpose and efficiency in service for the entire school. It shall also be a forum for the comparison of ideas and experiences in religious education and shall make such recommendations to the Local Church Board of Christian Education as may seem advisable.

9. *Children's Division.* For the Children's Division the Local Church Board of Christian Education shall elect a Superintendent, an Advisory Committee, of which the Superintendent of the Division shall be chairman, and such teachers and department officers as may be needed. The Children's Division may be divided into departments as follows: Nursery Department, Beginners Department, Primary Department, and Junior Department; provided, that two or more of these departments may be combined, and, if combined into two departments, they shall be called Beginners-Primary and Junior Departments. The General Board of Christian Education shall determine the age groupings for the several departments. In coöperation with the Board of Christian Education and the Sunday School Council, the Woman's Missionary Society may organize groups in this division for specific missionary education and training, with the consent of the pastor.

10. *Young People's Division.*

(1) The Young People's Division of the local Church shall be organized into departments appropriate to the age groups involved.

(2) Each department of the Young People's Division shall carry on its work through two organizations—namely, the Sunday school and the Epworth League. Their organization, their field of operation,

and their interrelations shall be determined by the General Board of Christian Education; provided, that the result shall be a unified program of work in each department and in the division; and provided further, that the General Board of Christian Education is specifically charged to keep inviolate the initiative and autonomy of the Epworth Leagues as organizations operating within the Young People's Division.

11. *Adult Division.*

(1) For the Adult Division there shall be a Superintendent elected by the Local Church Board of Christian Education on nomination of the pastor, and such other administrative officers as may be needed, elected by the division itself.

(2) The members of this division, in accordance with the plans and policies of the General Board of Christian Education and the Local Church Board of Christian Education, may organize Wesley Classes and such other groups as shall promote the purpose of the local Church. Each class or group may select its own officers and teachers; *provided*, that the teachers of classes in the Sunday school shall be confirmed by the Church Board of Christian Education with the concurrence of the pastor and the superintendent of the Sunday school. The Adult Woman's Missionary Society and the Brotherhood, as organized groups of the Adult Division, shall continue their relations to the overhead agencies of the General Conference, to which they are auxiliary, so as to preserve the interests and fulfill the responsibilities of their respective organizations; *provided*, that they shall coöperate with the Local Church Board of Christian Education in promoting the educational purposes of the local Church.

(3) The administrative officers of the Adult Division of the local Church, the pastor, and the presidents and teachers of the several classes and groups shall constitute the Adult Council. The Superintendent of the Adult Division shall be Chairman of the Council. This Council shall meet at least monthly and shall be responsible for promoting the work of the division and correlating the activities of the several classes and groups.

12. *Director of Religious Education.* On nomination of the pastor, with the concurrence of the Church Board of Education, the Quarterly Conference may elect annually a Director of Religious Education, whose duties shall be defined and whose work shall be supervised by the Local Church Board of Christian Education. The director shall be a member of all advisory committees, councils, and cabinets under the Local Church Board of Christian Education.

13. *The Pastor.* In the program of work herein outlined it is understood that the pastor is, as elsewhere in all the work of the pastoral charge, the preacher in charge, and nothing in this plan is to be construed as interfering with his authority and responsibility.

SUGGESTED PROCEDURE

Since this material does not constitute a program of work, but only gives disciplinary authority for such a program, and in order to avoid confusion in the transition from one program to another, we recommend:

1. That the General Conference shall at this session elect the secretaries and members of the now existing Boards affected by this plan to serve until such time as the details of the plan proposed above can be prepared and placed before the Church at large.

2. That the General Conference shall constitute and set up the General Board of Christian Education provided for in this plan and according to the following method: Let the Sunday School Committee, the Epworth League Committee, and the Education Committee select one person each and these three in turn select two others who shall serve with them as a Nominating Committee of Five. To this Committee of Five, let each Annual Conference delegation submit three names, one an elder, one a layman, and one woman, from which aggregate number the Committee of Five shall nominate to the General Conference the personnel of the General Board of Christian Education.

3. That the General Conference shall elect the General Secretary and the Secretary of the Editorial Department of the General Board of Christian Education.

4. That the salary and necessary expenses of office and travel of the General Secretary and of the General Board of Christian Education shall be paid on a pro rata basis by the three now existing Boards.

5. That the General Board of Christian Education may elect its own Department Secretaries; provided, that they shall not become salaried officers until such time as the new Board becomes operative.

6. That it be understood that the transition from the existing Boards and Secretaries to the new General Board of Christian Education shall take place during the fall when the Annual Conferences are in session, and at such dates as the General Board of Christian Education shall deem wise.

7. That the General Conference shall authorize, empower, and direct the transfer of all the assets of the General Sunday School Board, the General Epworth League Board, and the General Board of Education to the new General Board of Christian Education in such manner as the best legal advice may determine.

8. That changes in conformity with the legislation herein enacted be made in the Discipline by the Book Editor.

VII. ADDRESSES OF FRATERNAL MESSENGERS

ADDRESS OF DR. J. E. RATTENBURY OF THE WESLEYAN CHURCH OF ENGLAND

I am very grateful for the warm reception you have accorded to Mr. Beckly and myself. Past experience in Georgia has taught me that this world contains no kindlier nor more hospitable people than the Methodists of the Southern States. I thank you from the bottom of my heart for the cordiality of your welcome, which makes us, strangers and foreigners though we are, feel at home. We are one household of God.

English Methodism has sent my distinguished colleague and me to convey the fraternal greetings of the Wesleyan Conference to this great Conference of Southern Episcopal Methodism. We represent a smaller body than yours; but, after all, we do represent the original Wesleyan Methodist Church, the mother of world Methodism.

We are greatly honored by having the privilege of expressing the heartfelt admiration of English Methodism for your Church. We glory in your successes, we admire the spirit of adventure which has characterized you throughout your history. We honor the names of the great American Methodists whom we claim as ours as well as yours. We note with admiration your deepening national influence, your grave battles for social righteousness, and particularly for temperance; nor do we forget your splendid universities and the great work you are doing for Christian education. We rejoice in your unwavering fidelity to the great evangelical truths which not only created Methodism, but recreated Protestantism by vitalizing it anew with the truth and experiences which created the Reformation.

We are especially glad to note the spiritual possessions we hold in common. We discover in them not only values, but links between the American and British people of international moment. We speak a common tongue, the tongue of Shakespeare; and it is impossible to exaggerate the spiritual value of a common language. But what is of equal significance and perhaps greater is that we sing the same hymns, the hymns of Charles Wesley, which declare in glowing verse the great experience of men who, whatever their nationality, have found in the cross of Jesus a love which breaks down middle walls of partition—

“Blest be the dear uniting love
Which will not let us part.”

It may be proved in the future that one of the facts which make for universal peace is in international Methodism. Whatever our national traits, we belong to one family. We have in a special sense one experience, one faith, one baptism.

Now, you will expect me to speak to you about British Methodism, and I hope to do so; but not so much from the standpoint of its statistical as its spiritual values. British statistics are unlikely to impress you; and while we are continually developing our plans and organizing our work so that we may more deeply influence the whole life, social and religious, of England, and are spending large sums of money to these ends, we are a relatively small body working in a relatively small community. I shall not deal with statistics. I have little taste for figures except figures of speech. I never know what to do with noughts. I am capable of saying one thousand when I mean ten thousand, and vice versa. Furthermore, my companion is an eminent financier and statistician, a generous and typical Methodist business man, and I will leave these things to him. But I sometimes wonder whether we are employing the best standards of valuation when we publish our tables which set out our successes in terms of dollars and numbers of agents and buildings. May I suggest that there is a more important standard of valuation?

Professor Eddington, the celebrated Cambridge astronomer, is perhaps the thinker who has made the most important recent contribution to Christian thought in England. In his delightful Strathmore lecture he dealt with the question of spiritual values. He imagined a scientist from another planet taking a trip to England. When he reached London, he noticed a strange phenomenon. It was Armistice Day, November 11, 11 A.M. All the busy traffic of the great metropolis was suddenly reduced to silence. Everything came to a dead stop, and instead of the stir and noise, a silence which could almost be felt reigned for exactly two minutes, then the noise began again. The scientific man could not understand what it all meant until he remembered that on a former visit to England—it happened to be the date of the eclipse of the sun—there was a two-minute darkness. Eddington speaks of the way in which the coincidence of these strange two minutes would affect the visitor, and how in learned language he would express his conclusions in terms of light waves and sound waves to the admiration of the scientists in Mars when he returned home. A scientist might indeed give an exact scientific account of Armistice Day, and miss everything it really meant. What would he know about the awe and the tears and the memories and the grim resolution of that two minutes' reflection on the horrors of war and that silent recollection of vanished faces and stilled voices? What would he reck of the grim resolution of men thinking of the insanity of war, who, almost savagely, were saying, by the help of God, "Never again!"

It is the spiritual value that matters; statistics, figures, dollars are little things. What are the spiritual realities behind all the organization and work of the Church? Now, from this point of view I would speak of British Methodism. The great event of recent years is Methodist union. The act of Parliament enabling the separated Methodist communities has already been passed, and it is arranged, unless most unlikely contingencies arise, that the uniting Conferences will be held in September, 1932. For many years the question of union was discussed. Considerable opposition was encountered. Many of us, and I among them, were by no means convinced that the time was ripe for union, however desirable the ideal. But general agreement has now been reached, and it may be assumed that after 1932 the Methodists of England will be united under one Conference.

It would have been possible to have brought this union about a year or two earlier, but a period of delay was decided upon that fraternization might take place, so that real unity might be accomplished between people who had been segregated for so many years in different organizations before binding legal unification took place.

As one who was a critic of the scheme of union, I am glad of the delay, because it has brought out the spiritual values of union as nothing else could have done. English Methodists of different denominations have for some months been meeting together to state their common views and inspiration. The commercial arguments of utility and economy have become secondary, and we have been driven back to consider our origins. We have thought seriously about the great evangelical experiences which created Methodism, the glowing evangelism, and the deep and satisfying religious fellowship of those ancient days. We have examined ourselves as to whether we enjoy the experiences of the gospel which created the great Methodist Revival. We have realized that our union does not mean just a vague, common Christianity, but the fellowship of men who stand for the Methodist emphasis and witness of Christianity. We have seen that our real values lie not in the dollar calculation of our property, but in the spiritual goods we have to deliver; that what is needed much more than Methodist mechanics is Methodist dynamic. Methodism, said an eminent Wesleyan minister of another generation, is summed up in one line of Charles Wesley: "O let me commend my Saviour to you." Experience of a Saviour of whom we can speak to one another and proclaim to the world is the real value of Methodism. And we realize that Methodist union will succeed in proportion as that valuation is dominant, and in no other way.

One fact of English Methodist history during the present year should be recounted. Last November Wesley's "New Room" was opened in Bristol. When I say new, you may think I am speaking about a new building. On the other hand, this is the oldest building

in Methodism and was erected in 1739. In England we always call anything very old "new." Our oldest forest is the "New Forest." The second oldest college at Oxford is called New College; one of the oldest castles, New Castle. If you want to discover the oldest part of an English city when you visit England, ask for New Square or New Street. So we are*following time-honored tradition by calling the oldest Methodist chapel in the world "The New Room." This chapel was the building in which the early Conferences were held. Resolutions about Methodist work in America—some of them familiar to you—were passed in the New Room.

In the late eighteenth century the chapel got into the hands of another denomination, but has been bought and restored by a wealthy English Methodist, and to-day it is exactly like it was in the time of Wesley. It is a shrine for pilgrims. In that New Room the first testimonies of converted Methodists were given to the power of Christ to save. There the first class meeting was organized; from it the Wesleys and their followers went forth to preach in the open air. It is a simple building with the true beauty of simplicity, but one cannot sit there without being conscious that he is compassed about with a great cloud of witnesses stirring us up to run the race that is set before us. I find in this little room a symbol of the spiritual values of Methodism—experience, fellowship, evangelism—the only things we have to give to the world that are really and distinctively worth giving. What the little Church of St. Damiano at Assisi is to lovers of St. Francis, that the New Room will be to Wesleyans, and for the same reason that both these sacred shrines got into the hands of people too poor to spoil them with gorgeous decoration, and when they returned to their original owners they could be left as simple monuments of spiritual movements in which a story greater than art could picture is told by simple things.

The emphasis of spiritual values is as important for world Methodism as for English. The Ecumenical Conference of next year, which is to be held, we hear, in one of your Southern cities, gives an opportunity of the highest value for this witness. Methodism has been broken in fragments, for all sorts of reasons, and some of the reasons are strong enough to keep us organically divided at least for many years. But the world has never needed more her common witness, her common experience, fellowship, and evangelism; and the greatest of questions for the Methodist people is whether or not she can supply the spiritual goods which the world's spiritual hunger demands to-day.

The world situation is not an easy one. Challenges have been made to our faith in the last half century from many sides—the discoveries of science, the new views of the Scriptures, and to-day the psychological criticisms of experiences—but we have, not without losses, withstood these attacks. In England at least the very moral bases

of Christianity are being questioned at the present time. A famous British philosopher recently said Christianity made a great mistake when it treated fornication as a sin. Much modern fiction—always the best picture of the manners of a period—mocks at domestic decency as an out-of-date expression of exploded Puritanism and commends promiscuous concubinage, and even in some widely applauded books are tolerated darker things. Sometimes one wonders whether modern society is given over to that nethermost hell which St. Paul called the reprobate mind. An article in the current number of *Scribner's Magazine* about marriage would suggest that not only England but America needs to ask that question.

For all this, we believe Methodism has the answer. The vital experience of Jesus Christ undergone by the Wesleys and our fathers is the answer. Much in the Church and the world in our country leads men to despair; but Giant Despair, who lives in Doubting Castle, is always decapitated, as John Bunyan showed, by Greatheart, Honest, and the Boys. Methodism needs to reread the "Pilgrim's Progress." John Bunyan knew how to conquer Giant Despair. Greatheart had some strange people in the little community he was conducting to the Celestial City—Mr. Feeblemind and Mr. Ready-to-Halt. The little Church was, of course, Baptist and not Methodist. But sometimes one wonders whether the descendants of Feeblemind and Ready-to-Halt have all remained Baptists. Mr. Feeblemind! What a graphic though tender picture Bunyan draws! He will lag behind, poor Feeblemind. He doesn't like laughter, so he abstains from the company of young people. He will lag behind; he doesn't like doubtful disputations. Religious controversies were not for him. He was a man of feeble mind. But, unlike some of his descendants, he knew he was feeble-minded, and they don't. Mr. Ready-to-Halt, the man who had to walk slowly and limp! Is he found only in Baptist communities and in British Methodism? When Greatheart went out to destroy Giant Despair, he left Feeblemind and Ready-to-Halt behind to look after the women and children. What a delicious piece of irony—Feeblemind looking after Christiana, who was so much more capable of looking after Feeblemind, and yet she was such a good Christian that she let Feeblemind think he was looking after her! Greatheart left him behind and took with him Old Honest and the four Boys, who made short work of Giant Despair.

In many of our fights we leave the Boys behind, and Mr. Honest, because he is not diplomatic enough; but we take Feeblemind and Ready-to-Halt and their descendant, Mr. Wet Blanket, and then we expect to win. No! Honest and the Boys and a great courage are what we need. A simple, straightforward experience, and the courage and dash of youth will demolish Doubting Castle and give us a great victory in this age in which we live. For we have a great Leader.

In London there is a monument of a brave woman, Nurse Cavell, who died a martyr in the great war. Her words live in my memory: "There is something more than patriotism." In Washington I visited Bishop Asbury's equestrian statue, the monument to the great circuit rider who himself felt that there was something more than patriotism. I thought of the lonely spaces that man traveled to do good, and then of the first circuit rider of all, John Wesley. And the hymn which his brother wrote for him when on his travels came to my memory. We sing it still, but we sing it at little devotional meetings. Its first title was "On a Journey"—

"Talk with me, Lord, thyself reveal
While here o'er earth I rove."

Those brave itinerants! How did they make their journeys? How did they bear it? Because they had a Companion.

"Talk with me, Lord, thyself reveal
While here o'er earth I rove."

Yes, we thank God for our nation, for our great leaders, for our Cromwells, our Lincolns, our Asburys, our Wesleys; but, greater than all, is the Unseen Companion, and he says: "Lo, I am with you alway." He is the King of kings, Lord of lords, President of presidents. With such a Leader we cannot fail. To them who believe his word that he will be present with two or three met together in his name he needs no memorial. He is really present with his people. Crown him Lord of all.

ADDRESS OF MR. JOHN H. BECKLY, OF THE BRITISH WESLEYAN CHURCH

Mr. President and Fellow Methodists: I esteem it a very great honor as a layman to have been chosen with Dr. Rattenbury to bring you greetings from the Conference of the Wesleyan Methodists of Great Britain assembled in the historic town of Plymouth, in which I reside.

In coming to you I am conscious of my indebtedness to the spiritual influences of the Methodist Church, which makes it possible for me to be privileged to address you to-day; and if I may be excused a personal reference in bringing you these good wishes of the Methodist people, I may say that I was vividly reminded as I left Plymouth that it was exactly fifty years before, almost at the same hour, that I left my old home in the country, in North Devon, for a distant town to learn my business.

The night before I left in those distant days the leader at the little Methodist chapel by the wayside which I used to attend came to my home and asked if he might call the work people and all of us

together to read a chapter from the Bible and lead us in prayer for God's guiding hand upon my life.

The next morning I left with their good wishes, and as I entered the main road leading on to the railway station, some miles away, I met an elderly lady, a member of the little Methodist Chapel, who had come some distance that early morning to bid me farewell.

Looking up through her milking bonnet, she said, "I have come to wish you well," and with tears in her eyes she said, "So-and-So left here for London some years ago and missed his way; I thought I should like to give you this—it will tell you which way to go," and she handed me a Bible. It has been my daily companion ever since.

Now, did the fervent desire of those good people assembled in the center of my world make any difference? I believe it did, and for many years I have valued those good wishes more than I should value the largest estate in the country from which I come.

To-day we are assembled in one of the great centers of the world's influence to plan for passing on the gospel to some who have missed their way and to others who have never known the Way of Life. I bring you the good will of the Wesleyan Methodists from all parts of the British Empire assembled in Plymouth, the town which gave hospitality and a final blessing of good will and farewell to the noble band of Pilgrims who sailed in the Mayflower and who were the rich possessors of that good will in founding New England.

Did it make any difference? Will the good will I bring mingled with yours make any difference to-day? Deeply spiritual ministers on the mission field tell us they know when we are praying for them, and I believe if the sincere desire of the soul of this gathering goes out for the welfare of humanity setting out upon the unseen path of life, progress toward a more heavenly world will in some mysterious way be helped and hastened. I pray that it may be so.

I have heard from afar of your virility and advance and the important position in the religious life of this country which is held by the Methodist Episcopal Church, South, and when at any time we feel discouraged at the slow rate of progress in our own country we repair our drooping spirits by claiming to be one with you; and thus by making your triumphs ours also we find an unfailing source of joy and thankfulness. For the reasons I have hinted at and others, I think we are not without justification in this wide embrace and generous identity, for the Pilgrim Fathers were of us, and many of you, I understand, are proud to be called their descendants.

It is not for me to attempt to assess your traditions or pass judgment on your manifold activities. We know you have contributed a shining chapter to the volume of Methodist history, and it is a satisfaction to us to know that you do not contemplate retirement from the field of service.

Dr. Rattenbury, of whose distinction in the ministry and public

service you are probably aware, can quite adequately represent British Methodism, and I need not occupy the whole of the time you have generously granted; but if I am to speak to you at all, you will probably expect me to say a word or two on such moral and spiritual phases of the life of my own country as appeal to a busy man who has always found a sphere of service and of unfailing refreshment in Church life. You will know that many reasons have contributed to create a religious situation in England which I shall not be surprised to hear has many striking resemblances to your own.

The tendency of the war was to make us forget the cardinal doctrines of our faith—the Fatherhood of God and the brotherhood of man. The commercial, moral, and spiritual factors are intermingled and form a complex not easily disentangled. The whole tone of the spiritual life of the Church was lowered, and the minds of those outside were hardened to spiritual appeals. We are beginning to recover and are now registering increases in our membership.

You will rejoice to know that the last Conference reaffirmed its conviction that war is an unchristian method of settling national disputes between nations.

The building of central halls, churches, Sunday schools, and institutions has proceeded apace, and since the beginning of the twentieth century twelve millions sterling has been spent in new buildings, and every effort is being made to put them to efficient use and make them the means of extending the kingdom of our Master.

Our Sunday school work increases in spiritual and practical efficiency and is being better done than ever before, and for this England owes much to the example and initiative of America. Numerically our schools have suffered, due partly to the changed habits of parents and partly to the fact that English families are smaller.

I am glad to say that the divisions in our English Methodism which have for so many years been a hindrance and a reproach are now within sight of extinction. These divisions arose in times differing from our own among men of strong convictions who did what they thought to be right. They probably arose from human infirmity, and I am glad to testify that human statesmanship and charity, in the interests of spiritual life and effectiveness, are finding a way for fifteen thousand Methodist Churches to unite. If accomplished, it will be the largest evangelical Church in England. If it is in the divine order, I hope the time is not far distant when in our Church and in yours we shall recognize that the question of religious unity is not optional, but sacredly and urgently imperative.

The Wesleyan Conference has hailed with joy the courage of your statesmen in dealing with the question of world peace. Personally I looked upon the League of Nations as your healthy and promising child. Whether you did leave for a time your own offspring on the doorstep is not for me to say, nor to question the wisdom of your

decision. We recognize in the Kellogg Pact and your recent conclusions the strong and high-minded resolve of a great people to save the world from war, and we believe that Methodism in our country and in yours does much to suffuse such power of mind and will and common sentiment with the benevolence of the Christian ethic.

We are perplexed and fettered in our country by the economic and moral consequences of the liquor traffic. We therefore look with admiration upon your firm and heroic decision. It would be a benefit beyond compute could England rear a single generation to whom drink was practically unknown; and if you succeed in doing that—and we hope you may—you will have broken the tyranny of an evil which weakens the finest fibers of English morality. Our Church has an active temperance and social welfare department, which takes under its wing questions of total abstinence, licensing, Sunday observance, social purity, and industrial and international relationships. This department is under the able leadership of the Rev. Henry Carter, who has visited your shores, for experience and interchange of views, and he has revived public interest in these questions.

He sends you greetings and says: "We in Britain watch with complete sympathy the unflagging efforts of the Christian citizenship of America to repress the lawless spirit which would set at naught your prohibition enactment and defy the moral authority of the State." Social and economic questions are claiming our attention to-day as never before, and there is a better understanding of the social implications of Christianity.

The Wesleyan Conference has recently established a social service lectureship. The lecture is to be given annually by a recognized authority when and where the Conference is being held, and is afterwards to be published. Its function is to set forth the social implications of Christianity and to further the development of a Christian sociology and the expression of the Christian attitude toward social, industrial, economic, and international questions.

It may be that if we had given greater attention to questions of justice and the more equitable distribution of wealth the Church would have been a greater power in the land to-day than it is.

But to-day I believe Methodism is desirous of finding out its own faults and of creating by education a public conscience to reconstruct society so that material things may be industrially produced, highly valued, and sacredly used for the well-being of the whole in keeping with the teaching of Christ. To secure this we are conscious that there is the problem of the unregenerate heart. A good house for every man is important. A good man in every house is equally so. A good livelihood is an urgent matter. A good life is equally so, and Methodism recognizes now in the old country that they are interrelated conditions of true prosperity and progress.

I regret that there have been many who have said, "Why bother

about religion? Let us play the game." But surely there must be rules and a standard for the game. It is character that counts. We are told it was not so much what one of your greatest men said which carried weight as that presiding everywhere over all events was that man's character. And where is there a better standard than Christ and the New Testament handed to me by the wayside to tell men how to play the game? I think there are signs that men are beginning to see that forgetfulness of our dependence upon God and indifference to the Christian religion is a mistake—that it makes for weakness of character, indifference to duty, unrest, unhappiness, and inferior citizenship.

Thousands of outstanding men and pioneers of reform and social virtue have received their inspiration and moral energy from the Methodist message and experience. We are hoping now that a united Methodism which is planning to set forth the Methodist witness in a form to suit the twentieth century mind and heart, and praying for a great evangelical revival, will prove that the spiritual militancy of Methodism has not spent its force.

Let us then together to-day thank God for what the Methodist Church has accomplished in the past and courageously regard Christianity as the chief force in the world which can bring about the unity of mankind and rebuild a true fellowship of nations.

Our belief in its ultimate triumph is not incompatible with the recognition of good in other religions. The Christian religion is truly universal. It does not fly a national flag; it is international. It does not require a citadel of arms to defend it; the cross of Christ is its own defense. It does not require England or Germany or America or any other nation for self-interest to bottle up the Mediterranean, or to rule the waves, or dominate the land upon which the sun never sets, or to be the workshop of the world.

But rather the call of Christ to every living soul in this year of grace is for a suitable place in the sun—for the greater freedom of the seas, the greater freedom of the land, and the security to all alike of the enjoyment of these God-given treasures.

The facilities for communication, as Dr. Mott says, "make the globe now one vast neighborhood." The problems of race and color, of peace and war, of industry and persistent unemployment cannot be solved in small areas. If they are to be solved, you and I, England and America, must be fast friends and leaders of all nations to see with John Wesley that the world is our parish and that the men of all nations must be recognized as our fellow parishioners.

In assuring you of our good will, I will only say one word. I am frequently doing business in the center of the busy city of London, and at midday I often steal into St. Paul's Cathedral and for inspiration take off my hat in front of one of the memorials there and read the words upon it; and the desire I would like to express is

this: that when you and I have rendered our last service in our business or profession and upon the extras which come our way, we may be worthy of having the same words said of us. The words are these: "To Major General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

ADDRESS OF REV. JAMES E. HUGHSON, OF THE UNITED CHURCH IN CANADA

Bishop Candler and Members of the General Conference and Assembled Friends: I had prepared very carefully some pleasant things to say to you this evening and about you as an introduction to my address. I prepared them up in Canada. I wrote them all out, and I brought them here on paper because I felt sure that everything I might write would be honored by you in the courtesy and hospitality that I would receive when I arrived among you. Owing to the lateness of the hour, I will ask you to believe that these things are in my heart, without hearing them from my lips. And I will ask you to believe that they are in the heart of the United Church of Canada, and that they would like me to say them to you if more time were at my command. But I am here to-night to bring to you the greetings of the great Church, the United Church of Canada. And I recognize that I bear these greetings to a great Church, the Methodist Episcopal Church, South, of the United States. Your reputation has come to us in our northern land. Your preachers have occupied our pulpits and pleased our people. Your scholarship and literature have enriched our libraries and stimulated our thought. Your great missionary zeal has quickened our zeal. Your splendid moral and spiritual leadership has seized our imagination. Your saintly bishops, your statesmen, and your great leaders have been life and inspiration to us. And your strong stand for national righteousness has been a conscience to us as well as to your own nation.

The mission that brings me here this evening is to bear to you the greetings of a great Church, the United Church of Canada. And I am quite conscious that I bring these greetings to a great Church, the Methodist Episcopal Church, South, of the United States. I am not insensitive to the great honor and responsibility that has been placed upon me. And I remember that this is only the second time that you have received fraternal messengers from this Canadian Church. Four years ago Dr. Kerby was with you. But before that time the men who came to you as fraternal representatives from my country brought to you the credentials of the Methodist Church of Canada. They came to you as Methodists speaking to Methodists, bearing the same name, sharing the same spiritual heritage, believing the same doctrines, breathing the same spirit, and they spoke to

you in a language born of spiritual kinship. And it may be that some of you have feelings of regret that in the country lying so close beside you on the north, comprising one-half of the North American Continent, there is no longer a Methodist Church of Canada, and that her delegates will no longer bear you greetings.

But I come to tell you this evening that the Methodist Church still lives in Canada. It has lost none of its spirit, its identity, its genius, its place, its power, its influence. It lives in the United Church. It went into the United Church with all its ministers, its property, its institutions, and its people. And it carried with it also its history and traditions, its doctrine, and its witness, and its original and divine mission to spread Scriptural holiness throughout the land. And all these things are with us in the United Church; they have not been lost; they are still ours. We have not surrendered anything but our name, the word "Methodist," and we did that with reluctance. But Methodism has never existed in a name merely, or in word, but in power and in the demonstration of the Spirit, and that power and that Spirit are still with us. I stand to-night in your presence, not merely as a former Methodist minister who is now in the United Church, but as a minister of the United Church who is still a Methodist. Every doctrine that I preached in the Methodist Church I am still preaching, a free and full salvation by faith in Jesus Christ. Everything that I loved in the Methodist Church I still love, its warm-hearted religion, with its emphasis on fellowship and testimony and experience. I am still a Methodist, an old-time Methodist, if you will, a Methodist within the United Church. But I am something more than a Methodist now. I have lost none of my Methodism, but I have added something to it. I have entered into a larger fellowship, and with my Presbyterian and Congregational friends who are now members with me in the United Church, I have become a joint heir to the spirit and traditions and heritage of their great historic communions. Methodism has enriched their experience, and Presbyterianism and Congregationalism have enriched my life, as these streams of spiritual influence have come together in the larger fellowship of the United Church which we now share with one another. Each of these great Churches had its contribution to make, and together they have given to us a deeper, richer life. In the words of a recent writer, "Wesley no longer belongs exclusively to the Methodists, or Knox exclusively to the Presbyterians, or Cromwell and Livingstone exclusively to the Congregationalists. They all belong to all. Former Methodists glory in the intellectual vigor of Calvin, former Presbyterians in the sturdy independence of the Pilgrim Fathers, and former Congregationalists in the evangelistic zeal of the Wesleys. The lesser loyalties have not been lost; they have been enlarged. What has been lost is not the loyalty, but its limitations. The former Methodist is no less a Methodist under

union; he is a Methodist plus something else. The former Presbyterian has lost none of the permanent values of his Presbyterianism; rather he has gained something from his new fellowship. The former Congregationalist has abated nothing of his passion for spiritual freedom and religious democracy; on the contrary, he has added something—a new sense of denominational order. In each case there has not been emasculation; there has been enrichment.” These words from a writer who visited Canada and studied at first hand the great experiment and adventure we have entered upon well express facts I want to present to you. Once again we have proved the truth of the Master’s words, that to keep is to lose and to give is to gain; and not in isolation or separation, but in fellowship and association we grow larger and live more. We have found it true in our United Church.

If we risk the “paralysis of analysis,” as Dr. Stanley Jones terms it, and we try to weigh and measure and balance the predominance of one or other of these historic systems of religious doctrine and Church polity, as they manifest themselves in the mingled life and thought and organization of the United Church, I would be inclined to say that in polity the Presbyterian ideal predominates, while in doctrine the Arminian theology of our Methodist teaching most deeply colors our articles of faith. As Methodists we have modified our itinerancy; as Presbyterians and Congregationalists they have modified their Calvinism. We have received the Presbyterian system of eldership; they have caught the Methodist spirit of fellowship. We have recognized the desire for regularity and order in worship; they have recognized the desire for spontaneity and ardor and the freedom of the spirit. We were approaching each other in these things before the union, but with the coming of union we have blended together the finest and best things that each of us possesses. We have left behind some things that were decaying and waxing old and ready to vanish away. We have taken with us everything that is vital and virile and dynamic. And we believe that in the United Church we are developing a life and organism that will prove superior to anything that any one of the uniting Churches could have claimed before. We have mysticism with its feet upon the ground; we have order and authority without the sacrifice of freedom and individuality; we have unity without uniformity. No one of the uniting Churches has tried to dominate the others. In our courts, from the highest to the lowest, we have never had a division or a deadlock along the lines of our former denominational differences. Serious discussions have cut right across the old lines of division, and Methodists and Presbyterians and Congregationalists have been found arrayed together on either side. For the first three years we did honor to each of the uniting Churches in turn in the election of our higher officers, but now and in the future individual

merit will be considered and former denominational affiliations will be forgotten. The United Church of Canada is united in heart and mind and action, and not in name only. In less than five years we have consolidated these separated systems into a living unity to a degree that we scarcely believed possible in two or three times that number of years. Some things are yet to be ironed out, but that is true of your Church as well as ours. That is why you hold your General Conferences. And it shows that our Churches are creative and not static. And with the consciousness of a divine urge upon us, we go our way with faith in God and in the future to make the United Church of Canada a redeeming power in the midst of all our people, and to love every other Church that exalts our Christ. We are not only a united Church; we are also a uniting Church, with our doors open and our hands extended to welcome any communion of Christian people that desire to come closer to us.

I am not going to weary you with statistics; my figures will be very few. But in the less than five years since union was consummated we have added to our Church roll a net increase of approximately ten per cent. If your great Church has enjoyed a similar growth in the quadrennium just closed, you have had an increase of about a quarter of a million. I have no idea what your increase has been, but I make this comparison that you may evaluate our figures. One-fifth of the population of the Dominion of Canada is identified with the United Church. Every fifth man, woman, or child in Canada to-day is either a member or adherent of our Church. It is the largest Protestant Church in Canada. Before union the Anglicans were in the lead, but now the United Church is half as large again as the Anglicans. That means that we are in contact with more Canadians than any other Protestant Church. It means that we have a larger impact upon the life of Canada than any other Protestant Church. Where much is given, much will be required. It spells opportunity, and it spells responsibility.

In the less than five years since union was consummated the givings to our budget for missionary and benevolent purposes are eighteen per cent larger than the aggregate givings for these purposes from the three denominations before union. And during the same period we have spent over \$14,000,000 in the building of new churches and the far better equipment in our cities and our home work. In my own city we have built eight new churches since union, and my latest figures show me that in Montreal they have built twenty-one new churches and in Toronto twenty-five. Never have our people given so largely to the work abroad and never so generously to the work at home. All over the country similar progress is being achieved. Our colleges are being well sustained, and only the other day they laid the corner stone of a new theological building in Toronto to cost \$1,500,000. Savings are being effected in men

and money by the amalgamation of Churches in smaller communities where before union they had two or three little churches under different names, and now one strong united Church serves the people. Many charges that were receiving missionary grants are now self-supporting. And with the men and money released we have been able to open up over a thousand new places where the ministration of the gospel was not being provided and five hundred new Sunday schools in scattered settlements. We are taking hold of the foreign problem in our cities as never before. And in our world-wide field of foreign missions we have a world vision and a sense of world responsibility that we did not have before. Before union the Canadian Methodist Church occupied only two areas in the foreign field, and the other two Churches were similarly circumscribed in their operations. But now through union we have a world-wide missionary task, in eight great mission fields, encircling the globe, on every continent and by every sea; and as we boast of our empire, so we boast of our United Church, that the sun never sets upon its far-flung responsibilities.

We have our problems of social welfare and our conflicts with social evil in Canada, as you have over here in this country. We have our age-long struggle with the liquor traffic. We have won some victories and lost some battles, but the war is not over; the fight is still on. We have watched with sympathetic interest your noble experiment with prohibition. We believe in prohibition. The United Church believes in prohibition. And we have burned with indignation as we have seen the flow of liquor from our country to your country to defy your laws and Constitution and to debauch your people. In our eyes it has been nothing less than an unfriendly act toward a sister nation. And the United Church has played its part in inducing our government to see it in that way and to put an end to the disgraceful thing. And I want to take this opportunity to give you a few facts in the light of a statement recently made at Washington by Sir Henry Drayton, Chairman of the Liquor Control Board of Ontario, the province from which I come. Sir Henry claimed that Ontario is the driest province in Canada, under the so-called government control system. And when I have given you a few facts and figures concerning Ontario, you may then judge for yourselves what he means by a dry province and what the other provinces must be. Three and a half years ago, when the premier of our province, the Hon. Howard Ferguson, went to the country with government control as one plank in his platform, he gave as one of his arguments for a change of law that Ontario was spending \$30,000,000 for intoxicants, \$5,000,000 legally at government dispensaries and \$25,000,000 illegally with bootleggers. Where he got his figures for the bootleggers he did not tell us. It was probably a

guess, an estimate he made, and we may be sure that he made it high enough to help his argument. To-day, at the end of a three-year trial of government sale, as it ought to be termed, Ontario is spending at government stores, according to government figures, very close to \$60,000,000 for liquor, not reckoning in the illegal sale which still goes on. In other words, Ontario is spending now two dollars under government sale for one dollar spent in the wettest and worst days of prohibition in our province. And if a province or state can be drier with twice as much liquor drunk, then Ontario is going dry, but if temperance means less liquor drunk, then our so-called government control is the greatest farce and fraud that was ever foisted upon our people in the name of moral progress. If the United States were spending for liquor to-day under a government sale system such as we have in Canada the same amount per capita that we are spending in Ontario, your people would be spending legally two and a half billion dollars each year, and illegal sale would still go on. We have in Canada the bootlegger and the secret still and home brew and poisonous decoctions; they are yet with us. They tell us that men drank from hip flasks under prohibition. Perhaps they did, but they now drink from quart bottles. They tell us that young people drank in secret under prohibition. Perhaps they did, but they now drink in the open and are not ashamed of it. When a thing is sanctioned legally, it is soon sanctioned socially. They tell us that women drank under prohibition. Perhaps they did, but they are still at it. They said liquor was being drunk in the home where the children could see it, and now under our present system the home is the only place where it can be drunk, around the fireside and the family table, with the children looking on. I am finishing my tenth year in the Church where I now am, seven of these ten years under prohibition and three under the present system, and in the last three years I have had more cases of poverty or domestic trouble in the home through drink, and more parents coming to me with anxious hearts because of children going wrong, than in all the seven years before. We have more arrests for drunkenness, more arrests of drunken drivers, more automobile accidents through drink, more accidents in our factories and industries, more crime and disregard for law. I am not giving you my opinion merely; I have the figures on which these statements are based. And I think my Church would want me to tell you some of these things and correct the wet propaganda that is coming to you from our country. The United Church of Canada is interested in the great battle you are fighting. They are praying for you that you may not fail or falter. They are looking to you to prove to the world that prohibition can be made a success. They are praying that you may not be lured into the adoption of our so-called government con-

trol. It is bad enough for us to have it; we do not want to give it to you. It is not government control; it is government sale. It is the legalized sale of liquor once again thrust upon us and made a state institution. Our government is really the retail vendors for the distiller and the brewer. And unless you want your government to become the saloonkeeper for the nation, you would be well advised to admonish your people to stand in all their strength and loyalty, as the grand old solid South, against every attempt to substitute our unfortunate error for your noble experiment.

There are other great tasks and problems that call to the Church of the twentieth century, and we with you are trying to face the challenge. Across the line we stretch our hands to clasp your hand and to work together for the abolition of war as a means of settling international disputes. And we can do it if we will. The Christian Church must lead the way in the name of the Prince of Peace.

There is a great unfinished program that lies before the Church of the twentieth century. It includes:

1. The elimination of racial and religious animosities by the spirit of brotherhood and a deeper consciousness of our common humanity.
2. The conciliation of capital and labor by the spirit of justice and a clearer recognition of mutual rights and duties.
3. The socialization of the masses and the classes by the spirit of service and a truer conception of human equality.
4. The Christianization of business and politics by the Golden Rule and the gospel of the square deal.
5. The spiritualization of all our human activities by the realization that God is in his world and that all of life is sacred and everything we do may be sacramental.

These are our tasks. And in the presence of such a challenge there is no time for wasting our energies in division and controversy between modernists and fundamentalists or over evolution or higher criticism. What matters whether God made the world in six days or six million years, so long as he made it? What matters whether David wrote the Twenty-Third Psalm or some one else wrote it? If God could inspire David, he could inspire some one else. And the truth of the Bible is not true because some one wrote it. It is not even true because it is in the Bible. It is in the Bible because it is true. But it was true before the Bible was written, and it would be true if the Bible had never been written. It is true because it is true to the heart of the eternal, true to life and true to human experience, and long before it was written in the Bible it was written in the constitution of the universe, in the stars and the rocks, in your nature and mine, and in the nature of God.

"We know that truth is truth, that it is not good to lie,
That love is better than hate, and a neighbor than a spy,

And fierce as the friends may fight and long as the angels hide
We know that love and truth have the universe on their side."

And when we know that, we need not worry over the literary interpretation of some book of the Bible or questions of dates and authorship.

They tell us that religion is changing, but only its garments are changing. Religion may not be as meditative as it used to be, but it is more ministrative. Religion may not be as emotional as it used to be, but it is more practical. We are thinking less of feeling good and more of doing good. We may not discuss doctrine as much as we used to discuss it, but we are getting closer to the creed of Jesus in his beatitudes and his Sermon on the Mount. We may not be talking as much about getting to heaven, but we are thinking more of bringing heaven down to earth.

The great words of religion may not be "death" and "eternity" and "judgment" as they echoed through the old-time sermons, but the words "life" and "love" and "service" are heard to-day as never before, and we are learning that to live is to love and to love is to serve.

Some things have gone as the oil lamp and the tallow candle have gone, but the light still shines brighter than ever before. Some things have been taken away, but it is only the scaffolding that is gone. The temple of truth still stands, clearer and more beautiful because the scaffolding is gone. The things that can be shaken are being shaken, but the things that cannot be shaken remain. Religion is being grounded less in theory and theology and more in life and in experience. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

I stood on the deck of a great ship in the middle of the Atlantic and in the midnight hour, and I thought myself alone. I looked up to the silent stars that shone above me like the altar lights of heaven. I listened to the winds as they sighed through the rigging. I heard the wash of the waves by the side of the ship. I felt the pulsations of the engines beneath my feet. And I felt myself in the grip of mighty forces and realized my own helplessness. What could I do? Whither were we going? Would we arrive? And then out of the stillness came a voice that seemed to be answering some other voice, and it said, "Aye, aye, sir; all is well and the lights are burning bright." And I went to my cabin and fell asleep, for a man was in the "lookout" and a hand was at the helm.

We are living in a changing world. Old landmarks are going. Honored names are heard no more. Old-time phrases no longer ring their music to our ears. Old ideas are giving place to new, and we sometimes wonder where we are and whither we are drifting. The

tide of battle ebbs and flows, right seems often on the scaffold, wrong seems often on the throne.

"But that scaffold sways the future,
And behind the dim unknown
God is standing in the shadow,
Keeping watch above his own."

"He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law."

And the United Church of Canada joins hands across this continent with the great Methodist Episcopal Church, South, of the United States to "crown him Lord of all."

ADDRESS OF DR. MERLE N. SMITH, OF THE METHODIST EPISCOPAL CHURCH

It is a distinguished though an unmerited honor and a very great privilege to be permitted to bring to you the affectionate greetings of your sister Church, with the assurance of our utmost cordiality and good will. Wherein I fail to express their regard for you, may the Spirit who broods over us write it upon your hearts.

Standing here before this great General Conference, in the presence of your beloved bishops and other distinguished leaders, whom we with you hold in high honor and esteem, looking into your faces and realizing how representative you are, recalling the unseen hosts of Methodists in this and far-off lands who are looking to this General Conference for light and leadership and inspiration, my imagination quickens, and I thank God for you and take fresh courage for all the world.

I thank you for the kindness with which you have received me. Nothing could exceed the courtesy and consideration which has been shown me as a messenger of the Methodist Episcopal Church. It has been the welcome of golden hearts. I have no special fitness for my task. I come as a Methodist preacher from the ranks. But if genuine affection for the Southland and its people, if admiration for the beautiful culture of the South, characterized by Count Keyserling as perhaps America's best contribution to the world, if joy in the crowded years of your spiritual achievements, in your steadfast devotion to the essentials of the Christian faith, in your evangelistic zeal, in the range and sweep of your benevolent activities, and if glowing hopes for your radiant future may be included among needful qualifications, then you will perhaps hear me with patience.

I pause to marvel for a moment at this wonder city of Dallas, which has leaped up from the little town of thirty years ago as I saw it to the proud position of the metropolis of the Southwest. I do not seem to hear at this point fervent amens from the brethren

who live in Houston and Fort Worth. Looking through the local Chamber of Commerce publications, as a Californian I am amazed at their modesty. It is said that the first time a man comes to California he may perhaps be a knocker; the second time he becomes a booster; the third time he stays and becomes a liar. This beautiful city is to me a symbol of the fulfillment of the dream of the new advancing, adventuring South of which Henry Grady spoke with golden lips, and which he foresaw in a vision that thrilled the heart and caught the imagination of the nation. In the sententious phrase of Calvin Coolidge, recently uttered in Los Angeles, "You have made here the most of the best." In instituting a favorable comparison between Dallas and Los Angeles, what more can a Californian do?

It was the same great orator, Henry Grady, who said, "There is something almost divine in the family feeling." I do not feel myself a stranger among you. Will you permit a word that is personal? My father, an ardent Methodist, came South in the early nineties in quest of health and settled out yonder in Texas, where to my personal knowledge there is ample room to turn around. He joined the Methodist Episcopal Church, South, loved it, rejoiced in it, served it with gladness, and from its membership went home to heaven. No man anywhere had more loyal, generous friendships than were his down here. When at last the time came to bear his body back to the old Iowa home, at the little station that night at midnight a half dozen ex-Confederate veterans lined up on the platform and stood at attention as the train moved away. I thought then and think now that if those men, our fathers, who had faced each other in other far-off stern, unhappy years, could thus forgive and forget, and love each other until death parted them, we, their sons and daughters, do well when we profit by their example.

We thank you for sending as your fraternal messenger to our General Conference Bishop Hoyt M. Dobbs. His scholarly and eloquent address won our admiration, and his gentle courtesy won our hearts. Most worthily did he represent your Church to us in a succession of noble messengers. Other distinguished sons of Southern Methodism brought to us inspiring messages and unofficial fraternal greetings. Southern Methodists, in fact, were plentiful in and about our General Conference. It was remarked that it was not easy to tell us apart. The bishops of our Church went out together one day to a sunny hillside where is buried that noble servant of American Methodism, Bishop Eugene R. Hendrix, and there paid grateful tribute to his memory.

In the details of our Church activities during the quadrennium I do not enter, nor do I bring to you statistics which you would straightway forget. I am not, I hope I am not, a figurehead. We are not able to rejoice over great advances in Church membership. We in-

deed are grieved that during recent years we have not made the progress in membership that characterized us in other days; but even so, realizing as we do that other communions are experiencing similar decline, we do not assume the attitude of the old lady who, when asked how her little Church was getting on, answered: "Poorly, poorly, but, thank the Lord, the others are doing no better." What a blessed thing it would be if for a few years we made no reports to the public, but only to Christ! It is not by numbers nor by wealth, but by faithful witnessing to what Thomas Chalmers used to call "the grand particularities of the gospel" that the Church can do her work as the Master would have it done.

We face with you and with the other moral forces of the republic the major movements of our generation that pertain to the kingdom of God. We have stood together, your Church and ours, in the forefront of the struggle that culminated in the Eighteenth Amendment. We propose to hold our ground. We will not yield a single inch of the territory gained through long years of struggle. That battle is not over, but on. We serve notice to all concerned that our attitude on this vital question is resolute and irreversible. So long as the present laws are on the books, we will stand for their observance and enforcement. We cannot consent to the nullification of the Eighteenth Amendment or its enforcing laws either by subterfuge, legislation, or compromise enactment. We will no more supinely surrender to the lawlessness of bootlegging than we supinely surrendered to the even more extensive and financially more powerful lawlessness of the old saloon régime. Nor will we ever consent to putting the government, State or national, into the liquor business. We will not hand the prohibition issue over to politicians, through any fear to follow a moral issue when politicians make it a matter of politics. The implacable hostility of the Christian Church to this deadly, damnable traffic is based on the nature of the Church and the nature of the traffic. They are incompatible. The liquor traffic is against everything the Church is for, and for everything the Church is against. They cannot live together in peace on the same planet.

Be it remembered that the Eighteenth Amendment was adopted by forty-six of the forty-eight States, that it came into the Constitution with the most perfect understanding of its mission and with the largest public approval ever given to any Constitutional amendment. Prohibition has become the permanent policy of the American people. We affirm that under all the circumstances, prohibition has been ■ vast success. Its results have been overwhelmingly beneficial to the American people, hygienically, economically, socially, and morally. We know well that we have an unsatisfactory situation on our hands. We are not for a moment content with it, but we know it is better than the thing we got rid of. Of course the prohibition law

has not been perfectly enforced. Who expected it would be? Who supposed that an evil so deeply entrenched could be destroyed overnight? But the difficulty in enforcing a law is a curious argument for its repeal. Why not for the same reason repeal our laws against burglary, arson, and murder? You do not need to be told that there is a widespread, thoroughly organized, well-financed conspiracy to break this law down by ridicule, misrepresentation, by open defiance. The issue now is law observance and law enforcement. Every loyal citizen is called upon to take his stand. The prohibition law is not so much on trial as the American people are on trial.

We demand that the machinery of enforcement shall be taken out of politics and be placed in the hands, not of its enemies, but of its friends. There must be a campaign of education of the new generation as to the effect of intoxicating liquors upon life. I would pay generous tribute to the women of the country as the dominating force in accomplishing the passage of the Eighteenth Amendment, and predict that they will also be the dominating force in preserving and maintaining it. The issue is far-reaching. As a matter of fact, we are out for a saloonless world. If prohibition succeeds in the United States of America, it will eventually win everywhere. Here may be America's most unique contribution to the world's civilization. We Methodists, in the words of Bishop McDowell, in an episcopal address, put upon our banners in words that can be read across the world, "No nullification now, and no compromise anywhere."

We face with you the non-Christian world. Two facts emerge. The Christian Church never was so much needed as to-day. Its task was never so difficult. Our task is to do the complicated work of missions on continents seething with social and economic changes in a world in the midst of national, racial, industrial, and religious upheaval.

Yonder in California we look out over the Pacific toward the Orient. Around the rim of the basin of this greatest of all seas dwells the major portion of the human race. The crises of the East are the crises of the world. The wars of the East, if they come, will be the wars of the world. Foremost among the stupendous problems of our time are problems that center in the East. John Hays foresaw this when he said: "Whoever understands China socially, politically, economically, and religiously holds the key to the world's politics for the next five centuries." Theodore Roosevelt foresaw it when he said: "The Mediterranean era died with the discovery of America. The Atlantic era is right now at the height of its development and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, is just now at its dawn." General Smuts saw it in 1921 when he said: "The

scene has shifted away from Europe to the Far East. The problems of the Pacific are to my mind the world's problems for the next fifty years and more." It looks as if the next great adventure of the Christian Church is to be the capture of those lands for Jesus Christ.

Vast populations, claimant needs, a compelling cry for ministries of healing and of education, predatory industry, anæsthetic religions, secularism, jingoism, and racial antipathies—these are our opportunities and our challenge. In China the world is witnessing something comparable to a renaissance, a reformation, and a French Revolution; India, her thought life like a sea lashed by mighty winds; Japan swept by secularism, inclining toward the militarism and industrialism of the West. In the Philippine Islands, an increasing demand for popular education, a rising spirit of nationalism, and a powerful tendency toward agnosticism and skepticism, especially among the students. And the Orient is looking toward Christ. Says Dr. John R. Mott, returning from his recent tour: "I have never seen the influence of Jesus Christ so penetrating, so widespread, so transforming, as I found it in Asia on this recent trip. I found ten million eyes looking Christward now as compared with one million two years ago. I see the social conscience of Asia trembling, and where Christ is most widely known conscience is most nearly on the hair trigger."

In the face of these unparalleled opportunities, the Church seems to falter. The man of Macedonia seems to have grown dim on the horizon, and the Church seems to hear this cry. One writer has said that the Church is in the "doldrums." We seem to be spiritually becalmed; the winds of God are not filling our sails. Dr. Mott has said that the spirit of "defeatism" is upon us. Continued retreats are destroying our morale. In our own Church a downward tendency in our missionary income has persisted since 1920. It is to be said at once that the missionary enterprise itself as it stands to-day lacks nothing in the qualities which have made its past glorious. Its challenge is even more commanding than in the days of Carey, Morrison, and Livingstone. And there is no continent on which need does not exist for the spiritual regeneration and victory open to men in the discipleship of Jesus Christ.

The time has come for a great fresh missionary adventure. The forward thrust of the Christian enterprise must be recovered. We must redefine to ourselves just what our aims and goals and motives in Christian missions are. If the Christian enterprise is merely a well-meaning philanthropy, in competition with similar enterprises conducted on an irreligious or a non-religious basis, then the shrinkage in interest and support is readily understood. But the missionary enterprise is not an ecclesiastical Red Cross, it is not an in-

ternational Education Board, it is not a society for the improvement of urban and rural conditions. These are a part of it. But the heart of the enterprise is the purpose to establish the sway of Jesus Christ in all the world and in all the life of every man and woman in the world. The Church will need to give heed to the character of the Christianity which is being, not professed, but lived in so-called Christian nations. "To-day if we are to realize the hope of an evangelized world and of the Orient brought to Jesus Christ, then the so-called Christian nations, including the United States of America, have to be converted to Jesus Christ."

As you would expect, the women in our Church in these days of hesitation have gone steadily forward in their labor of love for the childhood and womanhood of America and the world. The sixtieth anniversary of the Woman's Foreign Missionary Society was recently celebrated in Columbus. Two generations and what hath God wrought! Eight intrepid women in 1869 have multiplied to hundreds of thousands in 1930. They have kept running a golden stream that through these sixty years has carried over forty-five million dollars to the dark and unprivileged corners of the earth. Paul wrote to the leaders of the Philippian Church, "Help those women." If he were writing to-day, he would say, "Get those women to help you."

You are aware of the constitutional amendments adopted by our General Conference and ratified by the Church at large, which empowered Central Conferences to elect bishops for their respective fields. Under this authority, the Central Conference of Eastern Asia elected two bishops of the Methodist Episcopal Church, one Chinese and one American. The election of a Chinese Methodist bishop marks the initiation of a new method in the development of a self-supporting, self-propagating, and self-governing Church overseas. It is a demonstration that we do not go to the East with a Western message; that we do not seek to establish in other lands a Church which in organization and control shall be American; that we cannot nationalize or racialize the cross upon which the Saviour died.

We face as Christian Churches the issue of world peace. It is the most urgent of all our problems, the most imperative, the most critical, the most momentous. For the results of the recent London Conference, and for the statesmanship of Herbert Hoover and Ramsey McDonald, which initiated the Conference, we are devoutly thankful.

But the old menace is on the horizon. Governments, assuming the inevitability of war, continue to lavish the people's billions on ships and guns. Sections of the press are engaged in the practice termed by Bismarck "international window-smashing." Journalists in high position make it their business to poison the wells of international

good will. Are we to enter the new era of world improvement, or witness the sunset of civilization? It is not a question of abstract or theoretical pacificism. It is the war system which is at issue. Never was a clearer issue presented to the Christian Church. The war system and the Prince of Peace do not belong in the same world, and no real civilization can obtain both. The time has come to rid the world of the war system forever. The Churches of Jesus Christ, transcending race and national division, must furnish the mighty dynamic. The issue is clear. War means everything that Jesus did not mean and means nothing that he did mean. The last war gave the Church a wound from which it will not recover in half a hundred years. "Unless the Churches take now a clear and consistent stand on this matter of life and death to our civilization and the world, they will merit the contempt of man and the judgment of God." Certainly war will go, but we must see to it that it goes before it draws us into another world catastrophe. Let the Church, then, lead in a warfare against war that shall challenge the imagination and the conscience of the Christian people of America and of the world.

There is the problem of the Christianizing of industry, the building of an industrial brotherhood in a Christian economic order. The master iniquities of our time are connected with money-making. They must be overthrown. The exaltation of property values above human values; the problem whether machinery shall dominate men or machinery constitutes a challenge to the moral forces of our nation. We hold that the teachings of Jesus must be applied not merely to the individual, but to all economic conditions whatsoever. They must have sway in the whole sphere of personal, social, financial, and industrial life. The hour has struck for a great forward movement in the establishment of economic justice throughout the world.

There is the vital problem concerning the Church to-day in the field of education. Education needs Christ. Without substantial moral foundations a democracy, however educated and intelligent, is a house built upon the sand. Religious education, which has become increasingly conspicuous and effective, is one of the most potent forces that God has created for the recreation of his world. There is no need to contrast religious education with evangelism, as if evangelism could be effective without being educational, and education could be truly Christian without being evangelistic. Christian education, rightly conceived, is continuous evangelism from the cradle to the grave.

As to Church union. In full recognition of the courtesies of the occasion, may I make a brief but frank and open declaration concerning it? Your brethren of the Methodist Episcopal Church salute you in love and faith and hope. They are no less confident of your

sincerity of purpose, purity of motive, and earnestness of desire to know and do the will of God in this matter than they are of their own.

The attitude of our Church you know, as expressed in the overwhelming vote of our General Conference and of the Annual Conferences, in favor of union with the Methodist Episcopal Church, South. I say to you emphatically that that vote represented our attitude at the time, and in my judgment it represents our attitude now.

I bring you assurance of our utmost good will and cordiality, and assure you that we are ready and eager for whatever negotiations and interviews you may at any time think desirable and agreeable. Our people are receptive and responsive. Our last General Conference appointed a commission with power to carry on negotiations with any religious bodies with whom it might seem best to them to unite, or from whom any proposals for union might come. That commission, through its subcommission on relation to other Methodist bodies, has expressed to your Commission on Fraternal Relations and Exchange of Territory its willingness to consider studiously any proposals that you may have to make at such time as you may desire to make them. We are not committed to any method or form of unification. Perhaps hitherto we have all depended too much on plans and not enough on prayer; too much on logic and not enough on love; too much on methods and mechanism, too little on motives; too much on legislative adjustments and not enough on our own quick response to the importunings of the Holy Spirit.

We want you to know that our hearts are unchanged and that we long to see all the branches of Methodism united in one family at the earliest possible date. Certainly no one would wish to move toward the goal in advance of the sentiment and convictions of either Church. When union comes, it must be real union.

We are all aware of the significant advances toward Christian unity in the great conferences held at Stockholm, at Lausanne, and at Jerusalem. We are also aware of the results in the union of Churches already achieved in Canada, in Scotland, in England, in Japan, and in the Philippine Islands and among certain Churches and groups in our own land. The words "cöperation," "federation," "unity," "union," sound in our ears like silver bells.

There are two verses of a familiar hymn, and in both of them I am sure we would all join. The first is:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above,"

And the second stanza is:

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day."

For myself, I have been dreaming for a good while now and shall keep on dreaming of that blessed, blessed day in God's own time when the bending skies shall look down upon a united Methodism in America and around the world.

May I call attention to the approaching sesquicentennial of American Methodism? Upon the exterior of one of the buildings in the heart of Baltimore, Md., may be seen a tablet bearing these words: "Upon this site stood in 1774 to 1786 the Lovely Lane Meetinghouse in which was organized, December, 1784, the Methodist Episcopal Church in the United States of America."

In four years will occur the 150th anniversary of that historic event. We shall do well thus to honor the shrines of our great men and the beginnings of our illustrious institutions. We shall do even better if we earnestly seek to recover the abandon, the contagious enthusiasm, and the prophetic fervor with which our fathers did the work.

It is never easy to attempt to estimate the development of the kingdom of God in any age, least of all in one's own age. Certainly one of the most momentous decades in the history of the world has ended. It has witnessed tremendous changes in every field of human endeavor and contains the seeds of still more radical evolution. In William James's words, "The age is one big blooming, buzzing confusion." "Whirl is king" is truer to-day than when Aristophanes uttered the words. Huxley was hurrying to address a London audience and, jumping into a cab, called out, "Drive fast." Later he called out to the driver, "Do you know where we are going?" "No, I don't know where we are going, but I'm driving fast."

Great victories in the realm of nature have not been balanced by corresponding victories in the realm of the human will. The major emphasis to-day is upon our possessions rather than our spiritual needs. A pagan theory of human life is current that shows itself in a breaking loose from all restraints. Man is an animal like other animals. Multitudes are trying to live on this animal hypothesis. Sanctities developed through generations of social training are sneered at. Contempt for law and respectability have been elevated into something resembling a well-defined philosophy. Members of the so-called "American Intelligentsia" deplore decency, scout faith, satirize conventional morals, mock law-abiding citizens, vilify the great who have lived to serve.

Forces hostile to every form of the Christian message pervade

every department of thought and life. These forces are subtle, pervasive, omnipresent. In philosophy they take the form of materialism; in psychology, mechanistic behaviorism; in political philosophy, economic determinism; in religion, humanism, which is a religion without God and Church services without prayer. They are reinforced by a false antithesis between science and religion. The final result of current secularism is "to strip all sanctity from life; reduce everything to the activity of physical atoms, make human spirits helpless cogs in a gigantic mechanism, and in the end to present a picture of humanity born of the dust, doomed to dust, without spiritual origin, spiritual meaning, or spiritual destiny." In a recent address there was this significant sentence: "There is not a force that beat against the civilization of Babylon, Egypt, Greece, or Rome and finally brought them down that is not beating against our own civilization at this time."

In the last analysis, the crisis confronting the world to-day is a spiritual crisis. The Church must lay fresh hold upon the everlasting verities which are changeless in the midst of constant change. I desire to bear witness that I see no hope for this troubled and distracted world, save only in the grace of our Lord Jesus Christ. He is the only solution for the clamoring problems of modern mankind. The time has come for a renewed confession of our faith in Jesus Christ, the Son of God, as the unique Saviour of men, almighty, victorious, worthy at all times of worship and of wonder. No lesser Christ than this is sufficient.

For the last seventy-five years the dominant question in the religious world has been that of the historicity of Jesus: what he was like, what he really said and did, the land and the time in which he lived. There were more lives of Jesus written in the nineteenth century than in all the other centuries put together, beginning with Strauss and continuing with Renan and a host of others. The outcome of it all has been an augmented emphasis on the humanity of Jesus. The rediscovery of the humanity of Jesus was a great rediscovery. But it is not enough. The Christian religion rests upon the interpretation of the person of Christ as divine.

Twentieth-century unbelievers indeed speak of Jesus in terms of high laudation. The greatest Hebrew, a great reformer, a great religious teacher, a profound moral philosopher, a highly gifted religious genius—these are the expressions frequently found on the lips of those who are hostile to the divine claims of Jesus Christ. Our Lord was once buried in a rock tomb; he is in danger now of being buried under heaps of flowers. In the Church, even, some are hesitant and seem to question whether the gospel is sufficient to meet the needs of the present hour. Teachers have arisen who are skilled in toning down every bold assertion in the New Testament of supernatural power. Overgenerous concessions are sometimes

made to the non-Christian religions. There is not much chance, however, of making Christianity a world religion by whittling down its truths to get a minimum upon which all the world can agree. The Church needs to recover and proclaim the ancient faith in Jesus Christ as the limitless, all-powerful Saviour. To us he is more than a great Hebrew, more than an inspired prophet, more than a religious genius; he is the Son of the Eternal, unparalleled, unapproached, unapproachable, unique, the Lord our Saviour, "wiser than our science, truer than our philosophy, outlasting the ages." Any gospel less than this is inadequate and not worth preaching. There is no other name whereby a man, a nation, or a race can be saved but the name of Jesus. We recognize the spiritual values in the non-Christian religions, and we declare that all those values were fulfilled or transcended in Jesus Christ. We do not write his name with that of Confucius. We write it infinitely higher. Christ fulfills the law and all the prophets—Confucius, Buddha, Zoroaster, all. We believe that Jesus Christ is sufficient and that he is indispensable and that beyond him there is nothing more. The advancing generations do not leave him behind. He marches in the van of every generation. He is not behind us, he is still ahead of us. No single age nor all the ages have sounded the depths of Jesus Christ. This is not a position to which we have elected Jesus. He has won it for himself. Not long ago a Japanese student remarked that the strange thing about Jesus is that you cannot get away from him. He haunts us. We cannot evade nor avoid him. He possesses inherent moral sovereignty. In our social perplexities and political distresses, in our industrial struggles and racial problems, there is no one else to whom we can go. "He alone has the words of eternal life."

We are approaching the nineteen hundredth anniversary of the day of Pentecost. One of the preachers of long ago quaintly said, "Jesus left his mother to John; his clothes to the Roman soldiers; his purse to Judas; his pardon to the penitent thief; his peace to the disciples; and the promise of the Holy Spirit, whom the Father would send in his name, to all who would receive him." Do we know that the promise of Jesus was kept? We do. The Christian Church proves it. It was Pentecost that made the Christian Church possible. Pentecost is not a thing to be celebrated, but to be experienced. The best way to observe Pentecost is to have another. We have the mechanics; we need the dynamics. Would that the Church might recover the fires of Pentecost as well as the memory thereof!

Does not the Church need a revival of religion, a greater revival even than that of the eighteenth century, one that shall not only save souls from sin, but politics from pollution, business from greed, and society from selfishness? Pentecost would bring that. In a

certain place in his Journal, John Wesley speaks of being "out of breath pursuing souls." Would not Pentecost mean for us more passionate evangelistic endeavor? Do we not need in some way to moralize the material forces of our civilization? Sir Oliver Lodge, addressing a large convention of scientists in London a few years ago, discussing the subject of atomic energy, said there was enough energy locked up in one ounce of matter, if released and controlled, to hurl the whole German fleet, sunken at Scapa Flow, to the top of the highest Scottish mountain. Then he added a significant sentence: "When I contemplate the power locked up in all matter, I pray God we may not discover how to release and control it until we are a wiser and more moral people."

To whom did Pentecost come? That amazing experience in the upper room came to men who had lived for many months in closest companionship with the historic Christ, with him whose Spirit was the breath of power that filled the whole place where the expectant disciples were waiting. Pentecost came to a group of men who were sure of three facts: Jesus lived, Jesus died, Jesus lived again. And they had an attitude of faith and love toward Christ as the divinely sent Saviour from sin.

The effect upon them? Their achievement was pure and holy living in a corrupt world and successful resistance to adverse circumstance. It has been said of those early Christians that "they outlived, outthought, outsuffered, and outdied" their contemporaries and so set the world's heart on fire for ages.

"They fought against frowns with smiles,
Gave glorious chase to persecution;
And in the face of death and direst danger
Durst with brave and stalwart steps
March on to meet a grave."

A memorial tablet has been placed in a little Wesleyan chapel in England in commemoration of the fact that General William Booth was converted there. One day an old man in Salvation Army uniform entered that chapel. Standing before the tablet, he said to the minister: "Can a man say his prayers here?" Then kneeling down, with his face between his hands, he said, "O God, do it again. O God, do it again." Pentecost will come again to a waiting, believing, and expectant Church wholly devoted to Jesus Christ. The call of God is to a new companionship with Christ, a new girding of daring faith for the great adventure with him. We may not ask for the external signs of the Holy Spirit's coming, for the sound as of a mighty rushing wind or the visible tongues of flame. Would that the Church might receive all that Jesus had for his disciples when he breathed upon them and said, "Receive ye the Holy Ghost"!

This, then, is the hope of the republic and the world—the gospel,

the religion of our Lord Jesus Christ finding and blessing and lifting and sanctifying the people. With such a gospel, need we fear the mighty onset of evil in this modern world? There is nothing in the armies of the night, nothing in the might or majesty of the organized hosts of devilry to make us afraid, if only the temper of the Church is steeled for the fray. "I fear no foe with thee at hand to bless."

Shall we be tame and timid and tepid in proclaiming this glorious evangel? According to an ancient legend, when Lucifer was asked what he missed most after his fall from heaven, he said: "I missed the sound of the trumpets in the morning." We need the sound of the trumpet in the modern Church. Long enough we have listened to the pleasing note of the flute and the piccolo. We are followers of the trumpet-tongued Christ. The Christ of God is not obsolete nor obsolescent. The triumphal march of Christianity has only begun. We are not toiling in the evening. It is the rising sun that smites our foreheads. In the beautiful phrase of Cyprian, "Jesus turns all our sunsets into sunrises."

And will the hearts of men respond to this evangel? I remember sitting one day in the Metropolitan Museum of Art, watching all sorts and conditions of people sauntering through the rooms—rich and poor, high and low, learned and illiterate, soldiers and sailors, young and old. They all of them stopped silent and stone still before one picture—a picture of Jesus bearing his cross up the hill. I cannot doubt that the world, beaten, broken, sinning, suffering world, will rally to the uplifted Lord. Given a chance, he fits all needs, he fills all hearts, he is the Light of all the world.

"I know a world that is sunk in shame,
And hearts that faint and tire;
But I know a Name, a Name, a Name
Can set that world on fire.
Its sound is a brand, its letters flame;
I know a Name, a Name, a Name
Can set that world on fire."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

SYNOPSIS OF ADDRESS BY REV. J. C. BROOMFIELD, D.D.,
OF THE METHODIST PROTESTANT CHURCH

In appearing before you to-night I am thinking of two sessions of your General Conference, the one held at Dallas in 1902, and the other at Petersburg, Va., in 1846. In 1902 Dr. Sanford, representing the

National Federation Conference, appeared before you requesting the appointment of delegates to a meeting of the Conference to be held in New York City in 1905. In a very gracious and enthusiastic way you granted his request, and in so doing you were the first in all the land officially to appoint delegates. I cite this as typical of your accepted attitude wherever Church coöperation is concerned.

In your General Conference of 1846 there were eighty-seven members, representing forty-six Conferences and 460,000 members. You have come a long way in the meantime. Your fair-sized group has become a mighty army, your slim treasury has become invested millions, and your moderate influence has become one of the mightiest forces for righteousness in all the world. Your homogeneity and your loyalty to all that is vital in our Christian faith are recognized everywhere. For these reasons I am pleased to bring to you the fraternal greetings of the Methodist Protestant Church.

Our common ecclesiastical heritage provides adequate justification for sustaining fraternal relations. We began together in the "heart that was strangely warmed," at a quarter of nine on May 24, 1738, in Aldersgate, London; of which Lecky, the historian says: "What took place that night at a quarter of nine was of more consequence to the British Empire and the world than all the victories of Pitt on land and sea." We were together in old Fetter's Lane Chapel, London, when at three o'clock New Year's morning, 1739, the Spirit descended on the Wesleys and Whitefield and about sixty others. In that glorious experience Methodism and the evangelical movement of the eighteenth century were born. In company with Strawbridge and Coke and Asbury and a host of others, we crossed the mighty deep to the new world. We were together in the famous Christmas Conference in 1784 in old Lovely Lane Meetinghouse, Baltimore, Md., and there we organized the Methodist Episcopal Church. For forty-four years we labored together as Methodist Episcopalists. In 1828 the Methodist Protestant swarm left the hive, and sixteen years later, by mutual consent, you withdrew. We are heirs together of 192 years of Methodist faith, paralleled with 146 years of Methodist Episcopacy, 102 years of Methodist Protestantism, and eighty-six years of the Methodist Episcopal Church, South.

It was because of this common heritage that you sent to our General Conference in Baltimore two years ago your highly esteemed Dr. Gilbert Rowe as fraternal messenger. And it is for the same reason, as well as in response to his most gracious words, that I am here in a similar capacity. Now that I am here, I am profoundly conscious of the deep and abiding impressions made upon you by my predecessor in office, the late Dr. T. H. Lewis. Each time he appeared before you he came with the full approval of our denomination as the apostle of the united Methodism. And well did he serve in that

office. He last served as fraternal messenger of the General Conference of the Methodist Episcopal Church in Kansas City, Mo., in 1928, and his message gathered around the question, "What has become of Methodist union?"

As his Elisha I would not be true to his memory, neither would I be true to our people, did I not say to you that the Methodist Protestant Church still stands for Methodist union. We confess our inability to see any insuperable obstacle to this desired end. So far as the justification for organizing a Methodist Protestant Church is concerned, the history of Methodism in the past hundred years fully establishes it.

Since the Methodist Protestant Church led in the division of a hundred years ago, it appeals to us as not being unbecoming on her part to lead the way now for a reunited Methodism.

I was asked recently what the attitude of the Methodist Protestant Church would be in any negotiations for union, in the matter of the episcopacy. My answer was: "Because of the way in which Episcopal Methodism is democratizing its episcopacy, and because of the way in which our folks are autocratizing the presidency, and the executive committee of its General Conference, the question of the episcopacy is increasingly ceasing to be an issue with us." I say this in spite of the fact that in the ten years of the traveling presidency of our General Conference there has developed among us a solidarity of denominational life unsurpassed in all our history. Twelve days hence we are going together into Acts 1 and 2. For ten days we shall wait and pray together that there may be fulfilled in us the promise made to them.

I am wondering what there will be to hinder Spirit-filled Methodists continuing their journey on to Acts 15, and attending together the first General Conference of Christians, where it "seemed good to the Holy Ghost" and to the members of the Conference to compromise their differences, in order that divisions might be healed. Peter and James and John yielded on the question of circumcision, while Paul and Barnabas yielded on meats offered to idols. I am wondering if the time does not seem good to the Holy Ghost for the major divisions of Methodism to write their own fifteenth chapter of the modern Acts of the Apostles?

A few weeks ago I attended a meeting in Washington, D. C., of the executive committee having in charge the preparations for the Ecumenical Conference of Methodism to be held in the United States in 1931. Your own Bishop Ainsworth presided. At the close of the day I found my way to the Congressional Library. As I sat in the reading room facing the card index files, I wondered what the files would show of your contribution to Church literature. Upon investigation I discovered that your first contribution was "A Collection of Hymns" in 1848, this being followed with your Book of Doc-

trines and Discipline in 1870. You started well, and you reminded me of Christian in his vision at the cross, of whom Bunyan says: "He gave three leaps for joy and went out singing." Methodism started in a glowing experience, and its songs of assurance soon filled the land.

I frequently think of the miners in Wesley's day as they sang all over England:

"On all the groveling kings of earth
With pity we look down,
And claim in virtue of our birth
A never-fading crown."

Yes, they were poor, but as they sang they were divinely defiant. As I live over again my own boyhood days on the east coast of Scotland, I can hear the deep-sea fishermen singing lustily:

"Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears.
Before the throne my Surety stands,
My name is written on his hands."

The note of divine assurance seems to be sadly missing in these days. There is a reason for that.

History, it seems to me, is strangely repeating itself, and we ought to heed its lessons. In the closing years of the seventeenth century we find Europe waging religious warfare. Presently men grew weary of fighting for religion, and spiritual lethargy appeared everywhere.

The opening years of the eighteenth century found Great Britain in the grip of rationalism and gross materialism, with their consequent social and moral degradation. Green, the historian of that period, tells us that "in the higher circles every one laughs if one talks of religion." Drunkenness and foul language seemed no discredit to Walpole. The Duke of Grafton, then prime minister, appeared in places of public amusement with a mistress, without exciting comment. Lord Chesterfield in letters to his son instructs him in the art of seduction as being part of a polite education. Gin shops in London displayed the sign, "Drunk for a penny, dead drunk for two pence." Is it any wonder that Carlyle cynically describes the age as, "Soul extinct, stomach well alive"?

One of the spiritual stalwarts of that day was Bishop Butler. He undertook to stem the tide with his masterly apologetic "Analogy of Religion Natural and Revealed," with slight success. Into this situation Methodism was born, and went out from Fetter's Lane Chapel, baptized with the Holy Ghost, not to present an apologetic, but to unsheathe the sword of the Spirit and launch an attack.

What happened the world knows. Methodism changed the whole temper of British society; it introduced a new spirit of philanthropy, thus opening the door for Burke, and Wilberforce, and Howard, and Raikes, and it restored the Church to life and new vitality.

It is generally conceded that something is wrong in these days. I noted a few days ago in the *New York Times* the following from the pen of your own Dr. Cram: "With rich resources, and with preachers and workers equipped for the gospel, Protestantism in general, and Methodism in particular, has made a miserable show in membership gains and in evangelizing the masses. This situation is one of the scandals of American Protestantism." Mrs. John Ferguson, of New York, said a few nights ago in a public address in Baltimore: "With 100,000,000 folks attending the movies in the United States every week, and with diminishing congregations in churches everywhere, the ministers form the most discouraged group in the land."

That we are living in a period of proud and assertive intellectualism, and that gross materialism abounds on all sides, and that the Church has been affected thereby, no one will seriously deny. To meet this situation, I fear that Methodism has joined with others, in presenting its apologetic in an uncertain and confused way. I am thinking of our modern religious education movement, with its emphasis on psychology, philosophy, pedagogy, and the Jesus way of life.

Dean Weigle, of Yale Divinity School, is credited in one of the religious periodicals of the present month as saying recently to the theological students in Boston University, "The problem of the time is whether we have any message." Wesley had no problem as to a message! Repentance, Redemption, Salvation, the New Birth, and Scriptural Holiness provided him with an abundant message. Methodism in his day was a voice to the age, whereas I fear that our Methodism is the voice of our age.

To me the hope of the hour is the capacity of the Church for a revival. Our restlessness is driving us back to the upper room in old Jerusalem. The Spirit in Acts 2 fused the group into a unity, and the impact of their new power won victory. Nothing could stop it. Greece and Rome, the Barbarians, the Dark Ages, the Inquisition, the social and moral degeneracy of Wesley's day, and the wave of French infidelity that swept over our own thirteen colonies, couldn't stop it. Neither will this age, with its keen sense of intellectual self-sufficiency, its mad craze for mechanical pleasure, its revolt against accepted moral standards, and its overwhelming absorption in things, stop it. The God of Paul, and St. Augustine, and St. Francis, and St. Columbia, and Luther, and Knox, and Wesley, and Asbury, and Timothy Dwight, and Jonathan Edwards, and Charles G. Finney still lives.

My appeal to Methodism is to leave the cloister, where apologetics are prepared; enter the upper room, where power is secured; and then, unsheathing afresh the sword of the Spirit, launch an attack against sin in every form. I would say to her, as Cromwell said to his Roundheads at the Battle of Marston Moor: "Charge, charge, in the name of God, charge!"

ADDRESS OF REV. W. SAMPSON BROOKS, OF THE
AFRICAN METHODIST EPISCOPAL CHURCH

Mr. President, Bishops, and Members of the General Conference: May grace, mercy, and peace from God our Father extend and magnify you in his cause. I had the good fortune to be elected and charged with the weighty responsibility by the bishops of the African Methodist Episcopal Church to convey to your honorable body fraternal greetings and salutations.

I am truly enraptured by this unmerited honor that has come to me, for it is a long distance from a log cabin to this platform. I am especially more grateful when I recall the fact that my ancestors and I were recently from the aroma of an ancient forest beyond the sea. And while I am proud of this astounding and distinct honor that came through the strange and mysterious working of Providence, I regret to say that I am unable to lay any claim to special fitness for this responsibility, save that I have been rocked in the cradle of Methodism.

I wish to congratulate you for the messenger you sent to our last quadrennial session at Chicago, Dr. J. W. Johnson. He is truly an apostle of Jesus Christ. He came in the spirit of good will, captured our Conference, and stole away our hearts. He made us feel that your great Church had a keen and sincere interest in our welfare. We were richly inspired and fascinated when he related the story of the great achievements and manifold accomplishments that your Church is enjoying.

Our Church is anxious to reciprocate in the same kindly spirit and good will that you have lavished upon us through your fraternal messenger. His address showed in its entirety that the problems that are yours are ours as well.

The episcopal address to this session of your Conference is an utterance of unusual merit and significance. It contains vital sentiments, principles, and policies which uphold the old ardent faith of the fathers and founders of our world-wide Methodism. Your children and the generations yet unborn will study and treasure this instrument as a priceless jewel in the coming years.

I congratulate these distinguished delegates who are playing such a prominent part in contributing and determining many things pertaining to the betterment of your Church.

You are graced by the presence of the College of Bishops under whose supervision your Church has had a marvelous growth during the past quadrennium. You are guided by these sainted fathers, missionary in spirit, who, following the vision of John Wesley, our illustrious founder and leader, refusing to be proscribed within the limits of his own native land, openly said: "The world is my parish." I repeat it: these fathers are cleverly steering the ship of Zion into its destined port. In fact, you have no parallel in your own splendid history that has equaled this marvelous development.

Methodism has become a world religion. The sun never sets upon its vast domain. There is no country where the heralds of Methodism have not gone and have set pillars and unfurled their banners in the name of the lowly Nazarene. Methodism is a world power. What it ought to do it can do. With its fabulous wealth, its immeasurable territory, in the spirit of holy zeal and opportunity, it will reach the uttermost bounds of the earth.

The world's doors are wide open, and there are beckoning hands of the conquering Christ in the doorway pointing out the heavenly vision and bidding us go forth and occupy. If we halt and hesitate, God will call another people to carry on the work we should have done.

In this new era our modern pulpit is aware that the citadel of our faith must be held as a precious and holy legacy as it has been transmitted to our care and sacred keeping. In spite of the cold indifference of modern science on the one hand and the disintegrating tendency of denominationalism on the other, the heralds of Jesus are still preaching the consecrated cross. Modern science, as you know, has been hammering upon the vault of our rock-ribbed tomb of faith; but we still stand declaring that the scepter shall not depart from Judah.

We, as you know, are struggling with the varied questions of self-determination, or, in other words, denominational problems. And side by side with denominational problems is the question of unification. Denominational problems are the Church's problems; but the problem of unification is the problem of the human heart. And this is a proposition that must be stated and demonstrated upon the religious blackboard before its united intelligence. But in the final analysis it will be shown conclusively that unification is the major term of the major premise.

ORGANIC UNION

The question of organic union between the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church now has its day in court, and it is at the forefront of all the larger questions discussed among us.

We cannot remain blind to the world-wide movement toward unification of all related interests. With scholarship recognizing no national boundaries, and science becoming one around the globe; with business combining into trusts and forming international combinations; with labor entering wisely into unions; with nations forming alliances and finding solution in the League of Nations or the World Court, the Church cannot sit supinely by allowing scientific, economic, social, and political organizations to supersede and take from us our God-given task. The Church must select the moral yardstick with which the standard of nations must be measured in all of its developments and various ramifications.

We believe that the time has come for such a union. The spirit of the times demands it, and a large majority of our Annual Conferences have already voted in favor of this measure.

We feel the thrill of the impulse and the spiritual inspiration that pushes us forward to a great consummation, so that there will be no wasteful rivalries and we shall no longer build altar against altar, as we have a common end to serve, a creed to uphold, and a government to maintain. And the remarkable thing about it all is that we have not united many years ago.

PROHIBITION

We are committed forever and eternally to the prohibition program, both in Church and State, as an irrevocable finality. Our Church has experienced a new awakening within the past ten years with which there is no parallel.

During these years, while prohibition has prevailed, thousands of homes have been bought and paid for, millions of children have been in attendance at school, and a purer and better life has been manifest everywhere, while the moral status of the people has been greatly improved throughout the length and breadth of our country.

RACE RELATIONS

The greatest question that confronts America and the world to-day is that of justice and understanding among races and nationalities. It was this question chiefly which plunged the world into war. It is the cause of the menacing attitude among the myriad millions of peoples of the Orient. It is the greatest stone of stumbling and rock of offense in America to-day.

American Protestant Christianity is meeting the challenge of race through its Commission on Race Relations of the Federal Council of the Churches of Christ in America and the Church Women's Committee. These organizations are national in their scope and are composed of men and women of the highest standing and character. They are chosen from the North and South and from both races.

I make this allusion because every such contact between the races as comes about through these organizations paves the way to a better understanding and a more cordial spirit of coöperation.

Here, in our beloved Southland, more than seven million black people live with their white fellow countrymen, and here your fathers and mine have dwelt together for more than three hundred years. Side by side we have cleared its forests and tilled its virgin soil; have tamed its wild beasts, bridged its rivers, constructed its roads, built its homes, and planted around them fruits and flowers and among them reared churches and schools. Who shall separate us now? Shall politicians or agitators or the base and disturbing elements of both races be permitted to break the bonds of affection and good will that have been our heritage for generations?

I regard as enemies of our country and enemies of Christ those who would trade in suspicion, mistrust, hatred to disturb the peaceful relations between these two peoples, white and black, who under God are working out a common destiny on these shores. Our situation here in the South is distinctive and unique. No outsider can understand the softening influence of the tender touch of the "black mammies" who have soothed the icy chill of death upon the brow of the white women and children of the South, where to-day they lie sleeping side by side.

My dear brethren, your Church as well as mine is facing its day of judgment and is being tried for its life at the bar of the great moral, social, scientific, and economic attitudes that confront us. Because of the spirit that animates its deathless Founder, Christianity will survive. We are a part of the divine current of life and power that has been giving spiritual life to the world since the day of Pentecost. In our racial, national, and international relations we are dedicated to the task of again realizing the day when every man shall hear spoken "in his own tongue" the wonderful word of God.

The sentence of death shall be pronounced upon your Church and mine and upon Christianity itself if we do not finally succeed in breaking down the "middle wall of partition" that separates religion and science, capital and labor, and the different varieties of the human race.

I shall go back to my Church and my people cheered and inspired by what my eyes have seen, what my ears have heard, and what my heart has felt during these high moments that we have sat together here in the unifying spirit of Christ Jesus.

Pray for us, brethren. We are praying for you. May God strengthen each of us as we toil at the task of redeeming and uplifting our people until all are filled with the Spirit and transformed into the likeness of our blessed Lord Jesus Christ.

ADDRESS OF REV. W. J. J. BYERS, OF THE AFRICAN
METHODIST EPISCOPAL ZION CHURCH

Mr. Chairman, College of Bishops, General Officers and Members of the General Conference, Ladies and Gentlemen: The A. M. E. Zion Church greets you in the name of God our Heavenly Father, Jesus Christ our Elder Brother, and the Holy Spirit our Guide and Comforter. I have been sent to express to you in this formal way the friendly attitude of our Church toward yours, to remind you of some of the things we are trying in a humble way to do, and to receive information and inspiration from you.

Since we are one body in Christ, though separate and distinct in name, there should be as much harmony between us in things fundamental as there exists between the different members of the human body, so that neither can say to the other: "I have no need of you."

To us the heart of the Christian Church is the spirit of brotherhood and good fellowship, without which the great and honorable task of making disciples of all nations can never be accomplished." And it is the purpose of my message to aid in the increase of this spirit between our Churches.

Whatever may be said to the contrary, our faith in organized Christianity has not waned, nor our faith in Methodism weakened. We still believe that God can and is using the Methodist Church in the furtherance of the interest of his kingdom. While we recognize the fact that the Church is of divine origin, we realize also that it is humanly operated under the influence of the Holy Spirit. This being the case, some weak points are sure to be discovered, among which there is the danger of thinking of the Church as being an end in itself, and a garden in, instead of a force with, which we work. Where this idea prevails the emphasis will be upon Church-anity rather than Christianity. Then there is the disposition in too many instances to compromise with wrong—"polluting our lips with the king's meat and the wine which he drank."

The war against the Church to-day, within and without, is no new thing under the sun. It is but history repeating itself, to the regret of those truly devoted to the Christian cause. We note with sadness the attitude of the Russian Soviet Government toward the Church and their boast of being a godless group. But this does not alarm us, for the blood of Christian martyrs through the centuries has enriched instead of impoverished the Church. We still believe firmly in the declaration of Jesus Christ, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

The value of the Church is determined by its ministry to the needs of our common humanity and facing squarely the great problems of life. These, as you know, are threefold, consisting of body, mind,

and spirit. Throughout the ministry of Jesus it can be seen that he was interested in the physical and mental condition of men as well as their spiritual condition. He healed, he taught, and he pardoned. In a direct or indirect way, the Church has been and is productive of many agencies which minister to human needs, but not in the name of the Church, rather denying that they owe their very existence to Christian influence. And because of this widening of the sphere of the activities of the Church, some take it to indicate the waning of the power and influence of the Church. Of course, to the more thoughtful her value is greatly enhanced thereby.

In the opinion of many, the program and to some the objective of the Church have greatly changed. This is only true as it relates to methods, for all that the Church is called upon to do to-day was included in the Great Commission which Christ gave to his disciples.

In this age of scientific investigation and application, when men and measures and movements are subjected to the severest tests, it is encouraging, to say the least, to observe in every instance that the claims of the Church have been vindicated. And this is sure to continue as long as the Church earnestly contends for the faith delivered unto the saints.

In the present age many are tempted to employ substitutional methods of various types. But novel and spectacular features will endure only for a night. We contend that it must ever be kept in mind that the Church's one foundation is Christ. We must be careful to see to it that nothing in the modified program shall take the place of divine worship. There must be no forsaking of assembling of the members of the body of Christ together. Christ crucified must still be preached, a stumbling-block to some and foolishness to others.

I come not to reveal any new truth, nor to increase your store of knowledge of the kingdom, but to inform you that the A. M. E. Zion Church joins you in emphasizing the old truth, rightly applying the knowledge we now possess, and living up to the light we have already.

THE CHURCH AND POLITICS

We believe that organized Christianity should express itself and assert its influence in the political life of the nation, not as politicians, but as Christian citizens seeking earnestly to serve the community and the nation. However, in taking this position we are not unmindful of the criticism we thereby subject ourselves to; nevertheless, we feel it our duty to act in accordance with our conviction in this connection. And this because politics in one form or another is related to all human interest, and because political questions, like all other questions, can never be settled until settled right, and they can never be rightly settled with the application of the principles of

Jesus. The Church is acting within its province when it takes an active part in the selection of those who are to administer the affairs of our national, state, county, and municipal governments and their associates in office and to inform itself and its constituents regarding their policies.

The general conditions throughout the world to-day challenge the Church to aid in the solution of many varied and perplexing problems, and we are trying, as I am sure you are, to meet this challenge in a very effective way. These problems are social and political, economic and civic, racial and in their scope are national and international. The cause of the laborer and the efforts of the workers to obtain a living wage and the right to work under wholesome environment must be given attention and encouraged within proper limits. There must also be shown an appreciation for capital, but we must not be blinded by gifts.

PROHIBITION

While prohibition is a political question, it is more than that; it is a moral issue. We have ever stood for temperance in our Church. One of the greatest temperance orators that the country has produced was a member of our communion in the person of Dr. J. C. Price, the founder of Livingstone College, Salisbury, N. C. We stand firmly for the Eighteenth Amendment to the Constitution and for its enforcement, just as we do for all of the amendments.

WORLD PEACE

We are deeply concerned about world peace, just as you are, and we are looking forward to the day when it shall be a reality. Some one has said that science has made the world one neighborhood, but only religion can make humanity one brotherhood. We are opposed to war, and we stand ready to coöperate with and support any movement which is calculated to prevent war. We are praying for the day to come, spoken of by the prophet Joel when he said: "They shall beat their swords into plowshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither learn war any more"—a day when we all shall follow after the things which make for peace, and things wherewith one shall edify another. These things are justice, good will, and love. If you ask me where this is to begin, I answer, It must begin at the house of God, the Church.

CHURCH UNITY

The program of the Church to-day calls for a closer unity and a stronger bond of friendship between the various religious bodies. And we note with a great deal of satisfaction the growing tendency in this direction. The practical age in which we are living demands of the Church this common-sense action. There is to be seen by the

careful observer a growing interest in this connection between all denominations in this country. Even Catholics and Jews are found working with Protestants in community efforts which have a very strong spiritual significance. This is especially true in such organizations as the community chest program and other welfare work. This is a very hopeful sign of the dawning of a new and better day.

ORGANIC UNION

We are in favor of organic union. Early in the history of the A. M. E. and the A. M. E. Zion Churches efforts were made in this direction, and from time to time the question has been brought up. Upon one occasion it became a three-cornered proposition in which the Colored Methodist Episcopal Church was included. But never before has there been such a favorable attitude toward it as now exists between the A. M. E. and the A. M. E. Zion Churches. You will be interested to know that the plan for organic union between these two denominations, as outlined by the Joint Commission, has been ratified by a large majority of the Annual Conferences and pastors of both and is now to be submitted to the local congregations.

EDUCATION

President Garfield once said: "Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained." Our Church appreciates the truthfulness of this statement, and because of it we are doing our bit. We maintain a full-fledged educational department, and operate eleven schools and colleges, among which Livingstone College, located at Salisbury, N. C., is chief. From these schools each year go forth a group of persons with trained minds, hands, and hearts to do service for humanity and to glorify God.

MISSIONS

The longest and strongest arm of the Church is its missionary department, for it is what we do for others that is the test of the strength of our character. If it were not for the spirit of missions with which the Church is baptized, it would lose its hold and cease to grow. The foreign mission work of our Church is limited almost exclusively to Africa and South America. Bishop W. W. Matthews is in charge of our work in Africa and is giving a good account of himself on the field. He is at present engaged in erecting school buildings at Mount Coffee, West Africa. Bishop F. M. Jacobs superintends our South American work, and we are encouraged to keep up the work. One of the finest products of our work in Africa was the late Dr. Aggrey, who was a recognized authority in the field of sociology. Perhaps the most encouraging feature in connection with our foreign mission work is the part that the women of the Church

are playing. Many years ago we recognized the rights of the women and have ever encouraged them, with the gratifying result that it is through the Woman's Home and Foreign Missionary Society that our foreign missionary work is maintained. If it were not for this band of faithful and loyal women, we would not be able to carry on. God be praised for such untiring efforts as are characteristic of these good women, under the present leadership of Mrs. Daisy Johnson. These daughters of Zion have demonstrated beyond any question their ability to administer the affairs of this department of our Church with credit to themselves and the Church and to the glory of God.

THE PROBLEM OF THE YOUNG PEOPLE

To many there seems to be a growing indifference upon the part of the young people of the nation toward religion and the Church, to an alarming proportion. Notwithstanding this we have faith in the youth, and we believe that, like their fathers, when a crisis is reached and decisions are to be made on vital issues, they will react favorably. This lack of interest is more apparent than real. At heart most of these young people, who impress many as being frivolous, are very sincere and honest in their thinking, and if judged by the motives which prompt their actions would pass the test successfully.

We confess that much of this condition obtains for the want of a more adequate program adapted to young people, which may be no less spiritual, but with an attraction that would especially appeal to young people. We, like most of the Protestant denominations, have much of the machinery for carrying on in this field of religious activity, but we are in woeful need of efficient operators. In this connection it may be truthfully said: "The harvest is ripe, but the laborers are few."

RACE RELATIONS

No question before the American people to-day is more vital than this one. In his book, "Races and Immigrants in America," Prof. John R. Commons, of the University of Wisconsin, names three requisities for entrance into American citizenship—namely, intelligence, manliness, and coöperation—without which he says democracy is futile. For many years the policy has been working apart, but that mode of procedure has proven unsuccessful, and we have at last come to realize that we must work together, and not only so, but that in working together we must work with God.

Perhaps your Church, more than any one influence, is responsible for the existence of the Race Relations Commission. In this you have been unique, and we pause here and now pay you this just tribute, and at the same time remind you of the wonderful opportu-

nity you have to make possible the full fruition of the purpose of the commission—this because of your geographical situation, operating, as you do, in the section of the country where the largest number of our race live and where the misunderstanding between the two races is more apparent. Our hope and prayer is that you will prove to be equal to the task and measure up to the demands of the hour in this connection.

And now may I close by saying that our Church pledges "allegiance to the flag of the United States of America and to the republic for which it stands, one nation, indivisible, with liberty and justice for all"? And in the same spirit we pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love.

VIII. REPORTS OF BISHOPS

BISHOP WARREN A CANDLER

Dear Brethren: The General Conference held at Atlanta, Ga., May 2-18, 1918, adopted a report of the Committee on the Episcopacy, recommending "that each bishop shall make to the General Conference a full report of the work in his district, giving the statistics of Church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district."

In accordance with the recommendation, which has not been repealed nor rescinded by subsequent General Conferences, I am glad to make the following report of the work of the Conferences in which I have served during the last four years.

The district to which I was assigned in 1926 is composed of the Annual Conferences in the States of Mississippi and Louisiana and the island of Cuba.

In these Conferences the statistical reports show the following state of facts concerning their membership:

Conference	Membership 1926		Membership 1930	
	Lay Members	Itinerant Preachers	Lay Members	Itinerant Preachers
North Mississippi	70,003	209	70,199	213
Mississippi	70,883	209	74,762	213
Louisiana	55,669	182	58,402	191
Cuba	5,212	31	5,525	32
Total	201,767	631	208,888	649

It will be noted that in each of these Annual Conferences the statistics show increases, although the growth of them is quite unequal in the several bodies.

It should be remarked that the operation of what is called the "budget systems" tends to reduce the number of members reported. Many Boards of Stewards seek to secure reduction of the membership to the lowest figures in order to reduce the amount of assessments, and unfortunately some pastors and congregations coöperate with the stewards to this end. This method does not obtain in the Cuba Conference, and the pastors, with the assistance of their presiding elders, make reports which are in general more accurate than the reports made by their brethren to the Annual Conferences in the States. In proportion to the number of itinerant preachers engaged, the increase of the membership in the Cuba Conference exceeds very much that shown by the records of the Annual Conferences in Mississippi and Louisiana.

The educational institutions of the Church in Mississippi—Mississippi College and Whitworth College in the Mississippi Conference, and the Grenada College in the North Mississippi Conference—have made gratifying progress during the quadrennium of 1926-1930. The growth in their enrollment of students and the increase of their material resources show marked advancement.

Our colleges in the Louisiana Conference have encountered greater difficulties in the matter of financial conditions.

It is feared that it may become necessary to close Mansfield College at the end of the scholastic year now current and dispose of the property.

Centenary College at Shreveport shows increasing enrollments of students with every passing year; but it has a heavy and perplexing indebtedness for the payment of which the Louisiana Conference issued bonds. However, a plan for the solution of this problem has been devised which is believed to be most feasible for the discharge of the bonded obligations in due time.

Our six schools in the Cuba Conference are prosperous and fruitful, notwithstanding the deep financial depression of the island.

The two Annual Conferences in Mississippi own jointly an orphanage, located at Jackson, Miss., in which nearly two hundred orphans are cared for at a cost of \$50,000 a year. The property is valued at \$400,000, upon which rests an indebtedness of \$147,000.

The Louisiana Conference owns and operates an orphanage located at Ruston, in which about 220 orphans find shelter and home. Upon the institutions is expended annually about \$55,000, and it has no indebtedness.

The Mississippi Conference owns a hospital located at Hattiesburg, Miss., which is doing a great work. As given in the minutes of the Annual Conference for 1929, the statistics for the institution are as follows: Officers and nurses, 35; beds, 75; patients, 6,000; money expended, \$51,363.30; value of property, \$280,000; indebtedness, \$267,599.54.

Since these figures were reported, Hon. W. S. F. Tatum, a generous layman in Main Street Church, Hattiesburg, has made a gift of \$100,000 to the hospital, in which he has been deeply interested from the day of its establishment.

No new enterprises have been undertaken in this district during the last four years; but quite a large number of church buildings have been completed at the cost of many thousands of dollars. Methodism in these Conferences was never so well housed and so firmly planted.

There is steady growth in the French Missions in Louisiana, the members now numbering upward of 700 souls. The school work at Houma is worthy of special mention and approval.

St. Mark's Church in New Orleans, which was at first an enter-

prise directed especially to the evangelization of the large Italian population in the city, is now the Church of "many nations," its membership being composed of men, women, and children of several nationalities.

This report should not omit the calling of the attention of the General Conference to the urgent and important necessity for strengthening the work of our Church in the city of New Orleans. It is difficult and costly work, and the members of Churches in that large and growing city cannot do, unaided, all that the situation calls for. Better houses of worship are needed at points at which we have at present congregations inadequately established, and additional Churches should be organized in growing additions to the city in which Methodist organizations should be undertaken. A large number of preachers is required for the propagation of our holy religion in this great center.

The Church at large should, through its Boards of Missions and Church Extension come quickly and strongly to the support of our Methodism in New Orleans. Other denominations are thus supporting the work of their Churches in the city, and the Methodist Episcopal Church, South, should do likewise without delay.

From the General Conference held at New Orleans in May, 1866, our Methodism went forth to retrieve its losses and repair the desolation which followed the War between the States. Then our beloved Church was impoverished in its resources, and its forces were enfeebled and discouraged. Now it is opulent in means and potent in its instrumentalities. Let it devote some of its strength to the advancement of its cause in the historic city from which its leaders went forth sixty-four years ago to win the signal triumphs by which the waste places of our Zion were restored to beauty and fruitfulness after a devastating war which had covered nearly, or quite, all of its territory.

BISHOP COLLINS DENNY

Dear Brethren: Four years ago I was assigned to the presidency of the Baltimore and Virginia Conferences. All my time has been given to the work of the Church, holding Annual and District Conferences, and visiting and preaching in the several charges as time and opportunity allowed. The preachers and people gave me cordial and brotherly coöperation. What success has been achieved is due to these brethren.

The minutes of these two Conferences give the following statistics:

BALTIMORE CONFERENCE

1926: Total membership, 86,952; local preachers, 136; received on profession of faith, 4,327; by certificate, 3,008; total members, including local preachers, 88,762; adult baptisms, 2,385; infant bap-

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tims, 1,555; number of Sunday schools, 600; officers and teachers, 7,156; total on roll, 86,059.

1929: Total membership, 89,946; local preachers, 127; received on profession of faith, 3,041; by certificate, 2,085; total members, including local preachers, 89,241; adult baptisms, 1,559; infant baptisms, 1,426; number of Sunday schools, 573; officers and teachers, 7,245; total on roll, 81,253.

VIRGINIA CONFERENCE

1926: Total membership, 154,230; local preachers, 149; licensed to preach, 28; professions of faith, 4,440; by certificate, 4,474; adult baptisms, 4,208; infant baptisms, 1,039; number of Sunday schools, 814; officers and teachers, 11,544; total on roll, 130,521.

1929: Total membership, 157,902, local preachers, 124; licensed to preach, 27; received by profession, 5,963; by certificate, 6,905; number of Sunday schools, 786; officers and teachers, 11,493; adults baptized, 3,867; infants baptized, 815; total on roll, 128,819.

WESTERN VIRGINIA CONFERENCE

After the lamented death of Bishop James E. Dickey, I was in May, 1928, given charge of the Western Virginia Conference. The minutes of that Conference give the following statistics:

1928: Total membership, 39,655; local preachers, 127; received by profession of faith, 2,256; by certificate, 1,397; total members, including local preachers, 44,294; adults baptized, 1,496; infants baptized, 416; number of Sunday schools, 424; officers and teachers, 4,097; total enrolled, 44,294.

1929: Total membership, 39,424; local preachers, 131; received on profession of faith, 2,256; by certificate, 1,397; total members, including local preachers, 44,294; adults baptized, 1,496; infants baptized, 314; number of Sunday schools, 410; officers and teachers, 3,944; total enrolled, 42,587.

West Virginia has been under exceptional financial strain. The people have been forced to move from place to place to find work. In that mountain State, rich in undeveloped resources, we have many noble and faithful preachers and people who continue to love our Church and to serve our Lord. It has been a pleasure and a profit to be associated in the work of the Church with our brethren of West Virginia, of Maryland, of the District of Columbia, and of Virginia. No blessing, no prosperity can come to these people in whose midst I was born, lived for years, worked as pastor, and as a bishop of the Church of God, that will not give me joy.

BISHOP EDWIN D. MOUZON

To the General Conference: Through the courtesy of the Methodists of Charlotte, who graciously arranged to pay house rent for

the bishop in charge in the Carolinas, it was made possible for me to move my family from Nashville to Charlotte. During the quadrennium, therefore, I have resided in the center of my episcopal district. I have thus been in close touch with all affairs, temporal and spiritual, and have traveled and preached in all parts of the four Annual Conferences committed to my care.

As the following report will indicate, great harmony and a large degree of prosperity have attended the labors of our faithful preachers and loyal laymen. I report, Conference by Conference, the following items:

CHURCH MEMBERSHIP

North Carolina Conference, 115,406; net gain, 2,450. Western North Carolina Conference, 144,782; net gain, 8,580. South Carolina Conference, 65,129; net gain, 916. Upper South Carolina, 77,132; net gain, 2,271. Net gain for the district, 14,217.

PREACHERS ADMITTED ON TRIAL

North Carolina Conference, 26; Western North Carolina Conference, 49; South Carolina Conference, 17; Upper South Carolina Conference, 21. Total, 113.

In the School of Religion at Duke University there are at the present time 112 young preachers, all having an A.B. degree. Of this number, sixty-four are from North Carolina and five from South Carolina. It is evident that in no section of the Church are larger numbers of men coming into our ministry, and at no time in the history of the Church have more efficient men been offering themselves for service in the work of the Church than at the present time in North Carolina and South Carolina.

BENEVOLENCES

The Annual Conferences have paid on the benevolences as follows:

North Carolina Conference: In 1926, 79.8 per cent; in 1927, 81.5 per cent; in 1928, 69.7 per cent; in 1929, 67.3 per cent.

Western North Carolina Conference: In 1926, 80.3 per cent; in 1927, 79.5 per cent; in 1928, 77.2 per cent; in 1929, 77.67 per cent.

South Carolina Conference: In 1926, 60.30 per cent; in 1927, 65.51 per cent; in 1928, 52.65 per cent, in 1929, 52.65 per cent.

Upper South Carolina Conference: In 1926, 61.4 per cent; in 1927, 71 per cent; in 1928, 63.7 per cent; in 1929, 60.6 per cent.

MISSIONARY MAINTENANCE

The following amounts have been paid for Missionary Maintenance:

North Carolina Conference: 1926, \$28,813; 1927, \$33,551; 1928, \$24,940; 1929, \$23,210.

Western North Carolina Conference: 1926, \$41,811; 1927, \$67,476; 1928, \$62,380; 1929, \$62,092.

South Carolina Conference: 1926,; 1927, \$16,620; 1928, \$11,887; 1929, \$10,995.

Upper South Carolina Conference: 1926, \$24,789; 1927, \$26,818; 1928, \$18,023; 1929, \$17,714.

It is proper that I should add that the financial showing of the two Conferences in South Carolina, particularly of the South Carolina Conference, is not due to any lack of fidelity on the part of our preachers and people, but to the most distressing financial depression that the State has known in many years. In South Carolina, as in North Carolina, our people are loyal and our preachers are faithful.

CHURCH BUILDINGS

Extensive building enterprises have marked the work of the Church in these four Annual Conferences during the quadrennium. In the North Carolina Conference the following may be noted: Henderson, First Church, a new church at a cost of \$185,000; Kinston, an educational building at a cost of \$65,000; at Goldsboro, an educational building at a cost of \$70,000. And at many other places churches have been built which represent worthily the faith and consecration of our people.

In the Western North Carolina Conference attention should be called to the following: Charlotte has witnessed the most notable progress. In this city three great churches have been occupied during the quadrennium. Dilworth Church is one of the most beautiful and commodious in North Carolina; First Church is second to none in the South; and Myers Park Church is a building whose very architecture calls to the worship of God. Others that merit special mention are West Asheville, Waynesville, and Statesville. At the present time Centenary-West End, Winston-Salem, has in process of construction what will be, when completed, one of the greatest Methodist church buildings in the world.

In the South Carolina Conference substantial progress has been made. I mention Florence, Barnwell, Bennettsville, Hartsville, where modern Sunday school buildings have been erected. A new church has been built at Walterboro. Special mention is made of the fact that Trinity Church, Charleston, bought from the Presbyterians their Westminster Church on Meeting Street. Since entering that beautiful building new life and enthusiasm have come to this historic congregation.

In the Upper South Carolina Conference building enterprises have been quite extensive, representing an outlay of considerably more than a million dollars. Modern and well-equipped educational buildings have been erected by the following congregations: Washington Street, Columbia Street; Buncomb Street, Greenville; Triune Street, Greenville; and Bethel Church, Chester. Plans are now complete for

the erection of a modern educational building at Central Church, Spartanburg.

It has not been customary in these quadrennial reports to mention the names of preachers who have died during the quadrennium. Every man who passed away was worthy of mention here. But I will name two brethren who would have been here with us at this General Conference had God spared their lives. Suddenly God called them both. Mark L. Carlisle was easily one of the ablest ministers in South Carolina, a cultured gentleman, a true Christian, and a faithful preacher of the gospel. Plato T. Durham was one of North Carolina's most brilliant sons. Before God called him his earlier ambitions had all been sublimated into a supreme desire to be like Jesus. It is as the Christlike man that we remember Plato Durham.

BISHOP JOHN M. MOORE

Dear Brethren: The district which I have served during the entire quadrennium comprises the Central Texas, the Northwest Texas, the West Texas, and the New Mexico Conferences, a territory that covers the western two-thirds or more of Texas and all of New Mexico. I have held every session of these Conferences.

The Church membership of this district is 218,789, and the number of itinerants is 860. The increase in membership during the quadrennium has been 8,201, or about four per cent. The Central Texas had a decrease of 899, the New Mexico an increase of 1,095, the Northwest Texas an increase of 6,145, the West Texas an increase of 1,862. The decrease in Central Texas was in 1926 and 1928. Each of the other Conferences showed some increase each year. The number of itinerant preachers decreased fourteen. The number of ordinations is 219, of which 75 were in the Central Texas Conference, 17 in New Mexico, 74 in Northwest Texas, and 53 in the West Texas Conference.

The district has given conscientious consideration to the regular assessments and has shown gradual improvement from year to year, as the statistics below will show. The drought in 1929 in much of the territory in Texas is responsible for a slight decrease in the receipts of that year.

The lowest percentage paid on the assessments for general and Conference work during the quadrennium in any Conference is 71.6, and the highest is 100. The average for the entire district for the quadrennium is 82.1. The average for the first year was 75.8, for the second was 82.99, for the third year 96.8, the fourth year 93.4, or an average of 90.6. The New Mexico Conference made the highest percentage for any one year, and that was 100. It paid the first year 74.8; the second, 73.4; the third, 82; the fourth, 100—an average of 82.3. The Central Texas Conference paid the first year 73.8.

the second, 81.9; the third, 82.3; the fourth, 82.6—an average of 80.2. The Northwest Texas Conference paid the first year 71.6; the second, 73.4; the third, 76.7; the fourth, 72.3—an average of 73.5. The assessments on the district for the first year were \$458,044; for the second, \$472,652; for the third, \$482,720; for the fourth, \$487,188. Of the total assessment of \$1,900,605 for the quadrennium, \$1,561,229.82 was paid.

Superannuate endowment has been duly presented and pressed in the four Conferences during every year of the quadrennium. While the results will hold a good average with those in the Church as a whole, yet they have been disappointing. The response has by no means been what we had a right to expect for such a cause. The West Texas Conference has made the best showing, and this is creditable. It stands among the first-rank Conferences of the Church. In this Conference 28 Churches have paid their quota in full; in Northwest Texas, 11; in Central Texas, 7; in New Mexico, 4. In Central Texas only one charge has paid nothing, in West Texas only two, in New Mexico eight, and in Northwest Texas fourteen; but in practically all these the cause has been found in the breaking up of the charges, due to the moving of the members. Many pastors have been distressingly indifferent, and some congregations have been antagonistic; but for the most part the poor showing has been due to other financial claims pushing in and superannuate endowment being allowed to be pushed out. What should be done to collect these quotas on the charges I will not undertake to say; but of one thing there can be no doubt: the fund is needed, and needed badly, and the failure to raise it now will cause deep regret, if not remorse, in the future years.

The missionary maintenance special was given full attention during the two months of each year set apart for its promotion. The Conference Boards of Missions, their officers, and the Conference Missionary Secretaries were diligent, faithful, and forceful in their activities in behalf of this fund. The pastors and people were loyal to this interest and made creditable contributions to this important cause. There is no anti-missionary sentiment in the district. The great body of the membership is thoroughly committed to the missionary endeavors of the Church as the normal expression of its life and purpose.

The Sunday school program has been diligently and conscientiously carried out and enlarged from year to year. The Conference Superintendents and Dual Extension Secretaries have been highly active, thoroughly acquainted with the work of religious education, and exceedingly effective in their untiring labors. Training schools of all classes have been held in all sections. They have constantly increased in attendance, and the credits taken have run into many thousands. No work in this district has been more satisfactorily done,

nor offers more encouragement and hope for the future, than that of religious education and evangelistic promotion through the Sunday school.

The Epworth League has by no means lost its place and importance. In fact, it has increased from year to year in force and influence. Its conferences have been occasions of enthusiasm and religious quickening. Its assemblies have been periods of study, training, and new commitment to service. It has been a highly steadying force with the young people of the Church in a period of confusion, distraction, and moral dissipation. The Conferences and their leaders are coming more and more to a new appreciation of the Epworth League and to a larger support of its labors.

Here it seems proper that I record my deep appreciation of the sincerity, industry, sacrifice, loyalty, and effective service of the men who have served as presiding elders in my district during my quadrennium. At the beginning of the Conference year they have laid out a program of service for the year, which they have presented to their pastors and lay leaders, and which they had adopted after such alterations as the judgment of the group might deem wise, and when they carried out this program with its schedule with faithfulness, intelligence, and force. The presiding elders have been leaders and promoters in every part of the work of the Church. The primary credit for the success in raising the assessments must go to them. They have urged the collection of the superannuate endowment quotas, they have supported whole-heartedly the missionary maintenance special, and they have stood squarely behind the Sunday school leaders in the training schools. Many of them—in fact, almost all of them—have gone into these schools as pupils and taken credits in the various courses. Much of the greater part of their responsibility and service has been outside of the holding of Quarterly Conferences and preaching on Sundays. They have been the leaders and promoters of evangelism, education, and missions, of schools, hospitals, and orphanages, and of the material and spiritual interests of the Church.

There is another group to which I wish to make grateful acknowledgment for the splendid service rendered, and that is the body of lay leaders. For the last two years especially they have given very fine service in their activities in behalf of the assessments. They have built up a splendid sense of honor and also a well-defined intelligence regarding the assessments which has produced gratifying results and which has laid the basis for even greater results in the future. Their group meetings and their assemblies are building fine bodies of laymen in all these Conferences.

The last two quadrenniums have been a building era in the Southwest, and especially in Texas. During the four years just passed many churches and parsonages and a large number of educational

structures have been erected within my district. Unfortunately not all of them, nor even the most of them, have been paid for. Many congregations are grievously burdened with the heavy indebtedness on their Church. Money-lending institutions have found that religious organizations are good creditors, and that while payments may be slow they are practically sure, and losses are very small in the end. These institutions have encouraged heavier expenditures in some instances than the financial standing of the congregations would have warranted. This has brought on burdening indebtedness. Then the new era in religious education has made educational facilities in the church building a necessity. This has driven many congregations into building operations. Notwithstanding these conditions the people are so committed to their enterprises and the noble Christian purposes for which they were brought into existence that the outcome will be beneficent and the work of the Church will be greatly advanced.

In the West Texas Conference among the many churches completed during the quadrennium are: First Church, Austin, \$300,000; Harlingen, \$140,000; McAllen, \$100,000; Raymondville, \$50,000; South Bluff, Corpus Christi, \$76,500; Kerryville, \$65,000; Llano, \$45,000; Sterling City, \$22,500 (and completely paid for as built); Trinity Church, San Angelo, \$50,000; First Church, educational building, San Angelo, \$80,000; Laurel Heights, educational building, San Antonio, \$150,000; Woodlawn Church, San Antonio, \$46,000; Crystal City, \$22,000; Rock Springs, \$15,000; Cuero (reconstruction), \$15,000; El Campo, \$50,000. These buildings cost \$1,022,000, and they have a combined indebtedness of \$372,000. Many other smaller churches have been built, many have been repaired and enlarged, and several splendid houses are now in course of construction.

In the Central Texas Conference, among many, the following have been completed during the quadrennium: Austin Avenue Church, Waco, \$350,000; Ballinger, \$75,000; Comanche, \$50,000; Rising Star, \$32,500; Covington, \$15,000; St. Mark's, Cleburne, \$23,000; Brazos Avenue, Cleburne, \$14,000; Cooleage, \$40,000; Kerens, \$22,000; Hillsboro, \$150,000; Arlington Heights, Fort Worth, \$85,750; Boulevard, Fort Worth, \$60,000; Clay Avenue, Waco, \$22,000; Wesley Church, Waco, \$29,000. On these fourteen churches, which cost \$988,000, rests an indebtedness of \$310,000, an amount equal to about thirty-two per cent of their value. First Church, Fort Worth, has sold its old property and has a \$700,000 church in course of erection. The congregation at Seventh Street Church, Temple, is completing a \$50,000 house.

In the Northwest Texas Conference the following have been completed: Polk Street Church, Amarillo, \$325,000; Tenth Street Church, Amarillo, \$25,000; Canadian, \$45,000; Dalhart, \$60,000; Panhandle, \$35,000; Claude, \$30,000 (cash paid); Pampa, \$120,000; Lamesa,

\$75,000; Lubbock, Asbury Church, \$10,000; First Church, educational building, \$100,000; Tulia, \$25,000; Seymour, \$40,000; Throckmorton, \$50,000; Big Spring, \$6,500; Haskell, educational building, \$15,000; Stanton, \$25,000; Estelline, \$17,000; Paducah, \$55,000. On these seventeen churches, which cost \$1,072,000, is an indebtedness of \$330,000, or about thirty per cent of their value.

In the New Mexico Conference some small churches have been built, and much indebtedness has been liquidated. Portales has built at a cost of \$50,000, Alamogordo at \$20,000, and Fort Boulevard, El Paso at \$21,000. Clovis is completing a \$75,000 building, and Marfa is erecting a \$25,000 educational building. Asbury, El Paso, has reconstructed and enlarged its plant at a cost of \$20,000. Other new churches in this Conference are in prospect.

Mention should be made of the great hospital building in Fort Worth, which has been erected at a cost of \$1,200,000. There is an indebtedness on it of about \$570,000. This is a great structure, with all modern equipment for the best medical, surgical, and hospital service. The Central Texas Conference is thoroughly committed to this institution, while Fort Worth regards it with great pride. Within the last twelve months the people of Fort Worth subscribed \$375,000 for the completion of the building. The Conference has pledged \$25,000 a year for five years to the support of the enterprise. This achievement has not come by chance; it has been done by the persistent, sacrificial, and efficient labors of the hospital commissioner and his loyally supporting board.

The Texas Methodist Home, the one Methodist orphanage of all Texas, is located in Waco, in the Central Texas Conference. It has a splendid plant, with ample acreage for light dairying and some animal husbandry. It has four hundred children. For its annual support the Methodist people of Texas make a voluntary contribution of about \$140,000. Under the very efficient labors of the superintendent and his coworkers commendable progress has been made during the quadrennium in extending, equipping, and endowing the home. No institution in Texas has more of the loyal interest and deep-seated affection of the Methodist people than this Methodist home.

Within the three Annual Conferences of the district are located six of the ten Methodist schools of the State. Three of these are in the Central Texas Conference, two in the Northwest Texas, and one in the West Texas Conference. Very great effort on the part of presidents and boards has been necessary to keep them going, and with all that indebtedness has gradually increased and become burdensome. Clarendon College, in the Northwest Texas Conference, was forced to close by its inability to secure adequate income. It had gone on many years as a junior college. It was raised to a senior college. It had no endowment and only a limited plant. The

new demands made necessary by its enlarged scope brought on financial disaster. Fortunately liquidation was effected without any leftover financial obligations. With the closing of Clarendon College the Conference decided to establish a college at Amarillo, a goodly city in the Panhandle. Much credit is due members of the commission, of the local committee, and the officers of the proposed institution, who labored diligently for the success of the enterprise, but financial recessions in that section and the passing away of substantial friends denied attainment of these splendid efforts. So Clarendon College passed, and Amarillo College has not arrived.

McMurry College, at Abilene, in the Northwest Texas Conference, has had phenomenal success in drawing students and in creating enthusiasm for its educational work, but its very success has been its embarrassment. Some indebtedness has accumulated. For a year an effort to raise an endowment of \$500,000 has been made with encouraging response. The friends of the school have multiplied, and a new appreciation of the college and its importance to that Conference and section has been developed. While much must yet be done to give the institution the necessary equipment and endowment, there is every reason for believing that its friends will rally to its support and eventually provide what is necessary to hold it among the best colleges of the State.

Southwestern University, at Georgetown, and Texas Woman's College, at Fort Worth, are the two oldest of our Texas colleges, and both are jointly owned by all the Conferences in Texas. Southwestern has had an honored career of over fifty years. Many of the leading ministers and laymen of the State are its alumni. Its past and present worth is duly recognized. Its future possibility for service is very great. Unfortunately a very heavy indebtedness has accumulated. The present administration is creating large hopes that this will be handled in the course of a few years. With the debt gone and with the present splendid student body and competent faculty, Southwestern will fill an important place in the Methodist educational system of Texas.

The Texas Woman's College is also heavily burdened with debt. The Fort Worth Chamber of Commerce and substantial citizens have recently expressed their great interest in the school and have set in motion processes which bid fair to bring the school to a cash basis and give it a chance to continue and make permanent the fine work which it has done for many years.

Weatherford College is a local junior college that has done and is doing superb service for boys and girls of limited means. It is on a good basis.

Westmoorland College, at San Antonio, has been self-supporting during the quadrennium. The campus has recently been enlarged by the purchase of thirty additional acres. During the quadrennium

a beautiful and commodious dormitory has been built at a cost of \$150,000. The school has gone well. It has become quite apparent that this junior college should be made a senior college of the very first class and possibly be made coeducational. A first-class Protestant college is greatly needed in that great city and Southern Texas. It should be established at no distant day.

The ministerial and evangelistic work has not been neglected. The pastors have been loyal to the program of the Church and faithful in the work for which they were responsible. The quadrennium has been one of harmony, joy, and progress. May the Father of all mercies and blessings continue his favor upon all his laborers!

BISHOP W. F. McMURRY

Dear Fathers and Brethren: In compliance with your request I am handing you herewith a brief report of the episcopal district to which I have been assigned for the four years of the quadrennium now closing. This is the second quadrennium that I have served in this field.

I have been graciously preserved from accidents and illness and have, therefore, been able to put in full time on the task to which I have been assigned. I have not lost a single day on account of illness.

Perhaps the most significant thing in connection with the work of this quadrennium has been the building of churches and parsonages. Many of these have been listed in the General Minutes, and I will not name them here.

Special attention, however, should be called to the new church erected at Columbia, Mo., the seat of our State University, in connection with the Methodist Foundation work. This building cost over \$500,000 and is of stone. It is the outstanding Protestant Church building in the State of Missouri. We are doing our best to interest the Methodists of Missouri in the fifteen hundred Methodist students in annual attendance at the State University and trying to serve them with the gospel of Jesus Christ in such a way as to make good citizens and useful members of the Church. There is some indebtedness on the building, but the task undertaken is of such importance, I think, as to inspire our people to carry on the work and care for the obligations created.

On the campus at Central College there is nearing completion a beautiful Gothic stone church building, which is to be "set apart from all unhallowed or common uses." It is designed to be an example and object lesson for the members of the student body of the years to come, of the dignified, the useful, the beautiful, and the worshipful in church architecture.

The Melrose congregation, in Kansas City, has completed and dedicated a magnificent auditorium. This is the congregation of

which Bishop Hendrix was a member so long and where he worshipped when at home.

In the city of St. Louis, under the leadership of Rev. L. R. Jenkins, there has been completed a magnificent American colonial church building, which is a memorial to the late Richard M. Scruggs.

Our St. John's Church, in St. Louis, has erected a magnificent chapel and parish house at a cost of about \$300,000.

Other buildings might be mentioned with just as great propriety, but these are called to your attention, as indicating something of the character and scope of this work. We are gradually and surely approaching the point where our chief centers, including the chief cities of the State, are well equipped with church buildings.

There have been many gracious revivals, and the work of the Church, as represented by the Sunday school, the Woman's Missionary Society, the college, and the Epworth League has gone forward in a satisfactory manner.

Much progress has been made toward a better-equipped ministry. For the most part, our young men applying for admission to our Annual Conferences have had college training and a large per cent of them theological training. The approved preachers' institute held during the summer on the Central College campus is largely attended and provides not only for the undergraduate, but a strong course for preachers who have already finished their undergraduate work. This institute has had much to do with the increased efficiency of our ministry. It is a rare thing with us when an undergraduate fails to pass his course, and with one or two exceptions those who are carried over are men who are on foreign mission fields, or in colleges doing full work, or in theological seminaries.

At the beginning of the quadrennium we had just undertaken a large development program for Central College. This has gone steadily forward, and our books show an expenditure in the interest of the permanent improvements of the physical campus of the college and equipment of \$996,351.86.

This work, in connection with my other duties, has taxed my strength to the limit, but I have great joy in the consciousness that this historic institution is now in fine physical condition, with an increase in the endowment of \$1,285,360.43 and an increase in the student body of more than 100 per cent.

I have continued to act as President of the College, under the demands of the Board of Curators, and I am happy to report that we have a unified educational policy in Missouri that promises great things for the Church in the future. The people are united on it, interested in it, and we have to-day more students of college grade in the one central institution than we had in four institutions, most of them of doubtful standing and of all grades, before this policy was undertaken.

During the quadrennium there have been 64,881 additions to the Church, 5,005 infants and 15,716 adults baptized. I have ordained during the quadrennium 51 deacons and 78 elders.

I am closing my eighth year as general superintendent of the three Missouri Annual Conferences and the Denver Conference. Missouri is my native State, where I spent my youth and my early ministry. I must set down here my grateful acknowledgment of the many courtesies, the extreme consideration, the brotherly interest, and the gracious friendships of my home folks.

BISHOP U. V. W. DARLINGTON

Dear Fathers and Brethren: Once more it becomes my duty and gracious privilege to report to you something of my labors. Four years ago at Memphis, Tenn., the bishops assigned me to labor on the continent of Europe in the administration of the affairs of our Church in Czechoslovakia, Belgium, and Poland. From year to year I have been reassigned by my brethren to the same field of labor; and now that the quadrennium comes to a close, I am very glad indeed to give you something of the labor of my hands and heart for the four years.

Taking the three divisions or Conferences on the continent of Europe in their alphabetical order, I shall call your attention, first, to the work of our Church in the Belgian Mission.

BELGIUM

It gives me great pleasure to say that slowly but surely our Church is growing in that little country. We were exceedingly fortunate, in the beginning of our work there, to find some three or four competent men who could speak the French tongue and who had had some Methodist training. These brethren had accurate knowledge of the religious conditions of the country. They knew the Protestant groups that were working in that little country and had intimate knowledge of the religious conditions both as touching Roman Catholicism and what little Protestantism there was. With these men as a nucleus, we have been able from time to time to add other workers both in the French and the Flemish tongue. To-day we have something like 1,200 members of our Church formed into groups or Churches scattered over that little kingdom divided into two presiding elders' districts. The Northern District, presided over by Rev. William Thomas, and the Central and Western District, which is the larger one of the two, presided over by Rev. W. G. Thonger, D.D. In addition to our evangelistic work, we have a good colportage work, a most excellent school for girls, an orphanage sheltering about fifty homeless children, and a half interest in a hospital which is developing from year to year.

Our people who make up this Belgian Mission, both as to preachers and lay membership, are devout and godly people. There are almost unlimited opportunities for opening work, and with additional funds we could command the workers, and the results would be far larger than they are to-day. However, I know of no more devoted band of workers than we have in the Belgian group. About half are French and half are Flemish. We have been able within the last three years to open a Bible school for our younger preachers. It is sheltered in our Central Building in Brussels, and the Bible and kindred subjects are being taught by the local brethren, ably assisted by Rev. W. H. Guiton, D.D., a French Wesleyan preacher of outstanding ability whose residence is in Paris, France.

We have organized Churches in the following places: Antwerp (French and Flemish congregations), Ghent, Hoboken, Boom, Lierre, Aerschot, Malines, Brussels (Central Church, Molenbeek, St. Gilles), Comines, Bizet, Dunkirk, Ecaussinnes, Ghlin, Herstal, Liege, Wevelghen, Ypres, Vilvorde.

When you take everything into consideration, I think I am warranted in saying to you that our work in Belgium is in a healthy condition.

CZECHOSLOVAKIA

At the last session of our General Conference four years ago the Czechoslovak Mission was authorized to be organized into an Annual Conference. I did not form the organization at the first session of the Mission after the General Conference because it came so quickly, and I had had no opportunity to study the situation; I therefore postponed it one year. But at the session in 1927, held in Pilsen, I followed the direction of the General Conference and organized the Czechoslovak Mission into an Annual Conference. At the present time there are three presiding elders' districts—the Northwestern, the Southern, and the Eastern Districts. At present they are presided over by two native Czech preachers, and one district by Rev. D. P. Melson, who is the only pure American worker in the Conference. When the Mission was organized into an Annual Conference in 1927, we took everything into consideration as best we could; and seeing that the assessments would come upon this infant Conference on the basis of membership and salaries after the manner of Conferences in the home field, we decided that it would be best to distinguish between members in full connection and members who are on what we would call probation. We had been reporting about ten thousand members in Czechoslovakia, but that included those who had gone to the legal authorities and had formally notified the said authorities that they were leaving the Roman Church or other Churches and were joining the Methodist Church. Of that number, there are about three thousand, leaving about seven thou-

sand people who in reality belong to us but who had not taken all the steps necessary to become full members of our Church. Growing out of this a wrong impression became current in our Church at home, and many people thought that we had lost heavily in membership there; but the truth is that we have steadily but slowly within these four years grown in interest and in membership. I have held all of the District Conferences in the Czechoslovak Annual Conference since it was organized. We have a growing, developing, and interesting work in that little republic. In the old city of Prague we have three congregations; besides, our Church holds a service in English in the historic old church known as St. Martin's in the Wall. This Church is associated with the ministry of John Huss, who is almost a patron saint of Czechoslovakia in all Protestant circles. We have some very good church buildings. Especially is this true of our Central Building in Prague, our new church in Pilsen, our new church in Slany, and our church which we are just now finishing at Sedlcany. Perhaps our greatest need in Czechoslovakia now is some additional church buildings at strategic points. We have a good evangelistic experience expressed in the lives of our preachers, and one of the most encouraging features of our work lies in the fact that in these eight years we have been able to produce our own native ministry. We have a very fine group of representative young men who have taken the course of study in the seminary, and many of them have been ordained as deacons and some of them as elders. The Conference operates an orphanage for the care of orphan children in which there are now thirty-seven children, and the native Church provides for this institution without one cent coming from the Home Church. Just after the war, in the movement away from Roman Catholicism, there was much of the nationalistic spirit involved in the thinking of the people. This has almost died away now, and those who come to us are those who are willing to pay the price. For the Roman Church makes it just as hard for us as it is possible for them to do in a republic where religious freedom is assured. Our work in Czechoslovakia faces the brightest day it has ever faced.

POLAND

In the Polish Republic I verily believe we are face to face with some of the most difficult problems ever faced by our Church in any mission field. Up to this time we have not received recognition as a Church, and we are doing our work as we have done it for the last five years in the name of the Southern Trade, which is a foreign corporation and subject to inspection by the governmental authorities. But in spite of our limitations—which limitations are put upon us by the conditions growing out of nonrecognition—we have done amazingly well. We have the republic divided into three presiding

elders' districts. Of course, in territory these districts are large. In actual membership they are very small. We have congregations at the following places: Lwow, Katowice, Poznan, Chodziez, Warsaw, Praga, Klarysew, and Wilno. Our school at Klarsew is presided over by Director Dropiowski, and as an educational institution it is making a great contribution to Protestant life in the Polish Republic. We have Protestant children not only from our own group, but from the Lutheran group, three or four Jews, and as many as thirty-five Roman Catholics. The largest contribution that the school is making is to let the children see by actual contact what Protestantism means as contrasted with that by which they have been surrounded through all their years. At Owczecie we have an orphanage for the older boys where we conduct a little farm in connection with the orphanage and raise enough potatoes and wheat to provide much of their living. Poland is a land of sunshine and shadows, poverty and riches, letters and ignorance—a land that has suffered beyond that of any spot on European soil. Our Church has done much for these people in these last eight or ten years, and now we are doing our utmost to bring them the light of life through the gospel of the Son of God. I commend most heartily all of this work to the favorable consideration of you godly men as you shall contemplate the work of another quadrennium.

Upon the death of Bishop James E. Dickey, who went to his reward during this quadrennium, the bishops in regular session assigned the Illinois and Kentucky Conferences to me. I have held each of them twice and make the following report concerning the work in this territory.

KENTUCKY

The Kentucky Conference for these two years just closing now has not lost any ground spiritually, or materially, or numerically, but has made some little progress. The outstanding problem in the Kentucky Conference is in the life of the Kentucky Wesleyan College at Winchester. Its greatest need is an adequate endowment. I am delighted to report to you that plans are under way for a systematic campaign in Kentucky for Kentucky Wesleyan endowment. I commend this to every thoughtful Methodist within the bounds of that Conference and all of its friends far beyond its borders. The membership of the Church within the Conference is about what it was two years ago, with perhaps a slight increase. In the expression of its life our Church in the Kentucky Conference will compare most favorably with that of many people of any other section of our Methodism. In offerings to the general causes of the Church they are above the average. The work there is difficult in much of the eastern part of the State because of a divided Methodism. But we

feel that it is natural territory for our Church, and we are doing our best to develop it in the Master's name.

Permit me to add this word concerning the magnificent work being done by the Good Samaritan Hospital at Lexington, Ky., and the recent benefaction of Mr. H. L. Ott of \$100,000 to this growing institution.

ILLINOIS

I have held the Illinois Conference twice this quadrennium, each time, of course, since the death of Bishop Dickey; the first time with very slight opportunity to study the conditions. And I have to report to you that the membership of the Church is just about what it was two years ago. There are three presiding elders' districts, small in membership but far-reaching in territory. Our membership extends from Cairo, which is the southern tip of that great State, to a point as far north as the banks of the Mississippi River opposite Hannibal, Mo. The greatest handicap to the development of our work in Illinois lies in the fact that we have no Conference school. Therefore we have very little opportunity to develop a native ministry. For several years we have been forced to transfer men into the Illinois Conference to help take care of the work; but, as for that matter, that can be said of every Conference in the connection. There is no memorial from the Illinois Conference asking for anything specific for the future direction of its life, and therefore I shall not attempt to suggest their future policy except to say, first, I recommend that it be left as it is as an organized Conference, and that it be given as much help as possible both in men and money in the development of its work. But if there should be any disposition to divide the Conference and transfer it to other Conferences, I can see but one solution, and that is to attach it to the St. Louis Conference and divide it into two presiding elders' districts, or attach the northern part to the St. Louis Conference and the southern part to the Memphis Conference. However, my humble judgment is that for the present we had better let it remain as it is and assist it in every way possible in both men and money.

I gladly submit this report to my brethren, conscious of my inability to do the work as it should have been done, but at the same time conscious of the fact that I have done the best I could to minister to the Church of God committed to my hands by my brethren. I invoke the blessings of Almighty God upon you and your deliberations.

BISHOP H. M. DU BOSE

Dear Brethren: The work of the Church in the Seventh Episcopal District, composed of the Holston, Tennessee, and Memphis Conferences, has enjoyed the blessing of peace and steady prosperity

during the quadrennium now closing. Much labor has been given to the task of evangelism throughout the district, and many gracious revivals have resulted; but the summaries of pastoral reports do not show the growth in membership which naturally should come of such general revival activities. The discrepancies here noted further emphasize the defectiveness of our annual numerical returns. But notwithstanding the discrepancies between the number of our converts counted and the number of Church members returned, the figures are occasion for thanksgiving.

The following summaries for the three Conferences will show how the important matters of growth in membership and financial contributions have gone for the four years past.

The present membership of the three Conferences is reported as follows: Holston Conference, 96,207, which represents only a small gain for the four years. The membership of the Tennessee Conference stands at 87,568, which is a fair increase; but the Memphis Conference, for the quadrennium, reports an increase of 2,000 members, the present total being 89,380. The entire membership for the district is 283,153, showing a ten per cent increase for the four-year period.

The Epworth League and the Sunday school work for the three Conferences has remained at a healthy level. Most earnest and intelligent extension plans are being promoted in each of the Conferences for bringing the League and Sunday school into lines of large and effective activity. The Sunday school extension plans particularly are to be commended. The members of the Epworth League in the Memphis Conference number 6,765; while the Sunday school membership is reported at 63,932, which is an increase over 1926. However, during the quadrennium both the League and the Sunday school have reached higher totals than these.

In the Tennessee Conference, the League membership totals 6,598, which is an increase of nearly 500 since 1925. The present total enrollment in the Sunday school is 60,820, which is a loss for the four years.

The Holston Conference minutes show for the present year 11,462 League members, representing a substantial growth. The Sunday school statistics of the same Conference give the Sunday school enrollment at 86,050, only ten thousand short of the membership of the Church. At one time during the quadrennium the number of Sunday school scholars exceeded the membership of the Church. Again I turn to say that the reports are unaccountably defective at some points.

The woman's missionary work has prospered along with other causes of the Church. The Holston Conference has made a most honorable record for gifts to the Missionary Emergency Fund, and one which has given it second rank amongst the Conferences of the

connection. The district also has taken high rating in its gifts to other causes.

The financial totals of the district during the quadrennial period have been large. For the Memphis Conference the contributions from all sources aggregate \$4,660,811; for the Tennessee Conference, the sum reaches \$3,992,008; while the grand total for the Holston Conference is \$6,344,523. These sums are inclusive of ministerial salaries.

The property values in the Memphis Conference represent a total of \$5,503,775, an increase of one million dollars. Property values in the Tennessee Conference reach a total of \$4,406,004, which is a large advance on the figures of 1925. The increase of Church property values in the Holston Conference has been very large, but cannot be accurately estimated, due to the fact that many new enterprises have not been completed or are yet not completely financed.

The educational interests of the district have shared in the distress which has come to our Church schools everywhere. However, each of the Conferences, through great struggle, has maintained its schools and increased their efficiency. The future offers many problems which are to be met in the better equipment of these schools and in some instances in preserving them from financial wreck. Only a larger generosity, through a larger vision coming to our people, can enable the Church to fulfill its destiny in meeting the ideals of Christian education.

The mountain schools located, respectively, at Crossville, in the Tennessee Conference, and at Madisonville (Hiwassee), Tenn., in the Holston Conference, are growing in usefulness and stability and promise much for preparational education.

Emory and Henry College, belonging to the Holston Conference, is successfully putting on a program for the enlargement of its physical equipment and the stabilizing of its income. It is one of the best known of our institutions and has an assured future.

For the past two years, or since the death of Bishop Dickey, I have had in charge the administration of the Louisville Conference. During these two years, and throughout the quadrennium, the work has prospered in most lines. The present Church membership in the Conference is 65,149, being a net gain of 2,206 since 1926. The number of Sunday school scholars is 41,246. The membership of the Epworth League is reported at 3,883. I regret to say that both the Sunday school and the League show losses in their membership.

The amount paid for all purposes in the Louisville Conference for the four years is \$3,519,512. Not a few important church building enterprises have been put on and completed, and others are in process of being launched.

I am glad to report that we have been able to stir throughout the Seventh Episcopal District wide interest in a program for the im-

provement of the rural Church situation, the distress of which is accentuated in this field. I earnestly trust that this General Conference may be influenced to put on foot a connectional plan for dealing in a direct and effective way with the needs of the country Church.

BISHOP WILLIAM N. AINSWORTH

The Eighth Episcopal District embraces all of our work for Chinese, Japanese, Koreans, and Russians in the Far East. These Oriental mission fields contain approximately one-third of the population of the world. I have visited each of them—China, Japan, and Korea—annually during the last four years, holding all the Annual Conferences and all the usual mission meetings each year, except the Siberia Mission meeting one year, when mountain floods and disrupted railroads prevented me from reaching the seat of the session.

We have a working staff of slightly more than two hundred missionaries in these lands and a well-organized program of evangelistic, teaching, and healing work. The progress of the work, while substantial, is not rapid. Very adverse conditions have prevailed in most of the fields in recent years. China has been in the throes of civil strife that has been distracting everywhere. Korea is in the midst of economic and political conditions that are most depressing to the people. Appropriations have not permitted the occupation of any new and inviting opportunities. We have hardly expanded anywhere and have maintained our status by painful economies nearly everywhere. All the Churches, including our own, are a long way off from the missionary program for which the conditions call in these great fields.

The deepest need is for an enlargement of our evangelistic effort everywhere. Institutions have absorbed too large a share—not more than they need—of our available staff and funds, to the neglect of a vital evangelistic appeal. A more adequate program of preaching the gospel of evangelical Christianity is urgently needed now.

CHINA

China, with her 450,000,000 people, stands first among the mission fields of the world. It has not been easy to move China. For fifty centuries the ideas and ideals of the people have been crystallizing into concrete and all made sacred by the sanction of their ancestors, whose approval is the highest boon for which the people hope. Mathematics can scarcely compute the power that would be required to move such a mass. But the mountain is being moved! The civil strife of twenty years is nothing but the clash of the new life and education, which Christianity has brought, with the conservatism and superstition of the ages. All the fundamental ideas of the revolution that are struggling for expression center around the dignity and value of

human life as it is revealed in the gospel of Jesus Christ. The missionary did it. These that have turned the world upside down have reached China also. Great changes are impending—changes that will shift the center of gravity in the world's life. Sinister propaganda against Christian missionaries, largely inspired by Russian Bolsheviks, has largely subsided. Doors are open everywhere. The centuries have scarcely ever afforded an open door for the Christian conquest of such millions as are accessible to intelligent effort in China now.

The recent growth of Soochow University, with its various branches, the progress of the McTyeire School for Girls, the extensive ministry of our hospitals in Huchow, Soochow, Changchow, and Shanghai, and the building of a commodious plant for the Moore Memorial Church in Shanghai testify to the variety and worth of our service in China.

The outstanding need of this mission is an adequate program for enlisting and training young men for the ministry. With all our schools we are furnishing very little of value in the way of ministerial education, and we are receiving a very meager supply of qualified recruits for the Christian ministry. The deficiency at this point is so great as to be fatal to our work in China unless proper provision is made to meet this fundamental need.

JAPAN

I regard the work in Japan as most hopeful. This island empire, with its 65,000,000 people, is rapidly becoming a modern nation. All the children are being educated. The masses are reading. The ideals of Christianity are saturating the public mind and are much more influential than the number of Christian communicants would indicate. Kawaga is preaching the gospel to thronging thousands everywhere, and all the Churches are supporting an evangelistic effort on an extensive scale.

Our own mission, in harmonious coöperation with the independent Methodist Church of Japan, is doing an efficient part in promoting the Christian program. There is no finer personnel in any missionary staff. Many of the best will soon be dropping out through age. All conditions are calling loudly for choice recruits. Japan demands of the home Church our best, both for her own sake and for her widely extended influence in the East. The superior position of Japan in the thought life, political influence, and industrial leadership of the Orient make Japan a missionary opportunity of strategic value second to none in the world.

The Kwansei Gakuin has done a notable thing in the last two years by selling its valuable property in Kobe and erecting with the proceeds a much more commodious and modern plant in the suburbs and retaining yen 1,000,000 for endowment. This splendid college has now 2,000 students. The Hiroshima Girls' School is pushing for new

buildings and endowment. The Woman's Palmore in Kobe will soon occupy a new and larger plant. Many important cities and towns are looking to the Mother Church for needed aid in the erection of churches. The Japanese work at all points demands our full support.

KOREA

The depression of the Korean people through their political vassalage and increasingly desperate economic condition has interfered with all Christian work during this quadrennium. We have sustained some loss in our membership, perhaps largely due to the restless migration of the people, which has carried many of them into territory where we have no Church. Nevertheless, our message, through pulpit, school, and hospital, is reaching the Korean mind and heart, and nowhere in the Orient have we greater promise of a strong indigenous Christian Church than in Korea. Our ministry is becoming an educated ministry through the Union Seminary, which we conduct jointly with the Methodist Episcopal Church. Not a few laymen and laywomen are enlisted in the work of the Church with an intelligence and consecration that mean a self-functioning Church of real force in an early to-morrow.

From the beginning of my administration I have fostered the idea of union among the Methodists of Korea, and the General Conference is being asked at this time to appoint a commission to coöperate with a like commission from the Methodist Episcopal Church in effecting a union of our forces in Korea in an independent Church or with a large degree of self-functioning authority. It should be done.

One of the most satisfactory achievements of the quadrennium has been the sale of the textile plant at Songdo, which we have always operated at a loss, to a group of Korean Christians, who are conducting it with profit to themselves and at the same time serving the Christian community. A prospective loss of as much as \$75,000 at one time was turned into hardly more than one-fifth of that sum, and everybody is well pleased with the changed conditions.

THE SIBERIAN MISSION

This mission includes our work for Koreans in both Manchuria and Siberia. Many thousands of Koreans have left the peninsula for the far richer agricultural lands of the Manchurian plains to the North, and not a few have gone farther into Siberia. In Eastern Manchuria the Koreans are now more numerous than the Chinese, and there is no reason to expect the influx of Koreans into these fertile north lands to slacken at any early day.

Our own people moving from Korea into this territory made necessary the opening of this work. We have really never had any American missionary in this work, except in the Siberian part of it for one year in the beginning. For seven years no missionary has been en-

gaged in this work, but it has been carried on by the natives, and that almost entirely by local preachers, under the superintendency of Rev. J. S. Ryang, and with such success that we have lately bought property for a missionary compound at Rong Jung. This growing and promising work in Manchuria deserves our heartiest support.

I would recommend that this work become a part of the Korea Annual Conference. It can be supplied with a better ministry in this relation. The part of this work that is in Siberia is all unknown to me. For seven years the Soviet authorities have not permitted any bishop or the Korean superintendent to enter the land. We have there a few local preachers and Bible women, who have been subjected to great persecution. Most of them have been run out. We hear from those that are left intermittently. They are hardly qualified, without close superintendency, which is impossible, to prosecute the work with any success. It is the judgment of our Korean missionaries, in which I concur, that this feature of the work should be discon-

THE RUSSIAN MISSION

This work was opened for Russian refugees in Harbin, Manchuria, in 1920, and was carried in subsequent years into three or four other towns between that city and the Siberian border. We gathered a little over two hundred members in these congregations. It became apparent, however, that this was not a favorable base for the invasion of greater Russia, as it was in the beginning expected to be, and that we could not hope to enter that field at any early day, both on account of Soviet opposition and the condition of our missionary treasury. Accordingly the Board of Missions in 1927, on my recommendation and with the approval of our senior missionary, decided to transfer our small missionary staff to our Russian work in Poland, where we believed we could consolidate our meager resources for Russian work to better advantage.

Since that time we have ministered to these small groups with the five or six native preachers that had come into our work. This has not been satisfactory, and the constituency we have gathered is pleading for a renewal of missionary supervision. It will be a fruitful field, with the limitations that belong to such a migratory element of people, whenever we can command the funds to occupy it in a more substantial way. It does not yet appear to furnish any hopeful base for a larger work in Siberia or Russia proper.

CONCLUSION

The quadrennium has brought to me inestimable privileges in the first-hand knowledge I have obtained of these Oriental millions and their spiritual need, and especially in the fellowship I have enjoyed with our noble bands of missionary men and women in these distant lands. Their names are deeply graven on my heart. They and their

work deserve reënforcements and the most liberal support our great Church can give. The Oriental peoples have all the potentialities of character and intellect that other people have, and they are now awake and struggling to find themselves. Jesus Christ can meet their need. Methodism must give them his word of life.

BISHOP JAMES CANNON, JR.

The ninth Episcopal District over which I have had supervision during the past quadrennium has consisted of the Brazil, Central Brazil, and South Brazil Conferences, and the Congo Mission. I have made three visits to Brazil and two to the Congo during the quadrennium.

BRAZIL

While there has not been a large increase in our Brazilian membership, there has been a solidification and a strengthening of those factors which are essential for any continuous permanent growth. The guiding principle in all plans and activities has been that Brazil must be evangelized by the Brazilians. The home Church must send the gospel message, but Brazil must furnish the workers and the money to evangelize the Brazilian people. The missionary endeavor is primarily threefold: to train Brazilian workers, teachers, and preachers; to provide necessary literature; and to cultivate independence and self-support on the part of the native Church—in short, to develop a self-supporting, self-propagating Church.

Our educational institutions in Brazil are among the very best in the mission fields of our Church. They are recognized by the Brazilian authorities and people as among the most efficient schools and colleges in Brazil.

The raising of approximately \$60,000 for Granbery College by the native Church, under the inspiring leadership of Dr. J. W. Tarboux, is probably the largest contribution made at any time on any of our mission fields. It is not only an evidence that the Brazilian Church recognizes the importance of a trained ministry, but a guarantee that suitable training shall be given.

During the past quadrennium the work of our publishing house at Sao Paulo, under the direction of Dr. C. L. Smith, has greatly expanded. It has issued a number of very valuable religious and theological publications, published our weekly and monthly papers, and has gradually reduced the indebtedness.

There has been continuous growth in the matter of self-support. In all three Conferences there are several self-supporting charges. There is a great desire on the part of the Brazilian Church to care for all their native workers, and to release the funds from the Board of Missions to carry on aggressive mission work in unevangelized portions of Brazil. An outstanding proof of the missionary zeal of

the Brazilian Church is the action taken by the Brazil Conferences to carry on work in the island of Madeira and later on in Portugal as opportunity will permit. One of the ablest and best-trained men, Rev. Antonion Rolim, a member of the South Brazil Conference, a graduate of Hendrix College and Southern Methodist University, has been appointed to work in Madeira, the three Brazil Conferences raising money by special assessment for the carrying on of the work.

While there is a proper desire to control the activities of the Church in Brazil on the part of our Brazilian ministers and members, there is a spirit of affection and loyalty to the mother Church. Our missionaries, men and women, in Brazil are held in high honor for their work's sake. There is no desire for the withdrawal of our missionaries, but, on the contrary, an earnest, openly expressed desire that the missionary force be maintained, and, if possible, increased, to assist in the opening and development of the great open, unevangelized spaces of the country.

The Central Conference authorized by the General Conference in 1926 was duly organized in 1927, and at its session in 1929 memorials expressing the wishes of the Central Conference of Brazil were adopted, and will be presented to the General Conference at Dallas. While Brazilian Methodism is properly self-conscious and wishes that measure of independence which is essential for its best development, it is not in any sense radical or destructive. Brazil is a large country, as large as the United States, not including Alaska, has now a population of over thirty-three million, and has a steady flow of immigration from Europe and the Orient.

While the General Conference should adopt such legislation as will meet the needs of the Brazilian Church, it should also make generous, ample provision for adequate workers and money to meet our responsibility as one of the greatest Protestant factors in the salvation, not only of those who are "without hope and without God in the world," but also of those who are under the awful bondage of Roman Catholic superstitions.

THE CONGO MISSION

Our work in the Congo Mission is in better shape at the present time than it has ever been. Here, even more certainly, if possible, than in Brazil, is it true that Africa must be evangelized by the Africans. While the spoken and printed Word of Life must be brought by the missionary to the heathen tribes in the Congo, if it is to reach the people generally, it must be through evangelists and teachers of their own race. The climate and conditions of life in themselves greatly limit the number and the activity of missionary workers. The most difficult fact of our work in the Congo is the changing element in our missionary force. Although only in its sixteenth year, none of the first band of missionaries are now on the field. Only three of the

present force have been on the field ten years. Out of thirty-two of the present force, twenty-one have been on the field less than five years and nearly half have been on the field less than three years. Many of the best equipped and most efficient workers have been compelled to retire for health reasons, although still anxious to continue on the field. While the work is carried on under four departments, Evangelistic, Educational, Industrial, and Medical, all the departments are evangelistic in their spirit and aim, and the best result can be obtained only when there is an adequate missionary force to carry on the work of all four departments.

To secure the best results permanent physical equipment on all the stations is necessary. Too little money has been appropriated for the construction of permanent brick buildings such as missionaries' home, hospitals, schools, and churches. The structures of mud and wood are, owing to white ants and fire, temporary at best. While the cost of labor is at present comparatively small, there should be an appropriation of not less than \$50,000 for permanent brick buildings to be erected during the coming quadrennium. This would provide sufficient funds to give a hospital, a church, and a school building for each of the three stations, and as many missionary homes as could probably be erected in that time. This \$50,000 is comparatively small sum, and it should be furnished without delay by the home Church. The training of workers is being carried on systematically and successfully. At all three stations there are groups of mission boys totaling about 450, all of whom are under the direct control of the educational department. They not only attend day school regularly, but early morning prayers, and Sunday school and Church services. There are also about eighty girls in the girls' homes who are under similar influence and control, the number of which could be greatly increased by the additional appropriation of a few hundred dollars.

Without minimizing in any degree the value and the necessity of pure evangelism, the preaching of the gospel in the native village, I believe the greatest possibilities of our work center in this steadily increasing band of boys and girls, young men and young women, whose everyday life is under the direction of the missionaries.

A goodly number of these mission boys enter the Bible School for the training of teachers and evangelists. There are at present about sixty students in the Bible School, all of whom must have completed the curriculum of the day school before entering. Graduates of the Bible School are not sent out into the native villages until they have finished their Bible School training. Some of the older evangelists are now taking courses in the Bible School along with their evangelistic work. There are now about fifty native evangelists regularly employed, the most of whom also conduct a day school in the villages where they are located. The attendance upon the preaching of the word has

steadily increased. At a recent Sunday service at Wembo Nyama, a congregation of 750 packed the church to the limit. The work in both the evangelistic and educational departments, while not ideal, has greatly improved and the outlook is exceedingly encouraging. The industrial department does not simply aim to erect and keep in repair the necessary buildings and physical equipment of the several stations, but has the even more important aim to teach the native the dignity of labor, the value of time, and the duty of the right use of their powers. Wood-working of various kinds, making and laying of bricks, diversification of crops, and better farming methods are some of the things which are being taught the natives.

The medical work of the mission is far reaching in its scope and influence. The sick pour in from every part of the tribal territory and from beyond. The time of doctors and nurses is filled to overflowing, and the strength of the workers is taxed to the limit. As in the days of the Master, help given the body gives access oftentimes to the soul. Genuinely Christian doctors and nurses always have great opportunities to sow the seed of gospel truth. Especially is this true and never more effectively than among needy, simple-hearted people. Opportunity for service and gratitude for services rendered are the daily experiences, the incentive and reward of our Congo doctors and nurses. May the fullness of such a life attract more of our talented young men and women to volunteer to carry on this ministration of mercy.

The development of our hospital work has revealed a surprising number of lepers within our tribal boundary. Special work was started among the lepers about five years ago, and a special camp was opened about a mile from Wembo Nyama. At times over two hundred have been in the camp. After investigation and consideration it was decided that there should be two leper villages opened in our work, one on each side of the Lomami River. A conference was held with the officers of the American Mission to Lepers in New York, who agreed to provide the money necessary to erect adequate buildings for the two colonies and to furnish the medicine for treatment, the Mission to provide medical supervision and whatever nursing might be necessary. On my recent visit to the Congo, suitable sites were selected and plans made to open these leper villages. When this has been done, there will not only be added opportunity to minister to physical suffering of hundreds of lepers living in the villages, but also cure the more fatal leprosy of sin and to send out from the villages into the tribal life again the cured lepers as witnesses to the power of Saving Grace.

There have been great changes since my first visit to the Congo in 1922. Then all transportation away from the rivers into the interior was on foot by carrier or hammock. Now the government has opened roads for carts and automobiles between the principal vil-

lages. Railroad lines have been built to some of the principal towns, and others are under consideration. There is also a semimonthly air service between Elisabethville, the capital of the Katanga, Leopoldville, the capital of the Congo, and Boma, the Congo river port of entry, which service I found quite helpful in making my schedule, which was threatened with interruption by the washing away of bridges by heavy rains.

Perhaps the most significant and influential change is that affecting the language of the people. Within the past few years Ki-Swahili, a language which has taken a firm footing in Kenya, Uganda, and Tanganyika, has swept into the Belgian Congo, and has already reached the Lomami River, which flows north and south through the heart of our territory. The full Bible, the Prayer Book and Hymnal of the Anglican Church have all been translated into this language, and in the future our work east of the Lomami will be carried on in this language. It would not be surprising if it becomes in the near future the language of all the Congo natives. For the present, however, it is necessary for us to continue our translation of the Scriptures into the Otetala tongue. We have translated and printed in our own press at Wembo Nyama, Matthew, John, Acts, 1 Peter, 2 Timothy, James, selections from the Psalter and Isaiah, and other portions of the Scriptures are in process of translation. About 125 hymns and gospel songs have been translated and issued by our press in 1929. Bunyan's "Pilgrim's Progress," Bible stories, and other small tracts have been issued.

The Church has no more interesting, inspiring, or fruitful field than that of our Congo Mission.

ADDITIONAL ACTIVITIES

The Discipline provided that all bishops shall be members of the Boards of Missions and of Church Extension. In addition to these, I hold membership in the following organizations, boards, commissions, and committees; in some by appointment of General Conference, College of Bishops, or other Church bodies; in some by election by outside bodies. The purpose of all these organizations I believe to be in accord with the general purpose of the Church and of my own life.

They are the Board of Temperance and Social Service, Methodist Episcopal Church, South, and the Executive Committee of the same; General Board of Education, Methodist Episcopal Church, South; Federal Council of Churches of Christ in America, and of its Executive and Administrative Committees, its Commissions on Social Service, International Justice and Good Will, Marriage and the Home, its Committees on Temperance, Motion Pictures, Relations with Religious Bodies in Europe and with Eastern Churches, its Nexus

Committee with World Alliance for Promoting Friendship through the Churches; the Executive Committee World League Against Alcoholism; the Board of Directors of Anti-Saloon League of America, the Executive, Administrative, and Foreign Relations Committees of the same; Board of Directors American Issue Publishing Co., the National Temperance Council and its Executive Committee, Conference of Organizations supporting the Eighteenth Amendment; Co-operative Committee of Prohibition Enforcement; Permanent International Committee of International Congress Against Alcoholism; Executive and Legislative Committees of the Anti-Saloon League of Virginia, Executive Committee of Committee of One Thousand; Advisory Member of Board of Temperance, Prohibition, and Public Morals; the Board of Directors Scientific Temperance Federation; the Near East Relief, Advisory Committee of the General Conference; the Board of Trustees of Near East Relief, and Special Near East Relief Survey Committee; Board of Trustees of the Golden Rule Foundation and of its Executive and Survey Committees, Continuation Committee of Universal Christian Conference on Life and Work (Stockholm), Committee on Social Christian Institute (Geneva); Board of Trustees Church Peace Union; International Executive Committee World Alliance, Clergymen's Advisory Committee World Alliance, Executive Committee World Alliance (U. S. Branch); Executive Committee of Conference of Churches on World Peace; Universal Religious Conference on World Peace, Committee on Interchange of Speakers in England and America; Committee on Religious Minorities; Continuation and Business Committees of World Conference on Faith and Order; Committee on Coöperation in Latin America, and Executive Committee of the same; Committees on Brazil and on Africa; Church and Drama Association; Non-Partisan Committee of League of Nations Association, Southern Industrial League, Board of Commissioners Southern Assembly, Lake Junaluska; Board of Trustees, Blackstone College for Girls; Advisory Council of Review of the Churches; Commission on International Relation.

As indicated above, I accepted election and appointment to these various organizations, boards, and committees with the conviction that the work of all of them was related to the bringing in of the kingdom of heaven on earth, and I have given such time and effort as has been possible to the work of each of these organizations.

From the close of the General Conference on May 20, 1926, until December 1, 1927, when Dr. E. L. Crawford entered upon his duties as General Secretary of the Board of Temperance and Social Service, I was responsible for all the activities of that Board, which includes Industrial, Racial, International, Family, Recreational, and Reform Activities, giving from one-third to one-half of my time when in the United States to the work of the Washington office and

its affiliated committees. Since Dr. Crawford took up his work I have given from one-fourth to one-third of my time when in the United States to the Washington office.

BISHOP W. B. BEAUCHAMP

Dear Fathers and Brethren: I am hereby submitting a condensed report of the work done on the Tenth Episcopal District during the closing quadrennium. This district covers very extensive territory. It includes the Mexico Conference, in the republic of Mexico, the Western Mexican Mission, and the Texas Mexican Mission. These two missions include all of our Mexican work in the United States, extending from Houston to Los Angeles. Also included in this district are the North Georgia and the South Georgia Conferences, which two Conferences have for their territory the State of Georgia. The travel, therefore, during the four years in order to give adequate attention to the needs of the territory included in the Tenth Episcopal District has been very great. I have sought diligently to advance the work of our Church throughout this territory and to extend the kingdom of God. I have adhered to the complete program as set out by the General Conference for the work of a bishop, and have sought to carry on all the duties laid upon him by the Discipline.

MEXICO

The new Constitution of Mexico and the enforcement of the same have added to the difficulties of our work in the republic of Mexico. No foreign bishop can function officially in that republic. Foreign missionaries are not allowed to preach or do evangelistic work. We have, therefore, found it wise to put all of the districts in charge of Mexican preachers. They also have charge of all of our stations and circuits. These Mexican brethren have met their responsibilities in a very creditable way.

The hospital situation has also become very difficult in Mexico. It will be necessary for very great readjustments in order to carry on in the most effective way. Our schools in Mexico are doing excellent work. You will have before this General Conference the proposition for the union of two Methodisms in the republic of Mexico into the Methodist Church of Mexico. This movement seems to me to be wise, and I trust the General Conference will agree to this proposition.

TEXAS MEXICAN MISSION

The Texas Mexican Mission extends from Houston to the Pecos River. Frank S. Onderdonk is superintendent. The Texas Mexican Mission has prospered in a remarkable way. There are a goodly number of well-trained Mexican preachers in this mission. The evangelistic spirit is very manifest, and a number of their Churches

are self-supporting. We have a fine training school at San Antonio, the Wesleyan Institute, which is doing a very high order of work in training Mexican students. The Texas Mexican Mission is requesting this General Conference to raise it to the position of an Annual Conference. As bishop in charge, I heartily indorse this proposition.

THE WESTERN MEXICAN MISSION

This mission covers the territory from the Pecos River to Los Angeles. There are a great number of Mexicans living in this territory, there being 150,000 in the city of Los Angeles alone. I am glad to report that the Western Mexican Mission is improving in morale and in efficiency. We have a fine training school for Mexican boys at Lydia Patterson and an excellent school for girls at Effie Eddington, both of these schools being located in El Paso, where there is a very large population of Mexicans. We are also developing in the Western Mexican Mission a promising group of young Mexican preachers. There has been a steady gain in the Church membership in both these Mexican missions. The Western Mexican Mission is also asking to be elevated into an Annual Conference, which I think would be a wise thing for the work in this territory.

NORTH GEORGIA CONFERENCE

This is one of the three or four largest Conferences in the Methodist Episcopal Church, South. The spirit of this Conference is steadily improving, and there is a growing unity of coöperation in all the work of the denomination. In this Conference, at Atlanta, Ga., is located Emory University, one of our great institutions of learning. This university has passed the 2,000 mark in total yearly enrollment. The total resources of this university are \$9,633,000. During the quadrennium also have been founded the Junior College at Valdosta and the Junior College at Oxford. The Candler School of Theology is doing a very high order of work in training our young men for the ministry.

During the quadrennium evangelism has been consistently emphasized. The presiding elders and pastors have been urged to keep the full program of our denomination before the local congregation. I wish also to commend the coöperation of the laymen of the North Georgia Conference under the leadership of Dr. Harvey W. Cox, the Conference lay leader, in all the work undertaken by the Annual Conference.

SOUTH GEORGIA CONFERENCE

The South Georgia Conference is one of the finest Conferences in the Methodist Episcopal Church, South, both in its loyalty to Methodist traditions and practices and in its fine spirit of coöperation in all the program of the Church. This Conference has for a number of

years given special attention to Sunday school work and organization, also to evangelistic efforts. There are more camp meetings still maintained in Georgia than in any other section of the Church with which I am acquainted. At Macon, Ga., is located Wesleyan College. This great institution of learning has a most commanding location, with a modern and beautiful series of college buildings which have cost some \$2,000,000. The attendance upon this college approximates four hundred students.

This great college for women combines a high order of scholarship with genuine Christian spirit. There is also an excellent Junior College, Andrew College, for girls, at Cuthbert, Ga. There is opportunity for a large development in the South Georgia Conference.

I wish, in concluding, to express my deep appreciation of the genuine coöperation on the part of the brethren throughout my entire episcopal district.

BISHOP SAM R. HAY

Dear Fathers and Brethren: Four years ago I was given the Eleventh Episcopal District, composed of five Annual Conferences and one Mission, viz.: North Texas, Texas, Arizona, Pacific, Northwest, and the California Oriental Mission.

By the blessings of God I have been able to hold each session of the Annual Conferences and do much travel throughout this large territory.

TEXAS AND NORTH TEXAS CONFERENCES

The Texas and the North Texas, two of our largest Conferences in the State of Texas, have grown both materially and spiritually. Many new churches have been built, and the general program of the Church has been carried out faithfully and successfully by both preachers and people. There has been a net increase in membership in each Conference.

ARIZONA CONFERENCE

The Arizona Conference, composed of the young and growing State of Arizona, has made great progress during the past four years. This has been marked by the payment of debts, and with one or two exceptions our churches are all paid for; and with the new territory opening up as the result of the Coolidge Dam, we are in position to extend our borders. It is in this Conference that one of our hospitals is located at Tucson, Ariz. This hospital has had marvelous growth and is filling a much-needed place. It is not only a general hospital, but because of its location it is specializing in tubercular patients with marked success. This Conference has had substantial increase in membership.

PACIFIC CONFERENCE

The Pacific Conference has also grown in numbers and in material equipment. In the city of Los Angeles we have had unusual growth. Some three new churches have been planted, good buildings erected, and they are going forward with the regular program of the Church. There has been good development in each of the four districts of this Conference. In the San Francisco District, with the present prospect of a great central church in San Francisco, absorbing our Fitzgerald Memorial Church, we have every indication of advancement.

NORTHWEST CONFERENCE

The Northwest Conference, located, as you know, in the extreme northwest, has had four good years. No finer company of preachers can be found in our Church; they have been faithful, holding that difficult field and have made some progress in the work of the Church. This Conference has also had some increase in membership.

CALIFORNIA ORIENTAL MISSION

The California Oriental Mission was organized, following the last session of our General Conference, in Fitzgerald Memorial Church, San Francisco. The mission has two districts: Japanese and Korean. Rev. W. A. Davis, the superintendent, has done splendid work and has the love and confidence of both Japanese and Koreans. Dr. J. W. Perry, our Home Mission Secretary, has contributed largely to the growth of this mission in the erection of new buildings and traveling through the territory planning and organizing the work.

My association with the preachers and the membership of the Church in this district has been very pleasant indeed. There has been no friction or discord anywhere. We have had four happy years, and the Church has made much progress in the work of the kingdom.

BISHOP HOYT M. DOBBS

The Episcopal District assigned to me at the General Conference held in Memphis, Tenn., May 5-20, 1926, was composed of the Alabama, Florida, and North Alabama Conferences, bounded by the State lines of Alabama and Florida; and these are the boundaries of the Twelfth Episcopal District at the present time.

Pursuant to the recommendation of the General Conference, I beg to submit the following report for the quadrennium:

The Alabama Conference has had an increase in Church membership of 5,760; the Florida Conference has had a decrease in Church membership of 2,059; the North Alabama Conference has had an increase in Church membership of 5,481. These figures indicate a net gain in Church membership for the quadrennium of 9,182.

The family of Mr. and Mrs. Robert S. Munger at the beginning of the quadrennium generously set apart a suitable episcopal residence in the city of Birmingham. The residence is held in trust for the Church and greatly facilitates the work of the President of these Conferences.

There have been notable advances in the field of higher education also. Enlargement of equipment, increase in the number of students enrolled, and strengthening of the faculties have been noted in every institution of higher learning within the borders of the district. Birmingham-Southern College, the Woman's College of Alabama, Southern College, and Athens College for Young Women have not only added new buildings, but have also steadily increased their endowment funds.

Since the year 1926 the Montgomery Memorial Hospital at Montgomery, Ala., has been brought to completion and continues to serve the people on a standard scale as one of the newer hospitals of the Southeastern States. The total value of this property at this time is estimated to be \$1,000,000.

The Florida Annual Conference owns and operates the Florida Methodist Orphanage, located at Benson Springs, Fla. There are now in the home 125 children. The total value of this property is reported to be \$200,000.

The Alabama and the North Alabama Conferences jointly own and operate the Alabama Methodist Orphanage, located at Selma, Ala. There are now 144 children in this home, and the trustees estimate the value of the property to be \$250,000.

Mention should also be made of the work being done in the North Alabama Conference for the superannuated preachers of that Conference. The work is directed by Rev. John W. Norton, D.D., who reports that there are now 54 homes for superannuated preachers, and that the value of the property is estimated to be \$300,000.

The quadrennium has been marked by the construction of many noble houses of worship in both States, most of which have been brought to successful completion. Our people generally are religious, and have in many instances shown large liberality in their thought of, and provision for, the institutions of the Church.

I am glad to be able to report also that the spiritual interests of the Church show increasing indications and evidences of vitality and growth. The preachers continue to be "men of God," who, by their character and service, make their appeal to the people in the name of our Lord and Saviour Jesus Christ. The attendance of our people upon the public services of the Church shows an eager desire for the noble and uplifting message and ministry of the gospel, which is still the power of God unto salvation.

In the three Annual Conferences of the twelfth Episcopal Dis-

trict there are now 292,788 members of the Methodist Episcopal Church, South, and they are led by 856 itinerant preachers. These figures are based upon the labor and the sacrifice of faithful men and women over a period of more than one hundred years. Other men have labored, and we have entered into their labors.

For journeying mercies without number, for the health of my loved ones during my long absences from home, for the courtesy and co-operation of the Church in all its departments of work, and for the steady ongoing of the cause of Christ in all our borders, I am profoundly grateful to God and his people.

BISHOP H. A. BOAZ

The Thirteenth Episcopal District is composed of the Little Rock Conference, the North Arkansas Conference, the East Oklahoma Conference, the West Oklahoma Conference, and the Indian Mission. The work of the Church in this Episcopal District has in some respects been gratifying; in others it has not been quite so good.

In the collection of the Conference benevolences there has been a steady gain. Each Annual Conference has reported each year a larger sum than was collected the preceding year. The Church as a whole has gained only seven-tenths of one per cent, while this area has gained 31.8 per cent. At the beginning of the quadrennium this area was close to the bottom of the list; it is now near the top. In 1926 this area paid 53.9 per cent, in 1927 it paid 65 per cent, in 1928 65.5 per cent, and in 1929 85.7 per cent. Last year the West Oklahoma Conference paid 100 per cent on these claims.

The net gain in 1927 over the amount paid in 1926 was \$52,047; in 1928 the net gain over 1926 was \$58,946, and in 1929 it was \$109,710—making a total of \$220,697 for the quadrennium. Preachers and laymen alike deserve great credit for the interest they have shown in this feature of the work.

The net gain in membership has not been so good. The Church in this area has received into membership on profession of faith during the quadrennium 45,240 communicants. In spite of this large number received, the net gain in membership is only 4,064. The North Arkansas Conference reports a net loss of 214, and the the Little Rock Conference a net loss of 106 during the quadrennium. The East Oklahoma Conference reports a gain of 147, and the West Oklahoma Conference a gain of 4,237. The disposition to prune the Church rolls in order to keep down assessments accounts in some measure for the small gain reported. Many sections of the Church in this area have been visited with gracious revivals, and the Church is in a prosperous condition.

Church membership in this area is distributed as follows: Little

Rock Conference, 61,182; North Arkansas, 65,769; East Oklahoma, 38,453; West Oklahoma, 38,694; Indian Mission, 2,790.

Work among our Indians is in a good condition. The net gain in Church membership among the Indians is small, but the work is going on nicely.

In the Little Rock Conference seventeen new churches and two new parsonages have been built at a cost of \$568,000. Debts have been reduced amounting to \$211,000. In the North Arkansas Conference 27 new churches have been built at a cost of \$1,051,700; in the East Oklahoma Conference 14 new churches have been built and 8 parsonages, costing approximately \$2,053,550; in the West Oklahoma Conferences churches have been built costing approximately \$400,000.

The Sunday schools, Epworth Leagues, and Missionary Societies appear to be in a prosperous condition.

In Arkansas, the Henderson-Brown and Hendrix Colleges have been consolidated at Conway, Ark. It is doing a great work. The Galloway Woman's College, at Searcy, is in a prosperous condition. The Church is now in a campaign to raise \$1,000,000 for endowment and additional equipment for these two schools. During the quadrennium we have entered into joint ownership and control of the Oklahoma City University with the Methodist Episcopal Church. The school is growing rapidly and is soon to launch a campaign for funds to meet its growing needs.

IX. MEMOIRS

BISHOP EUGENE RUSSELL HENDRIX

BY BISHOP W. F. McMURRY

THE task of writing a proper tribute of esteem and remembrance of the late Bishop Eugene Russell Hendrix might, perhaps, have fallen more appropriately upon one who, by reason of longer association with him in the episcopal office, knew him and his work more intimately. There is no one, however, whose expressions touching our late senior colleague could come from a higher appreciation of many things connected with his rich experience and his abundant labors.

His very name, alone, calls up the memory of my own father, under whose ministry, associated with the late Rev. S. W. Cope of the Missouri Conference, it pleased God to bring the boy, Eugene Russell Hendrix, then twelve years of age, to an experimental knowledge of Jesus Christ.

It was my privilege to labor with him as a colleague in the College of Bishops only four years before his retirement in 1922, and these years for him were marked with feebleness extreme.

For some time as Acting President of Central College, I have resided in the little city of Fayette, Mo., where Bishop Hendrix was born and where he grew up. The little brick house on Church Street, the place of his birth, gave way to a larger structure only a year or two ago. The colonial brick residence where his boyhood and youth were spent—the house of his father, Adam Hendrix, Esquire—is now a part of the Central College campus and has within the last few months been reconstructed and made into a home for the women professors of Central College and is now known as the Mary Kring Givens Hall.

The influence of his life is still there in large measure, and from the walls of the college office his portrait looks down with eagle eye as if still supervising the work of the college to which, as President, he gave eight years of service and which he served as a member of its Board of Curators to the end of his life.

Bishop Hendrix was born in Fayette, Mo., May 17, 1847. He was converted on March 14, 1859, with his saintly mother kneeling by his side. He was the first penitent in the meeting and had been under conviction for more than a year.

The war interfered with the educational advantages in Missouri, and he was sent to Wesleyan University, Middleton, Conn., in 1864,

and remained a student in that institution until 1867. He then matriculated in the Union Theological Seminary, from which he graduated in 1869.

He served as supply pastor at Leavenworth, Kans., during the summer of 1869 and was recommended for admission on trial into the Missouri Annual Conference, which Conference received him in September of the same year at the session held in Chillicothe, Mo. The Rev. William M. Rush, D.D., was his presiding elder, and Bishop George F. Pierce presided at the session of the Conference.

At the same Conference he was ordained deacon, and in 1870 he was ordained elder by Bishop H. N. McTyeire at Columbia, Mo. He served the Leavenworth station his first year on trial, 1869-70, and was pastor at Macon, Mo., for two years, 1870-72. He was then sent to Francis Street Church, St. Joseph, Mo., where he remained a quadrennium. Here he formed friendships which blessed him throughout his life. Scarcely a year passed that he did not visit the Francis Street congregation and preach to that appreciative people.

During the year 1876-77 he was the traveling companion of Bishop Enoch Mather Marvin in his trip around the world. This gave him an opportunity to study the missions of the Church in which he became greatly interested and which profited by his intelligent and enthusiastic support through all the long years of his service. The letters of travel written for the *St. Louis Christian Advocate* were published in book form and had a wide circulation. "Around the World" was his first book.

He served the Glasgow station one year, 1877-78. In the summer of 1878 he was called to the presidency of Central College, and in this relationship he served the Church eight years—until 1886. These years were fruitful ones for the College. He interested strong men in its support; he raised its standards of scholarship and laid well the foundations upon which it has been builded.

At the General Conference in May, 1886, held at Richmond, Va., he was called to the episcopal office, in which he served with dignity and efficiency until his retirement in 1922 at Hot Springs, Ark., and at his own request. Few of those present at that Conference will forget the noble, touching message which he sent to his brethren.

Early in his ministry he was married to Miss Anne E. Scarritt, the daughter of Rev. Nathan Scarritt, D.D., of Kansas City, Mo. To this union were born a son and three daughters. The home life of Bishop Hendrix and his family was ideal. The gentle, kindly wife, and mother of his children, preceded him in death a few years. She passed away in 1922. All of their children still live to call them "blessed."

Bishop Hendrix was a man of strong personality—a man of power. But this fact alone does not explain his marvelously constructive life.

Power, naked power, is just as prone to destroy as to build. The true explanation of his life is in the inspiration and control of his power.

Bishop Hendrix' favorite hymn was "Faith of Our Fathers":

"Faith of our fathers! living still,
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!"

His life and work are understood when, in connection with his tremendous personality, we recall that his life was shot through and through with Christian faith, a faith that had at once a due appreciation of the past, an adequate understanding of the present, and a noble vision of the future. To that faith he was true till death.

This faith-controlled power manifested itself in many ways. He wrote instructive and inspiring books in the fields of religion and travel. He was in demand as special lecturer at educational institutions. Emory College, Trinity College, Syracuse University, Vanderbilt University, and others gladly used him in this capacity. It brought him to the first presidency of the Federal Council of the Churches of Christ in America, a position he seemed to regard as the most signal honor of his career. It caused him to stand, an ambassador of God, in the presence of the greatest personages of both the Old World and the New, and as an equal. It secured for him the recognition of leadership in the whole Protestant world. Five educational institutions recognized his conspicuous worth and merit, and conferred upon him the insignia of their honorary degrees. It is noticeable that among them is the University of Missouri, the chief educational institution of his native State.

His great personality upheld him in the more practical fields of his endeavor. He was a master of assemblies, a great presiding officer. His masterful poise and superb directive influence permeated the personnel of the organizations under his administration. His apparent sincerity charmed, and the mellowness of his personality quited. Power literally went out from him.

He was at all times a serious student and the range of his knowledge was phenomenal. He possessed one of the finest private libraries in this country. But above all, he studied the Bible, and he knew the Word. In a letter to Dr. McVoy, the Hon W. C. Scarritt, brother-in-law to Bishop Hendrix, once cited the significant fact that his episcopal seal bore the words, "The seed is the Word of God." How truly he *believed that!*

He developed his power through the study of the problems peculiar to his field of labor. He was a great traveler, a keen observer,

and an efficient bishop at home and in the mission fields and a deep student of human nature and human need.

Above all, he developed his power through prayer. One could not hear the prayers of Bishop Hendrix and believe that he was only an occasional and perfunctory visitor at the throne of grace. His prayer life was as integral part of his experience as his physical life.

It has been suggested that something inherited or acquired, some element of the lack of understanding of the average mind, imposed limitations upon him in some critical hours of his career. Perhaps so. But we must remember that development of life proceeds from differences and not from uniformity of minds. Moreover, the credits and debits of a sincere and consecrated life tend to produce a normal balance when the accounts are audited.

The limitation in individual understandings and contacts is but the reverse side of his magnificent world and institutional mind. If he did not understand the "average mind" in that he did not find satisfactory communion with it, he understood the environment best for that mind. If he loved to mingle with the great, it was because he knew the great were largely concerned with the same broad aspects of things that he observed. And he knew the palpable truth, which will not remain buried beneath any load of sentimentalism, that the great things of life are first brought about, not by or with the average mind, but *for* it. The Lord's work demands the large analysis and sweeping vision, the leader of movements and mighty influences, not less than the worker in details. Bishop Hendrix found the place and work for which he was preëminently fitted and in it he literally lived and died with joy.

His vision inspired his large efforts toward a "New Testament of Faith" for Methodism, and the unity of the branches of the Church he loved. He saw in the Federal Council of the Churches of Christ in America a factor of possible Protestant unification throughout the world. Courteous, catholic in judgment, spiritual, efficient, and potent, he was in many things the prophet of a day that is yet to come, and his record of fifty-six years in the ministry, thirty-six of which were years of episcopal service, stands as an enduring monument to the memory of his passionate love for God, the Church, and the world.

Bishop Hendrix knew "the expulsive power of a great affection." No man could have occupied his position or undertaken his endeavors without meeting adverse criticism and occasional defeat of policy and effort. But no utterance betrayed any bitterness of spirit or lingering resentment. Dr. C. M. Bishop says of him in reference to the failure of his efforts in two cases, "It was the turn which things took in this matter of union of Methodism and his defeat in

the Vanderbilt controversy which suddenly swept away from him the garments of youth as autumn leaves are blown off after a killing frost. From that time on in gentle quietness and loving forgiveness, he eased out the fading afternoon in gradual slackening of his labors, and then, surcease."

The thousands who knew him, honored him, loved him, paused in apprehension when his physical inability first became known. Messages of sympathy poured in upon him. We recall the tenderness of his words to the General Conference in 1922: "I have heard the command, unarm, the long day's work is done and we must sleep. . . . Kindly relieve me, my brethren, as God has done already, of the further labors of my episcopal office. With joy have I lived and with joy have I died. . . . Take from my outstretched hands and a full heart my faithful benediction." He died November 11, 1927, after many months of suffering, at all times, when he was able, testifying to his firm faith in God and his willingness to enter upon the Life Beyond.

The news of his passing brought messages of esteem and sympathy to his relatives from all quarters of this country. High officials of Church and State expressed their condolence. Permit me to insert one of the many messages. It is inclusive in sentiment of the others:

The Federal Council of the Churches of Christ in America learns with great sorrow of the death of its beloved former President, Bishop Hendrix, whose noble Christian ministry through an extended number of years has been a blessing not only to his own Church, but to the Churches of our nation and of the world. For him it is deliverance from the burden of the present life into the riches, joy, and service of the eternal life. The Federal Council offers to all concerned its Christian sympathy and also its congratulations upon so devoted and inspiring a career.

S. PARKES CADMAN, *President.*

It was my sacred and sad privilege to conduct his funeral service, which was held at Melrose Church, Kansas City, Bishop Hendrix' "home" church. We laid him to rest in Mount Washington Cemetery, November 13, 1927, Kansas City, Mo., as the sun was sinking in the west.

It is not possible to incorporate in this paper the many things written of Bishop Hendrix since his passing. The editorial of the *Kansas City Times* seems to me to sum up the purposes and interpretation of his life. It is here reproduced in part.

It is something to have rounded out a life of fourscore years, and to have been for more than half a century of that period actively engaged in the work of an important field. It is much more, however, to have been, not simply a faithful worker, but an aggressive leader on the side of progress and liberalism, exercising vision and an unswerving devotion to duty as it was conceived. Such was the

career of Eugene R. Hendrix, of the Methodist Episcopal Church, South. The long years of service of Bishop Hendrix, previous to his retirement in 1922, related not alone to the one denomination with which he was affiliated, but in several respects to religious progress as a whole, in the closing quarter of the last century and the opening of the present.

It was a period of change in religious thinking and activity as in other fields. There were those who could think only in terms of tradition. Bishop Hendrix was not among them. His face was turned toward the future. He did not live to see the consolidation of the ranks of his own Church for which he had labored and hoped. But he was able to witness substantial progress in that direction, and to note the prospect of a more united and aggressive Church generally. The career of Bishop Hendrix was an example and an inspiration, not only to religious leaders, but to men and women in general who stand for advancement and a broad type of service.

The years may dim the luster of Bishop Hendrix' personality and obscure the elements of his noble character; but no process of time can impair the stamp of his remarkable career upon the life of our Church, of our country, and of the world. Thank God that he lived!

BISHOP JAMES EDWARD DICKEY

BY BISHOP WARREN A. CANDLER

BISHOP JAMES EDWARD DICKEY was a man of God, and his blameless Christian manhood qualified him for high service as a chosen vessel of his divine Lord in the promotion of the kingdom of heaven among men. His characteristic excellencies of balanced judgment, admirable dignity, strong mind, sound learning, purity of purpose, and marked power as a preacher enabled him to fill well all the various and elevated positions to which he was called during his consecrated and useful life. In no work to which he was appointed by his Church did he disappoint the confidence reposed in him or fall below the lofty level of fidelity and effectiveness expected of him.

He was the son of Rev. James Madison Dickey and Mrs. Ann Elizabeth Dickey, and was born in the Methodist parsonage at Jeffersonville, Ga., May 11, 1864.

The noble father of Bishop Dickey was on "the effective list" and he was most effective through the year 1876, when failure of health constrained him to ask "the superannuate relation," in which relation he continued until the year 1878, when he passed to his heavenly reward. After his death the care of his bereaved wife devolved upon his son, James Edward; and never was filial duty discharged more tenderly and faithfully.

James Edward Dickey had conceived the purpose to secure the benefits and advantages of a collegiate education, and from this purpose neither sorrow nor adversity could cause him to waver. To its accomplishment and for the support of his beloved mother he

sought a commercial engagement in which he continued to labor until he had earned the means with which to complete his college course and to carry his mother with him during his student life that she might have daily attentions at his hands. This heroic chapter in his life explains the fact that he was not graduated until he was somewhat above twenty-seven years of age.

On September 9, 1891, he was married to Miss Mary Jessie Munroe, of Quincy, Fla., and their union was blessed with great happiness and usefulness. In all his varied services for Christ and his Church, his devoted wife was his faithful and affectionate helpmeet, inspiring and cheering him amid his manifold toils.

He received his education at Emory College, Oxford, Ga., winning with high honors the degree of Bachelor of Arts as a member of the large and distinguished class of 1891—a class in which two future bishops went forth into the itinerant ministry as strong men to run their course.

At the session of the North Georgia Conference held at Cartersville, Ga., December 9-15, 1891, he was admitted on trial into the traveling connection and appointed to serve as a professor in the Department of Mental and Moral Science at Emory College, Oxford, Ga., in which position he continued until 1896, when he was transferred to the Chair of History and Political Economy. In the latter chair he served through the year 1898.

During the years 1899 to 1902 he was pastor of Grace Church, Atlanta, where he filled with conspicuous ability and marked success the pastoral office until he was called to the presidency of Emory College in July, 1902.

By the General Conference held at Asheville, N. C., in May, 1910, without his wish or will, he was elected Executive Secretary of the Board of Education, which office he declined, feeling that it was his duty to continue at that critical hour in the service of his *Alma Mater*.

As president of Emory College he labored for thirteen years—the longest period served by any president of that honored institution.

When Emory College was merged into the organization of Emory University he retired from its service and reëntered the pastorate.

In 1915 he was appointed pastor of First Church, Atlanta, where he served most acceptably for four years.

In 1920 he was chosen to serve as Secretary of the Board of Education of the North Georgia Conference to promote the success of the Educational Movement, which he did most successfully.

In 1921 he was appointed to the pastorate of First Church, Griffin, Ga., from which he was called by his election to the episcopacy by the General Conference held at Hot Springs, Ark., May, 1922.

In the General Conference from 1910 to 1922 he was one of the representatives of the North Georgia Conference and in three of

these sessions of the General Conference he was placed at the head of his delegation.

He was a delegate to the Fourth Ecumenical Conference held at Toronto, Canada, in 1911, and to the Fifth Ecumenical Conference held at London, England, in 1921.

The end of his great career in the Church on earth came with his death at Louisville, Ky., April 17, 1928, his last public service being as the leader of the united evangelistic services in the city during the week preceding Easter.

Bishop Dickey was a man of versatile gifts and great industry. He served in many departments of the work of the Church, and with uniform success in all fields.

But above his manifold and distinguished services was his elevated character and spotless life. What he did was far less than what he was. He lived upon an elevated plane of Christian manhood, and so stable was his character that he seemed to be above the temptations of common life and free from its foibles and infirmities. Apparently with effortless ease he triumphed over the forces of evil. No selfish motives found place in his soul and no unholy dispositions colored his conduct. He was the soul of honor, candor, and courage. By faith he exemplified in fairest form the life that is hid with Christ in God. He won no position by the unworthy schemes of worldly ambition and achieved no honor by the ingenious methods of compromise and concession.

He served as a bishop no more than six years. His episcopal labors were, therefore, confined to two districts, including the New Mexico, West Texas, Central Texas, Northwest Texas, Western Virginia, Illinois, Kentucky, and Louisville Annual Conferences—eight Annual Conferences in all. But the influence of his life and the fame of his labors extended far beyond these limits. The whole Church came to hold him in affection for his Christian graces and in admiration for his sound judgment and official trustworthiness.

His departure from the Church militant to the Church triumphant seems to human sight most untimely. But the Captain of his salvation called him, and with his characteristic calmness and fearlessness he yielded to the divine will. He rests from his labors and his works do follow him.

His mortal remains were buried in West View Cemetery, Atlanta, Ga., on April 19, 1928, where in peace they repose until the earth and the sea give up their dead, and Jesus brings with him all who sleep in him.

ALEXANDER FARRAR WATKINS

BY BISHOP H. M. DU BOSE

Death not only assesses the values of our early lives; but it delivers these values to the judgment of those who come after us.

To honor or to dishonor, death passes upon the record of our mortal days; to honor or to dishonor, it writes its finis of our deeds, and seals the volume of our thoughts. Happy the man whose life values increase the sum of the world's good. In his dying, such a man begins anew to live. The silence with which death overtakes him becomes voiceful, so that, being dead, he yet speaketh.

Alexander Farrar Watkins is dead; but in his death he doubly lives, witnessing to his Church, his generation, and his former compeers the things which he so eloquently and effectively lived in his life before us. He is gone from us, yet he is still of us, in the memory of that fellowship and the insistency of that testimony in which our affections have enshrined him. In the measure of that memory he will abide with us in greatness of soul and mind. He was of the offspring of those who anciently were engendered of the ancestry of gentleness and strength. Most fully did he illustrate before us that aphorism of divinity: "There is nothing great in the world but man, and nothing great in man but mind."

Dr. Watkins was a man of vital mentality; but his brain glowed with an interfusion of spiritual power and inspiration. His intellect was cultured, keen, and penetrating, while his religious convictions were profound and steadfast. His thoughts habitually shaped themselves into syllogisms, while his faith and conscience were found abiding in the revealed word of God. He was hospitable to philosophy and learning; but he held to every Christian doctrine without qualification or reserve. He understood, and therefore was catholic and tolerant; he believed, and therefore affirmed with confidence. His mold was that of the Archons; and his vision was that of the sons of the prophets. Cant was as far from his lips as irreverence was from his soul. Pretense had no place in the order of his action, and sincerity clothed him like a garment.

A newspaper writer said of him on the day of his death: "A great man, and a good; a prince among men; none humbler, none more gracious; a lovable and loving man has passed on to his reward." So lives the righteous; so the righteous dies; and so his memory abides with men. The Hebrew psalmist's palm-tree ideal of manhood is here realized. Planted by the rivers of waters; nourished from within and without, of perennial fruitfulness and unwithering leaf. So was our brother. So shall he be with his fellows in the kingdom of glory and of God.

The writer of this memoir distinctly recalls an impression concerning Dr. Watkins which was formed many years ago—namely, that his success in life and the large place of distinction which he came to hold were the results of spontaneous affection and esteem. An almost mystic personality engaged all those who moved about him. Without self-seeking, his generous nature preferred others in the partition of honors. He found pleasure in the good fortunes

which came to his friends. Large and constant as were the recognitions accorded him by the Church, they were not up to the full measure of his worth. His fine powers were never strained in the discharge of even the highest duties laid upon his hands. When the mandate came, it found him ready for service. In uniformly developed faculties and in procommitted motives, he was found ready for every good word and work.

Dr. Watkins was born in Natchez, Miss., December 18, 1856, the son of Rev. W. H. and Mrs. Elizabeth Jones Watkins. His father was the preëminent leader of his Conference, and was distinguished in the general connection, being prominent in the organized councils of the Church. His mother was a woman of fine family extraction, and a meet companion for her worthy husband.

Dr. Watkins obtained his early education in the schools of Natchez, and at the Magruder Institute, Baton Rouge, La. Later he attended Centenary College, then located at Jackson, La., and finished his course at Vanderbilt University, where he received the bachelor degree. Although he pursued with assiduity both his academic and divinity courses, all his thoughts were drawn toward the work of the ministry. One ideal held him steadfastly through life.

In 1880 he was licensed to preach. This date is of the memory of the writer. Though two years his junior, I was that year his pastor, being with the late David P. Bradford jointly in charge of the Fayette Circuit, in which young Watkins held his membership. I think I heard him in his first sermon, preached at the old Cane Ridge Church, the home chapel of his family. The picture of the stripling-like preacher of twenty-three abides with me still. Quiet, diffident, but with a keen eye and a ready utterance, he delivered a short but well-rounded message, which was prophetic of that soul-commanding gospel which was his spiritual burden through nearly fifty subsequent years.

As a preacher Dr. Watkins was practical, convincing, and instantly edifying. The form and utterance of his discourse took on the quality of real eloquence, though never at any time did he affect the arts and blandishments of technical oratory. His was rather the severity of Pitt than the picturesqueness of Burke. In discourse and argument, his was not the mastery of a word, but of the word. He was exact, enlightening, convincing. His younger brethren of the ministry might profitably remember his method and style as an example in sermon-making and preaching.

Dr. Watkins was ordained a deacon in 1883. His first pastorate was First Church, Jackson, Miss., since known as the Galloway Memorial Church, in honor of the sainted Bishop Charles Betts Galloway. From 1886 to 1889 he was pastor at Brookhaven. For three years, following that pastorate, he was financial field agent for Millsaps College, and succeeded in financing that institution and

setting it on a splendid career. Again, in 1893, he became pastor of the First Church at Jackson, and in 1897 was appointed to the pastorate of Crawford Street Church, in the city of Vicksburg. For two years, from 1900 to 1902, he served as president of Whitworth College. In 1902 he was elected Financial Secretary of the Superannuate Endowment Fund, a connectional movement for the relief and support of superannuate preachers. For two years he gave himself to the task of creating the foundation of what is a still growing capital for that sacred cause. In 1905 he was appointed to the presiding eldership of the Jackson District, at the end of which term he became pastor of the First Church in Hattiesburg.

In 1912 Dr. Watkins was elected president of Millsaps College, continuing in that post for twelve successive years. In 1925 he was named as president of the Board of Trustees of that institution, which position he held until his death. After leaving the presidency of Millsaps College, he again entered the pastorate, serving successively the First Church in Yazoo City, the Central Church of Meridian, and the Church in Brookhaven, at which latter post he fell on July 26, 1929.

Dr. Watkins was a member of the General Board of Missions, his continuous incumbency dating from 1906. He was eight times named as a delegate to the sessions of the General Conference, in the deliberations and business of which he always took an intelligent and active part. In 1906 he was elected Secretary of the General Conference, and held the post of Secretary-in-Chief up to the time of his death. In 1908 he was named a delegate to the Federal Council of the Churches, which met in New York. An even more substantial recognition was given him in his appointment as a member of the Ecumenical, or World-Wide, Conference of Methodism, held in Toronto in 1911.

He was a member of the General Committee on Unification of all Methodist Churches in the United States. Concerning this movement he held important and catholic views. That he might act intelligently in so important a juncture of the Church's affairs, he gave himself to a systematic study of all the questions involved, and it is doubtful if any man amongst us had a more intelligent understanding of the bearings of history on this issue of Methodism. His selection to be a member of the Joint Commission on Education was logical.

The most recent honor, and one of the greatest, which came to Dr. Watkins was the appointment to serve with three bishops, five other ministers, and six laymen in drafting a constitution for the Methodist Episcopal Church, South. Dr. Watkins and Judge G. F. Maynard were Mississippi's only representatives on this body. In the work of drafting the constitution, Dr. Watkins was secretary, and his service to the Church in this task is likely to become historic.

On June 30, 1922, Dr. Watkins was married to Miss Lula Gauding, of Arkadelphia, Ark. This union was a happy one in the mutualities of temperament, home life, ideal, and devotion to the doctrines and the teachings of the Church. The sorrowing wife, amid the memories of the chivalrous life and honored career of her husband, awaits their reunion in the house above. To Dr. and Mrs. Watkins were born the following-named surviving children: Capt. James G. Watkins, of Fort Sill, Okla.; Elizabeth Holmes Watkins (now Mrs. E. L. Brien), of Houston; Lucy Watkins (now Mrs. Dow Allen), of Shaw, and Miss Frances Watkins, of Jackson. Two children, Mrs. John Ferguson and Benjamin Drake Watkins, are dead.

An outstanding fact in the career of Dr. Watkins was his love for young people, especially as expressed in his efforts to give them the best and most worth-while education available. As president of both Millsaps and Whitworth Colleges, and as a long-time member of various educational commissions and boards, he did much to better the educational system of the Church. As a minister of the gospel, a preacher and pastor, he was ever sought by the leading Churches where his beauty of character and rare powers of expression, especially in his ministry to the young, were appreciated to their fullest.

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